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THIRTY-FIFTH ANNUAL REPORT
OF THE
BUREAU OF AMERICAN ETHNOLOGY

TO THE
SECRETARY OF THE SMITHSONIAN INSTITUTION

1913-1914

IN TWO PARTS—PART 1



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SMITHSONIAN INSTITUTION,
BUREAU OF AMERICAN ETHNOLOGY,
Washington, D. C., August 15, 1914.

SIR: I have the honor to submit herewith the Thirty-fifth Annual Report of the Bureau of American Ethnology for the fiscal year ended June 30, 1914.

With appreciation of your aid in the work under my charge,

Very respectfully, yours,

F. W. HODGE,
Ethnologist-in-Charge.

Dr. CHARLES D. WALCOTT,
Secretary of the Smithsonian Institution.

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REPORT OF THE ETHNOLOGIST-IN-CHARGE

THIRTY-FIFTH ANNUAL REPORT
OF THE
BUREAU OF AMERICAN ETHNOLOGY

F. W. HODGE, Ethnologist-in-Charge

THE operations of the Bureau of American Ethnology for the fiscal year ended June 30, 1914, were conducted in accordance with authority granted by the act of Congress approved June 23, 1913, making appropriations for the sundry civil expenses of the Government, and with a plan of operations submitted by the ethnologist-in-charge and approved by the Secretary of the Smithsonian Institution. The provision of the act authorizing the researches of the Bureau of American Ethnology is as follows:

American ethnology: For continuing ethnological researches among the American Indians and the natives of Hawaii, including the excavation and preservation of archæologic remains, under the direction of the Smithsonian Institution, including salaries or compensation of all necessary employees and the purchase of necessary books and periodicals, including payment in advance for subscriptions, \$42,000

SYSTEMATIC RESEARCHES

The systematic researches were conducted by the regular staff of the bureau, consisting of nine ethnologists, including the ethnologist-in-charge and several special investigators. These operations may be summarized as follows:

Mr. F. W. Hodge, ethnologist-in-charge, was occupied during most of the year with the administrative affairs of the bureau. Considerable attention, however, was devoted to the preparation of the annotated bibliography of the Pueblo Indians, which is probably more extensive than that of any

other group of tribes, as Pueblo written history commenced in the year 1539, and the writings pertaining thereto are exceedingly voluminous. The bibliography is recorded on cards, the number of which is now about 1,900. The cataloguing of the vast amount of manuscript material bearing on the subject has been somewhat simplified by the recent publication of Bolton's *Guide to Materials for the History of the United States in the Principal Archives of Mexico*, published by the Carnegie Institution of Washington, and Twitchell's *Spanish Archives of New Mexico*, although without consultation of the documents themselves it is not possible to give more than the title in most cases. In the spring Mr. Hodge made a brief visit to the library of the Presbyterian Board of Home Missions in New York City, where he was enabled to record the titles of numerous published writings on missionary efforts among the Pueblo Indians of New Mexico, not accessible elsewhere. In this bibliographical work he has had the assistance of Mrs. Frances S. Nichols and Miss Florence M. Poast. Mr. Hodge continued to represent the bureau on the Smithsonian Advisory Committee on Printing and Publication, and the Smithsonian Institution on the United States Board on Geographic Names.

Early in the autumn of 1913 Mr. Hodge made a reconnoissance of a group of ruins, evidently prehistoric, on a mesa rising from the southwestern margin of the Cebollita Valley, about 20 miles south of Grant, Valencia County, New Mexico, and only a few yards from the great lava flow that has spread over the valley to the westward for many miles. While no very definite information regarding the origin of this ruined pueblo has yet been obtained, there is reason to suppose that it was occupied by ancestors of the Tanyí, or Calabash, clan of the Acoma Tribe, and is possibly the one known to them as Kowina.

These ruins consist of a number of house groups forming a compound. That the structures were designed for defense is evident, for not only are they situated on an almost impregnable height rising about 200 feet above the valley, but the houses themselves partake of the form of fortifications,

while the only vulnerable point of the mesa is protected at the rim by means of a rude breastwork of stones. Moreover, the outer walls of the buildings, some of which still stand to a height of several feet, are pierced only with loopholes, entrance to the structures doubtless having been gained by means of portable ladders, as in some of the pueblos of to-day. The houses of the great compound, consisting of four compact groups of buildings, were evidently "terraced" on the plaza side, the rooms facing this court perhaps having been only a single story in height. As a further protection to the pueblo, the eastern side was defended by a low wall, pierced by three gatewaylike openings, extending from the northeastern to the southeastern corner of the compound.

The rooms indicated in the ground plan of the four house groups number approximately 95 (for the northern group), 58 (eastern group), 32 (central group), and 102 (southeastern group), or an aggregate of 287 rooms. At the time of its occupancy the number of rooms in the compound probably approximated 550. In addition, there are traces of four or five single-story rooms abutting on the defensive wall bounding the northeastern part of the compound. A short distance from the southwestern angle of the southwestern house group are two smaller detached houses, the southernmost one consisting of 24 rooms in a long tier, 2 rooms deep, extending approximately north-northwest and south-southeast. The other structure, about 55 feet northwestward, is rectangular and contains 11 rooms in its ground plan. Four kivas are traceable among the rooms of the main compound—one in the northwestern, one in the central, and two in the southwestern group. In each case, so far as is determinable without excavation, the outer walls of the kivas are rectangular, while the inner walls are circular and slightly recessed a short distance above the floor.

About 500 feet southeastward from the main compound, at the edge of the mesa, stand the well-preserved walls of another structure, consisting of a double row of rooms, the outer wall, or that overlooking the mesa rim, extending 28 and 15 feet, respectively, beyond the northwestern and south-

western corners of the building proper, in order to give further protection. The length of this outer wall from angle to angle is about 132 feet. It exhibits one of the finest examples of masonry to be seen in the ancient pueblo ruins of the Southwest, for not only have the building stones been dressed to shape, but their faces have been finished by pecking, with such labor as to confirm the belief that the ancient village was designed for permanent occupancy. The southern corner of the outer defensive wall is not only curved, but the stones of which it is built are rounded by careful pecking, a most unusual feature in pueblo architecture. That this last structure was designed to protect the most vulnerable part of the mesa is evident from the fact that the outer wall is without openings of any kind and extends beyond the rooms of the structure, and because the adjacent mesa rim is protected by a rude low wall, especially at such points as required ready defense against attack from below. As already noted, the walls of these ruins are noteworthy by reason of the excellence of their masonry, special effort having been made to produce a pleasing effect in the exterior faces. Of the inner walls so much can not be said; but as there is no question that when the houses were occupied the rooms were smoothly plastered, there was little need of the elaborate finish accorded the exposed masonry. Slight attention was paid either to regularity in the shape of the stones or to smoothness of surface in building the inner walls, nor was the aboriginal mason more particular in bonding the inner and outer courses than in "breaking" the joints of the outer face. It seems remarkable that, possessed of such patience and expertness as the buildings here display in other ways, they seem to have been unaware of the necessity of avoiding the construction of their walls in such manner that in places as many as six or seven vertical joints occur practically in line. In this brief report only mere mention can be made of many other interesting architectural features of these ruins, as well as of another pueblo ruin, more or less circular in shape, situated a few miles northeastward on a low mesa at the extreme head of Cebollita Valley, which here forms a small but beautiful canyon.

The inhabitants of the great compound first described obtained their water supply by means of two principal reservoirs fed by the drainage from the great sandstone shelf on the southern slope of the mesa summit. These reservoirs are natural depressions in the rock, but the capacity of the larger one, which measures 35 by 90 feet and is about 5 feet in maximum depth, has been greatly augmented on the western side by an artificial retaining wall 14 feet long and 10 feet in thickness, with an exposed face of $2\frac{1}{2}$ feet on the reservoir side. So well did this reservoir evidently serve the ancient mesa dwellers that during seasons of unusual rain, water still stands to a considerable depth within the depression. The smaller reservoir is triangular in outline and measures about 15 by 19 feet. An interesting feature in connection with the larger reservoir is the remains of a rude dike extending 60 feet along the rocky shelf above referred to, built for the purpose of diverting the flow of rain water from its natural course into the reservoir.

It is not yet known where the ancients of this pueblo customarily buried their dead, but probably the interments were made in the talus of the mesa, as is the case with the Hopi, of Arizona, to-day. There was found, however, in the corner of the shallow cavern in the northern face of the mesa, above the talus, a small cist, formed by a low and broken wall of masonry, which contained the somewhat incomplete skeletons of two adult females, one incomplete skeleton of a boy, and the incomplete and defective skeletons of two infants. With one exception these remains had been greatly disturbed by rats, which had burrowed their way through the bones and their accompaniments to the bottom of the cist and fairly filled the repository with cactus spines, excreta, and other débris of nest building. The remains were accompanied with several pottery vessels, chiefly bowls, one of which was covered with a well-preserved mat, plaited of a fibrous plant which Mr. Lyster H. Dewey, of the Department of Agriculture, identifies as a scirpus, and almost certainly *Scirpus validus*. The ornamentation of this pottery, as well as of the numerous sherds scattered about the ruins, consists of plain red, black on red, white on red, plain black, black

on white, brown on white, brown on red, and many other combinations of color. All the decorations noted were in geometrical designs.

On the northern face of the mesa, but practically hidden from view except from one point in the valley below, is a small house shelter of excellent masonry, built beneath an overhanging ledge of the cliff which forms the roof. This shelter, which is provided with a single small opening overlooking the valley to the northward, was seemingly designed as a lookout station either for watching the crops or an approaching foe. Across the valley, on the eastern side of the first great mesa directly opposite that on which the ruins are situated, is another small cliff lodge, now accessible only by artificial means. Examination of the interior, as in the case of the cliff lodge above described, yielded nothing of interest. Farther up the valley, on the northern side, in plain view near the base of a mesa, is a larger cliff lodge, filled to a considerable depth with detritus from the soft stone forming the roof and side walls. Examination of the floor of this lodge a few years ago by Mr. Hodge yielded a few corncobs, one or two small objects made of yucca leaves, and a wooden drumstick of a form such as the Zuñi now employ.

Dr. J. Walter Fewkes, ethnologist, spent the month of July, 1913, in the office continuing the preparation of his monographic report on the aborigines of the West Indies, especially describing the many objects from these islands in the noteworthy collection of George G. Heye, Esq., of New York. He made a visit to New York toward the close of the month to study recent additions to this collection and to supervise the preparation of the illustrations for his report. It became necessary, in order to make this memoir as comprehensive as possible, to investigate types of the Guesde collection, now owned by the Museum für Völkerkunde in Berlin. Accordingly Doctor Fewkes went to Europe at his personal expense and spent August, September, and October studying these types and also many undescribed Porto Rican and other West Indian objects in various museums. Drawings of about 140 specimens, many of which have not been

described, were made during the course of these studies in Berlin. He also visited the museum at Copenhagen, Denmark, which contains many old specimens from the Danish West Indies and some rare types of prehistoric objects from Porto Rico, all of which were either drawn or photographed. West Indian objects were found also in the museum collections of Leipzig, Dresden, and Vienna. Some time was given to an examination of the dolmens and megaliths in the neighborhood of Berlin and elsewhere in northern Germany, and of the numerous mounds and prehistoric workshops on the island of Rugen in the Baltic Sea.

Doctor Fewkes spent his vacation on the shore of the Mediterranean, which he crossed, visiting the most striking ruins in Egypt, penetrating as far south as Assouan, and making special studies of the remaining evidences of neolithic man at Abydos and El Kab on the banks of the Nile. He had always in mind a study of prehistoric irrigation in this region, with a view to comparing the works with similar remains in Arizona. In the museums at Cairo and Assouan Doctor Fewkes examined considerable material dating back to late neolithic times and found a remarkable similarity not only in architectural features but also in stone implements, basketry, bone implements, and other artifacts from the valley of the Nile and those from our Southwest. One of the important features of the visit to Egypt was a study of methods of excavation and repair of ruins adopted by Egyptologists. On his return from Egypt Doctor Fewkes passed through Greece and southern Italy and was able to acquaint himself with the method of excavation and repair of ancient ruins in these countries, especially those on the Acropolis and at Pompeii.

Doctor Fewkes arrived in Washington in April and immediately resumed work on his report on the aborigines of the West Indies, which was continued during April and the greater part of May. In the latter month he again took the field and spent the whole of June in archeological research in the Mimbres Valley, New Mexico. In this work he was able to enlarge our knowledge of the distribution of pottery symbols and to add important collections to the National

Museum. The Mimbres Valley is practically the northern extension into the United States of an inland basin known in Chihuahua as the Sierra Madre Plateau. The fact that its drainage does not connect with any stream that flows into the Atlantic or the Pacific Ocean imparts a peculiar character to its geographical environment. On the southern part of this plateau, as along the Casas Grandes River, mounds and ruins of large size are well known, from which have been taken some of the finest pottery in the Southwest; but the archeology of the extension of this plateau into New Mexico has never been adequately examined. In his brief reconnoissance Doctor Fewkes collected evidence that the prehistoric culture of the Mimbres Valley was strikingly characteristic. The decorated pottery from the ruins in this valley is unlike that of any other region. It consists mainly of mortuary food bowls, which the prehistoric inhabitants were accustomed to break or "kill" and place over the heads of the deceased, who were buried beneath the floors of the houses. About 60 specimens of beautiful pottery, more than half of which are ornamented with painted figures of human beings and animals, were found or purchased. As these are the first examples ever brought to the National Museum from this region, the results are gratifying. They afford through their geometrical ornamentation, and especially because of the life forms which predominate, an interesting insight into the ancient culture of the Pueblo region to the north and in the Gila Valley to the west. It is Mexican in type, and some of the fragments are practically identical in form and ornamentation with the beautiful pottery from Casas Grandes, Chihuahua.

During the year Doctor Fewkes added about 350 pages of manuscript to his report on the aborigines of the West Indies, which was approaching completion at the close of the year.

Shortly before the close of the preceding fiscal year Mr. James Mooney, ethnologist, proceeded to the reservation of the East Cherokee Indians in western North Carolina for the purpose of continuing the translation and elucidation of the

large body of sacred formulas, written in the Cherokee language and alphabet, which he had obtained from the native priests and their surviving relatives some years ago, and about one-third of which he had already translated, with explanatory notes. In connection with this work a large number of plants noted in the formulas as of medicinal or other value were collected and transferred to the division of botany of the National Museum for scientific identification. In this collection were several specimens of the native corn of the Cherokee, still cultivated as sacred by a few of the old conservatives. On examination by the experts of the Department of Agriculture this corn was found to be a new and hitherto undescribed variety of special food importance under cultivation. Return was made from the field early in October, 1913.

In June, 1914, a brief trip was made into Prince Georges and Charles Counties, Maryland, for the purpose of investigating the status and origin of some persons of supposedly Indian descent, concerning whom several inquiries had come to the bureau. Mr. Mooney found, as he had supposed, that these people, numbering in all several hundred, were, like the Pamunkey of Virginia and the so-called Croatan of North Carolina, a blend of the three races, Indian, Negro, and White, with the Indian blood probably predominating. They constitute and hold themselves a separate caste, distinct from both white and negro. They probably represent the mongrelized descendants of the Piscataway tribe, and are sometimes locally distinguished among themselves as "We-Sort," that is, "Our Sort."

On June 22, 1914, Mr. Mooney again started for the East Cherokee to continue work on the sacred formulas, with a view to speedy publication.

His time in the office during the winter and spring was occupied chiefly with the extended investigation of former Indian population, together with routine correspondence and replies to letters of inquiry. On request of the Department of Justice he prepared an extended deposition on tribal ranges and Indian depredations in northern Mexico and

along the Rio Grande, which was officially characterized as one of the most important and interesting that had ever come before the department.

In pursuance of his investigations of the Creek Indians and allied tribes, Dr. John R. Swanton, ethnologist, proceeded to Oklahoma early in July to attend the busk ceremonies, and was present at those of the Eufaula, Hilibi, Fish Pond, and Tukabachi Creeks. Notes were taken on all of these and photographs obtained of various features of all but the last. At the same time, with the valued assistance of Mr. G. W. Grayson, of Eufaula, Doctor Swanton gathered further ethnological information from some of the old people, and continued this work after the ceremonies ceased. Somewhat later he visited the small body of Indians in Seminole County who still retain a speaking knowledge of Hitchiti, and added about 40 pages of text to that previously obtained, besides correcting a portion of Gatschet's Hitchiti vocabulary. He made an arrangement with an interpreter by which 100 pages of additional text were received after his return to Washington.

While some time was devoted to studies of the Alabama, Hitchiti, and Choctaw languages, most of Doctor Swanton's attention while in the office during the year was centered on two particular undertakings. One of these was the proof reading of the Choctaw-English section of Byington's Choctaw Dictionary, and the compilation, with the efficient help of Miss M. C. Rollins, of an English-Choctaw index, which will comprise about 350 printed pages, to accompany it. The other was work on the first draft of an extended report on the Creek confederacy, of which the historical part, consisting of 300 typewritten pages, is practically completed.

At the beginning of the year Mr. J. N. B. Hewitt, ethnologist, undertook the work of editing and copying the Seneca text "*Shagowenotha, or The Spirit of the Tides*," which was recorded by him in the form of field notes in 1896 on the Cattaraugus Reservation, New York. This particular piece of work, forming a text of 3,692 native words, was completed in August, 1913. The task of making a literal, almost an etymological, interlinear translation of this text was next

undertaken and was completed in November, yielding an aggregate of 11,411 English words in the rendering. The other of the two native texts in Seneca, "Doadanegen and Hotkwisdadegen," which was recorded in the form of field notes by Mr. Hewitt in 1896, was next edited and copied; this work was completed by the close of December and consists of 4,888 native Seneca words. The literal inter-linear translation of this text then taken up was completed in February, 1914, making 14,664 English words in the rendering.

On finishing these translations Mr. Hewitt commenced the reading and digesting of the Seneca material of the late Jeremiah Curtin for the purpose of providing notes and explanations to the stories, a task that was made the more difficult by the fact that Mr. Curtin's field notes of explanation and identification are not available. One of the longest of the stories collected by Mr. Curtin, "Doonogaes and Tsodiqgwadon," comprising 149 typewritten pages, required 144 notes varying in length from three or four lines to several pages; but this story is of exceptional length. The entire Curtin material has now been reread and annotated. Mr. Hewitt also completed the notes for his introduction to the "Seneca Myths and Fiction," and the final writing was almost finished by the close of the year.

As opportunity offered, Mr. Hewitt continued to work on a sketch of the Iroquois language, and he has now in hand about 75 pages of manuscript, in addition to a considerable body of notes and diagrams for incorporation into final form.

Mr. Hewitt also made a week's study of the voluminous manuscript "Dictionary of Words that have been Made Known in or Introduced into English from the Indians of North, Central, and South America," compiled by the late William R. Gerard, with a view of ascertaining its value for publication by the bureau. This examination was made difficult by the fact that the compiler of the dictionary had access to many works which were not available for Mr. Hewitt.

Unfortunately the work summarized above was often interrupted, owing to the need of frequently calling on Mr.

Hewitt for the preparation of data for replies to correspondents, whose inquiries pertained to linguistic, historical, sociological, and technical matters. In connection with this work there were prepared 110 letters, rarely exceeding a page in length, although some occupied several pages and required considerable study and research in gathering the needed data for reply.

During the year Mr. Francis La Flesche, ethnologist, recorded the rituals and accompanying songs of five additional Osage ceremonies, known as Wáwathoⁿ, Wadóka Weko, Wazhiⁿgao, Zhiⁿgázhiⁿga Zhazhe Thadse, and Wéx-thexthe. Of these the Wáwathoⁿ is complete; the record fills about 150 pages, including songs, diagrams, and illustrations. This ceremony, which is of religious significance and is revered by all the people, has been obsolete for about 20 years, and there now remain only two men in the tribe who remember it in most of its details. It was a peace ceremony that held an important place in the great tribal rites of the Osage, for through its influence friendly relations were maintained among the various gentes composing the tribe, and it was also the means by which friendship with interrelated tribes was established and preserved. Early French travelers mention this ceremony as being performed by the Osage in one of the tribes of the Illinois confederacy during the second decade of the eighteenth century. Unlike the Osage war ceremonies, which are complex and composed of several steps or degrees, the Wáwathoⁿ is simple and complete in itself. The "pipes," sometimes called calumets, which are employed in its performance, consist of a number of sacred symbolic articles, each of which, with its attendant ritual, was in the keeping of a certain gens of the tribe. The assembling of these articles formed an essential part of the ceremony, for it was on this occasion that the ritual, which explained both the significance of and the precepts conveyed by the sacred articles, had to be recited. This Wáwathoⁿ ceremony resembled that of the Omaha, Ponca, Oto, and Pawnee tribes, differing only in minor details. To the intelligent thinking class the aims and purposes of the ceremony are clear, but there are among the Osage, as

among other tribes, those who can not comprehend fully the deeper, broader teachings of such a rite, and because of this restricted view superstitious beliefs regarding it now prevail among the lower classes.

The record of the Wadóka Weko, one of the seven war ceremonies, consists of 89 pages of manuscript, with 32 songs. This rite, which is the sixth degree of the war ceremony, is divided into eight parts, exclusive of the introductory rites, and consists of rituals and songs pertaining to the ceremonial cutting of the scalps for distribution among the various gentes for their sacred packs. One of these parts has to do with the *odó*ⁿ, or "honors," won by the warriors in battle. While this ceremony is recorded completely, it is not yet ready for publication, since it is one of seven interdependent degrees the study of which is not yet finished.

Wazhiⁿgao, the bird ceremony for boys, is another of the seven degrees, and is regarded as important. It has been transcribed in full, but the notes thereon have not yet been elaborated for publication.

Zhiⁿgázhíⁿga Zhazhe Thadse (naming of a child), a ceremony that bears no direct relation to any other, is regarded as essential to the proper rearing of a child, and is still practiced. This ceremony has been recorded in its entirety, but still lacks the descriptive annotation necessary before publication.

The Wéxthexthe, or tattooing ceremony, the last of the five recorded by Mr. La Flesche, was taken down from its recitation by one of the men who had participated therein. This transcription is still, in a measure, fragmentary, but enough has been obtained to give a fair idea of the significance of the tattoo designs employed. The notes on the Wéxthexthe are not yet prepared for publication, as there is still a possibility of recording the ceremony in its entirety. A set of the implements used by the Osage in tattooing have been obtained for illustration and have been deposited in the National Museum. There has also been placed in the museum a *waxóbetóⁿga*, or great sacred pack, which once belonged to Waçétoⁿzhíⁿga, a prominent man of the tribe,

who died in 1910. After much persuasion his widow reluctantly consented to part with this sacred article, together with its buffalo-hair and rush-mat cases. This pack consists of the skin and plumage of a white pelican, the bird which in Osage mythology revealed through a dream the mysteries of tattooing and provided the implements therefor.

All the above-described ceremonies studied by Mr. La Flesche have still a strong hold on the Osage people; this, together with the fact that every initiated person acquired his knowledge at great expense, has made it almost impossible to record the ceremonies in full from those who have been induced to speak about them.

Mrs. M. C. Stevenson, ethnologist, continued her studies of the ethnology of the Tewa Indians of New Mexico, devoting special attention to the pueblo of San Ildefonso, with a view of elaborating her memoir on this group of tribes, which consists of about 400 pages of manuscript, material relating to almost every phase of Tewa customs and beliefs having been added in whole or in part during the course of the year. Perhaps the most important of the new data gathered by Mrs. Stevenson on these interesting sedentary people relate to their ceremonies with respect to human sacrifice. The conservatism of the Tewa and the secrecy with which most of their numerous rites are conducted make them a difficult subject of study and one requiring considerable time. Mrs. Stevenson's memoir had reached such a stage of completion that at the close of the year she was making final arrangements for acquiring the materials still needed for illustrations.

Shortly after the beginning of the fiscal year Dr. Truman Michelson, ethnologist, proceeded to Tama, Iowa, to renew his researches among the Fox Indians. After successfully commencing these studies he proceeded to Tongue River Reservation in Montana for the purpose of studying the remnant of the Sutaio Tribe incorporated with the Cheyenne. It seems that some ethnological information can still be obtained in regard to specific Sutaio matters, but little of the language remains. Doctor Michelson compiled a fairly large Sutaio vocabulary, but fewer than a dozen words are fundamentally different from the corresponding Cheyenne terms.

Such grammatical forms as could be obtained indicate that Sutaio sheds little or no light on the divergent Algonquian type of the Cheyenne language.

Returning to Tama to renew his Fox studies, Doctor Michelson succeeded in elucidating the social organization almost to completeness. It appears that the two major divisions of the tribe are not purely for rivalry in athletics, but rather are ceremonial. Doctor Michelson was successful also in obtaining the very long myths of the culture hero and the Mother of all the Earth. It is evident that the actual Fox society still corresponds in a measure to that given in the myths.

In October Doctor Michelson proceeded to Kansas to investigate the Sauk and Fox of the Missouri. A reconnoissance only was made here, and some of the Fox material obtained at Tama was translated. In November he returned to Washington, and in January, 1914, visited the Carlisle Indian School for the purpose of studying special points of grammar and phonetics with some of the Sauk and Fox pupils. Thence he made a trip to New York City, taking with him one of the pupils for the purpose of consulting Dr. Franz Boas, honorary philologist of the bureau, on certain mooted points pertaining to the Fox language. While in New York a few tracings were made with the Rousselot apparatus.

In May Doctor Michelson again visited Carlisle for the purpose of making a translation of the story of a sacred bundle of the Fox Indians, which he has recently procured.

Toward the end of the fiscal year Doctor Michelson devoted some time to the problem whether the Yurok and Wiyot languages of California were Algonquian, as had been recently claimed, and reached the conclusion that the existing evidence does not justify such a classification

SPECIAL RESEARCHES

Work on the Handbook of American Indian Languages was continued under the personal direction and editorship of Dr. Franz Boas, honorary philologist. Part 2, which is in preparation, is to contain grammatical sketches of the

Takelma, Coos, Siuslaw, and Alsea languages of Oregon; the Kutenai, of Montana; and the Chukchee. The Takelma sketch was published in advance in separate form in 1912. During the present year the printing of the sketch of the Coos, by Leo J. Frachtenberg, which forms pages 297-429 of part 2, was finished. The manuscript of the Siuslaw, also by Doctor Frachtenberg, was completed and revised, and, except for a small part, is in galley form. The Chukchee sketch likewise has been set up in galleys and revised, and new material on the dialects of the language, having become available, has been added. The printing of the sketch proceeded necessarily slowly, since the notes had to be read by the author, Mr. Waldemar Bogoras, who lives in Russia. A full treatment of this grammar is particularly desirable, since it serves to define the relationships of the American languages toward the west. Doctor Frachtenberg, a fuller report of whose work will follow, has made progress with his studies of the Alsea. The grammatical material and the texts have been extracted and studied, and the latter, which are to form the basis of the sketch, have been copied for the printer. Dr. A. F. Chamberlain, a valued collaborator, whose untimely death we lament, furnished a sketch of the Kutenai language. It was necessary to make a detailed study of this sketch. This was done by Doctor Boas partly during the winter in New York with the help of a Kutenai boy and partly during the month of June among the Indians of Montana and British Columbia. The report on this sketch was completed. A certain amount of preparatory work for the sketch of the Salish language was also done, more particularly a map showing the distribution of the Salish dialect, based on researches by James Teit, was completed. The expense of the field work for this map, which has occupied four years, was met by Mr. Homer E. Sargent, of Chicago, to whose lively interest in the Handbook and related subjects we are deeply indebted. The vocabularies on which the map is based are in an advanced stage of preparation. Much time was devoted by Doctor Boas during the year to the preparation of a report on the mythology of the Tsimshian Indians, based on material

written during a period of 10 years by Henry W. Tate, himself a Tsimshian. Owing to his recent death it was necessary to close the collection, the expenses of which have been defrayed from private sources. The monograph was completed and is in type for publication in the Thirty-first Annual Report.

Brief reference to the researches of Dr. Leo J. Frachtenberg, ethnologist, has been made in connection with the preparation of part 2 of the Handbook of American Indian Languages. The beginning of the fiscal year found Doctor Frachtenberg in the field in Oregon, where, from June to September, he was engaged in linguistic and ethnologic work on the Kalapooian family. During these months he collected a number of grammatical notes and nine texts in the dialect of the so-called Calapooia Proper, but owing to lack of sufficient means for continuing this field work he was compelled to discontinue it in October. The linguistic researches into the Kalapooian family brought out a number of interesting points, of which the most salient are as follows: Phonetically the family is related closely to the Lutuamian (Klamath) and Sahaptin groups. Certain pronominal forms and a few numerical terms are identical with the Klamath and Sahaptin forms. In all other respects, chiefly morphological, Kalapooian bears close resemblance to the Coos, Siuslaw, and Yakonan stocks. A particularly close affiliation exists between this and the Coos family in the phonetic structure of words. While the phonetics of both languages are divergent, both are what may be termed vocalic languages and are practically free from any difficult consonantic clusters. The Calapooia texts thus far obtained deal chiefly with the Coyote cycle and are identical with myths found among the Coos, Molala, Klamath, Maidu, Chinook, Alsea, Takelma, Salish, and other tribes of the Pacific area. The mythology as a whole is typical of that region in the absence of true creation myths and in the multitude of transformation stories.

A survey of the linguistic phase of the Kalapooian stock shows it to embrace the following dialects: Calapooia Proper (also called Marysville), Chelamela, Yamhill, Atfalati, Wapato Lake, Ahantsayuk, Santiam, Lakmayut, and Yonkallat.

These dialects show certain degrees of interrelationship, which may be formulated as follows: Calapooia, Santiam, Lakmayut, and Ahantsayuk form one closely related group; another group embraces the Yamhill and Atfalati dialects, while Yonkallat seems to constitute a group of its own. No information as to the Chelamela dialect could be obtained.

In July Doctor Frachtenberg received what seemed to be trustworthy information that some Willapa Indians were still living at Bay Center, Washington, but on visiting that point he found the reputed Willapa to be in fact members of the Chehalis tribe, thus proving conclusively that the Willapa are entirely extinct.

Doctor Frachtenberg returned to New York late in October and was engaged until the beginning of December in the preparation of the Siuslaw grammatical sketch for the Handbook of American Indian Languages, additional work on which became necessary because of the fact that during his stay in the field he had received further information concerning this extinct stock. In December Doctor Frachtenberg took up his duties in Washington, becoming first engaged in supplying references from the Siuslaw texts in the grammatical sketch of that language. At the close of the year this sketch was in type. Doctor Frachtenberg also prepared for publication a Siuslaw-English and English-Siuslaw vocabulary, containing 90 typewritten pages. He furthermore prepared an English-Coos glossary, which may be utilized in the near future, as it has been found desirable to add such a glossary to each volume of native texts.

On completion of this work Doctor Frachtenberg commenced the preparation of the Alsea texts collected by Dr. Livingston Farrand in 1900 and by himself in 1910. These texts, consisting of 31 myths, tales, and narratives, and comprising 195 typewritten pages, will be submitted in the near future with a view to publication as a bulletin of the bureau.

At the close of the fiscal year Doctor Frachtenberg was preparing for another field season in Oregon, with the view of finishing his studies of the Kalapooian stock and of conducting similar researches among the Quileute.

Mr. W. H. Holmes, of the National Museum, continued his work on the preparation of the Handbook of American Antiquities for the bureau, reaching the practical completion of part 1 and making much headway in the preparation of part 2; progress in this work, however, was necessarily delayed owing to the pressure of many duties connected with a head curatorship in the National Museum.

During August, 1913, Mr. Holmes made a visit to Luray, Virginia, for the further study of an ancient village site near that place and the examination of certain implement-making sites in the vicinity. In June he visited Missouri for the purpose of studying certain collections owned in St. Louis and for the reexamination of an ancient iron and paint mine at Leslie. It was found, however, that recent mining operations had been carried so far that traces of the aboriginal work at the mine were practically obliterated, and besides the mine was found to be filled with water, making effective examination impossible. From St. Louis he proceeded to Chicago, where studies were made of certain collections with a view of obtaining data necessary to the completeness of the Handbook of American Antiquities.

In her studies of Indian music Miss Frances Densmore made two trips to the Standing Rock Reservation, South Dakota (one in July and August, 1913, and one in June, 1914), where she engaged in investigations at Bullhead, McLaughlin, and the vicinity of the Martin Kenel School. This research completed the field work for the proposed volume of Sioux music, the material for which, subsequently prepared for publication, consists of 323 pages of manuscript, 98 musical transcriptions of songs, 20 technical analyses of songs, and 33 original illustrations.

The practical use which musical composers are making of the results of Miss Densmore's studies is very gratifying. Mr. Carl Busch has adapted for orchestral purposes four of the songs rendered by Miss Densmore and published by the bureau, as follows: (1) Chippewa Vision, (2) Farewell to the Warriors, (3) Love Song, (4) Lullaby. Mr. Heinrich Hammer, of Washington, has composed a Sun Dance Rhapsody

and a Chippewa Rhapsody. Mr. Charles Wakefield Cadman has composed, for the voice, two of the Chippewa songs, "From the Long Room of the Sea" and "Ho, Ye Warriors on the Warpath." Mr. S. N. Penfield has harmonized two vocal quartets, "Manitou Listens to Me" and "Why Should I be Jealous?" For the violin Mr. Alfred Manger has prepared a "Fantasie on Sioux Themes," and Mr. Alberto Bimboni has well advanced toward completion an opera bearing the title "The Maiden's Leap." Certain of the orchestral arrangements have been played by the Chicago Symphony Orchestra (formerly known as the Thomas Orchestra), as well as by the symphony orchestras of Washington, Minneapolis, and Kansas City. It is interesting to note the demand for Sioux themes in advance of their publication. These have been furnished in manuscript as far as possible to those desiring them for specific and legitimate use. Two of the compositions in the foregoing list are based on such themes.

Work on the volume of Sioux music is approaching completion. This will be larger than either of the bulletins on Chippewa music, and, while the same general plan has been followed, there will be much that is new, both in subject matter and in style of illustration.

During the year work on the Handbook of Aboriginal Remains East of the Mississippi was continued by Mr. D. I. Bushnell, jr., under a small allotment from the bureau, and approximately 90,300 words of manuscript were recorded on cards geographically arranged. The entire amount of manuscript now completed is about 321,000 words, and the bibliography thus far includes 306 titles. As a result of the notes received from the Wisconsin Archeological Society, through the courtesy of its secretary, Mr. Charles E. Brown, of Madison, every county of that State will be well represented in the Handbook. It is to be regretted that more information regarding aboriginal remains is not forthcoming from certain other parts of the country east of the Mississippi, especially the New England States, which at this writing are not adequately represented. The bureau is indebted to Mr. Warren K. Moorehead, of the department of archeology of Phillips Academy, Andover, Massachusetts, for the gen-

erous use of original data gathered by him in Maine in advance of its publication by the academy.

Mr. James Murie, as opportunity offered and the limitations of a small allotment made by the bureau for these studies allowed, continued his observations on the ceremonial organization and rites of the Pawnee tribe, of which he is a member. The product of Mr. Murie's investigation of the year, which was practically finished but not received in manuscript form at the close of June, is a circumstantial account of "The Going After the Mother Cedar Tree by the Bear Society," an important ceremony which has been performed only by the Skidi band during the last decade.

In the last annual report attention was directed to a proposed series of handbooks of the Indians of the several States and to the arrangements that had been made for such a volume, devoted to the tribes of California, by Dr. A. L. Kroeber, of the University of California. The author has submitted sections of the manuscript of this work for suggestion, and, although his university duties have delayed its completion, there is every reason to believe that when the material is finished and published it will form an excellent model for the entire series. It has been hoped that the pecuniary means necessary for the preparation of these State handbooks would be provided in accordance with the estimate of an appropriation submitted for this purpose, but unfortunately the desired provision was not made.

Prof. Howard M. Ballou, of Honolulu, has submitted from time to time additional titles for the List of Works Relating to Hawaii, compiled in collaboration with the late Dr. Cyrus Thomas. The material for this bibliography is in the hands of Mr. Felix Neumann for final editorial revision, and it is expected that the entire manuscript will soon be ready for composition.

MANUSCRIPTS

The large collection of manuscripts in possession of the bureau has been in continuous charge of Mr. J. N. B. Hewitt. A few noteworthy additions were made during the year besides those prepared or which are in process of preparation

by members of the staff. Among these may be mentioned the "Dictionary of Words that have been Made Known in or Introduced into English from the Indians of North, Central, and South America," by the late William R. Gerard, a work requiring many years of assiduous labor. The manuscript was acquired for a nominal consideration from Mrs. Gerard, and it is the design to publish the dictionary as soon as it can be given the customary editorial attention. Before his death Mr. Gerard presented to the bureau an original manuscript of 31 pages, with 21 diagrams, on "Terminations of the Algonquian Transitive and Indefinite Verbs and their Meanings," to which Dr. Truman Michelson has appended a criticism.

Additional manuscripts worthy of special note are the following:

J. P. Dunn: Translation of Miami-Peoria Dictionary, Part 2, *Aller to Assomer*. The original of this dictionary is in the John Carter Brown Library, of Providence, through whose courteous librarian, Mr. George Parker Winship, the bureau has been provided with a photostat copy.

J. P. Dunn: Translation of the History of Genesis, second chapter, from the Miami-Peoria Dictionary above cited.

Cyrus Byington: Manuscript notebook, 1844-1848 and 1861. Kindly presented by Mrs. Eliza Innes, daughter of this noted missionary to the Choctaw.

James A. Gilfillan: Chippewa Sentences. A small quarto notebook kindly presented by Miss Emily Cook, of the Office of Indian Affairs.

Parker Marshall: Various memoranda on the location of the Natchez Trace.

H. A. Scomp: Comparative Choctaw and Creek Dictionary, consisting of 1,054 sheets, 20 by 36 inches.

Francisco Pareja: Confessionario, in Spanish and Timuqua. Photostat copy furnished by the courtesy of the New York Historical Society.

Francisco Pareja: Catechismo, in Timuqua. Photostat copy furnished by the courtesy of the New York Historical Society.

Francisco Pareja: Explicacion de la Doctrina, in Timuqua. Photostat copy furnished by the courtesy of the New York Historical Society.

V. C. Fredericksen: Origin of the Eskimo and their Wanderings, with photographs. (The author is a Danish missionary in Greenland.)

From time to time the bureau has been put to considerable expense in having photostat copies made of unique manuscripts and of excessively rare books indispensable to its researches. It is therefore fortunate that the opportunity was afforded, late in the fiscal year, to acquire a photostat apparatus which has since been in constant service. The urgent need of such an instrument was made especially manifest when the Rev. George Worpenberg, S. J., librarian of St. Marys College, St. Marys, Kansas, generously accorded the bureau the privilege of copying a number of valuable original linguistic manuscripts in the archives of the college, pertaining chiefly to the Potawatomi and including a dictionary and a grammar recorded by the late Father Maurice Gaillard. Manuscript copies of these voluminous linguistic works could have been made only after infinite labor by an expert and at an expense far exceeding the entire cost of the photostat apparatus. By the close of the year the making of the facsimile reproductions had been commenced by Mr. Albert Sweeney, under the immediate direction of Mr. De Lancey Gill, illustrator.

An opportunity was afforded at the close of the year to replace the wooden partition and ceiling of the manuscript room with terra cotta and to install a fireproof door and window coverings, thus giving for the first time adequate protection to the bureau's large collection of priceless unpublished material.

PUBLICATIONS

The editorial work of the bureau has been continued by Mr. J. G. Gurley, editor, who has been assisted from time to time by Mrs. Frances S. Nichols. The following publications were received from the press during the year:

Bulletin 53, "Chippewa Music—II," by Frances Densmore.

Bulletin 56, "Ethnozoology of the Tewa Indians," by Junius Henderson and John P. Harrington.

"*Coos: An Illustrative Sketch*," by Leo J. Frachtenberg. Extract from Handbook of American Indian Languages (*Bulletin 40*, part 2).

The status of other publications, now in press, is as follows:

The proof reading of the *Twenty-ninth Annual Report*, the accompanying paper of which, entitled "Ethnogeography of

the Tewa Indians," by John P. Harrington, is an exhaustive memoir presenting many technical difficulties, was nearly completed during the year. About two-thirds of the memoir is in page form.

The *Thirtieth Annual Report*, comprising originally, in addition to the administrative section, three memoirs: (1) "Tsimshian Mythology," by Franz Boas; (2) "Ethnobotany of the Zuñi Indians," by Matilda Coxe Stevenson; (3) "An Inquiry into the Animism and Folk-lore of the Guiana Indians," by Walter E. Roth. Extensive additions to the first-named memoir, received after the report had been put into type, necessitated the division of the contents, and accordingly this section was transferred to the *Thirty-first Report*. Approximately two-thirds of "Tsimshian Mythology" has been paged, and the Zuñi memoir also, now the first accompanying paper of the *Thirtieth Annual*, is in process of paging.

To the *Thirty-second Report* will be assigned a memoir entitled "Seneca Myths and Fiction," collected by Jeremiah Curtin and J. N. B. Hewitt and edited with an introduction by the latter, the manuscript of which is about ready for editorial revision.

Bulletin 40 (pt. 2), "Handbook of American Indian Languages." The work on this bulletin has been carried along steadily under the immediate supervision of its editor, Doctor Boas. Two sections—Takelma and Coos—have been issued in separate form (aggregating 429 pages), and two additional sections, dealing with the Chukchee and Siuslaw languages respectively, are in type, the former being "made up" to the extent of about 50 pages.

Bulletin 46, "A Dictionary of the Choctaw Language," by Cyrus Byington (edited by John R. Swanton and Henry S. Halbert). The first (Choctaw-English) section of this work was completed during the year and is practically ready for the press. The manuscript of the second section (English-Choctaw directory), comprising 36,008 entries on cards, was sent to the Printing Office April 30 to June 13, but no proof had been received at the close of the year.

Bulletin 55, "Ethnobotany of the Tewa Indians," by Wilfred W. Robbins, John P. Harrington, and Barbara Freire-Marreco. After this bulletin was in type it was found advisable to incorporate a considerable amount of valuable material, subsequently gathered and kindly offered by Miss Freire-Marreco. The change involved recasting in a large measure the original work. The second galley proof is in the hands of Miss Freire-Marreco for final revision.

Bulletin 57, "An Introduction to the Study of the Maya Hieroglyphs," by Sylvanus Griswold Morley. The manuscript and illustrations of this memoir were submitted to the Public Printer the latter part of April. Engraver's proof of the illustrations, with the exception of a few pieces of color work, have been received and approved. Owing to the heavy pressure of public business, the Printing Office had been unable to furnish proof of the letterpress by the close of the year.

Bulletin 58, "List of Publications of the Bureau of American Ethnology." The page proof of this bulletin is in the hands of the printers for slight correction, preparatory to placing it on the press.

The total number of publications of the bureau distributed during the year was 12,819, classified as follows:

Report volumes and separate papers.....	2, 810
Bulletins.....	9, 943
Contributions to North American Ethnology.....	22
Introductions.....	5
Miscellaneous publications.....	39
Total.....	12, 819

As during several years past the extensive correspondence arising from the constant demand for the publications of the bureau has been in immediate and efficient charge of Miss Helen Munroe and Mr. E. L. Springer, of the Smithsonian Institution, assisted by Mr. Thomas F. Clark, jr. The distribution of publications has been made in accordance with law and with entire satisfaction by the office of the Superintendent of Documents on order of the bureau.

ILLUSTRATIONS

The preparation of the illustrations for the publications of the bureau, the making of photographs of the members of delegations of Indians visiting Washington, and the developing and printing of negatives made by the staff of the bureau during the prosecution of their field work have been in charge of Mr. DeLancey Gill, illustrator, assisted successively by Mr. Walter Stenhouse and Mr. Albert Sweeney. In addition the numerous photostat copies of manuscripts and books, aggregating about 2,500 exposures, have been made under Mr. Gill's supervision, as elsewhere mentioned. Of the visiting deputations, representing 17 tribes, 79 photographic exposures were made; 92 negatives of ethnologic subjects were required for reproduction as illustrations; 512 negatives made by the members of the staff in the field were developed and 381 prints made therefrom; 105 photographs were printed for presentation to Indians and 627 for publication, exchange, and special distribution. In addition to the photographic work, which constitutes the major part of the illustrative material required by the bureau, 54 drawings were made for reproduction.

The series of photographs, representing 55 tribes, which had been exhibited by the New York Public Library and the Public Library Commission of Indiana, was borrowed in June by the Providence Public Library for a similar purpose.

LIBRARY

The reference library of the bureau, which consists of 19,240 books, about 12,894 pamphlets, and several thousand unbound periodicals, has been in continuous charge of Miss Ella Leary, librarian, assisted by Mrs. Ella Slaughter. During the year 708 books were accessioned, of which 143 were acquired by purchase and 137 by gift and exchange, the remaining 428 being represented by volumes of serials that hitherto had been neither bound nor recorded. The periodicals currently received numbered 629, of which only 16 were obtained by purchase, the remainder being received through exchange. Of pamphlets, 150 were acquired. Dur-

ing the year 1,195 volumes were sent to the bindery, and of these 695 were bound and returned to the bureau.

The endeavor to supply deficiencies in the sets of publications of institutions of learning has continued without remission. Among the more important accessions of this kind during the year were *Zeitschrift der Gesellschaft für Erdkunde zu Berlin*, 20 volumes; *Instituto Geografico Argentino*, *Boletin*, 10 volumes; and *Königliches Museum für Völkerkunde*, *Veröffentlichungen*, 8 volumes.

The librarian has prepared a monthly bulletin of accessions for the use of the staff, and has furnished information and compiled bibliographic notes for the use of correspondents. In addition to the constant drafts on the library of the bureau requisition was made on the Library of Congress during the year for an aggregate of 300 volumes for official use, and in turn the bureau library was frequently consulted by officers of other Government establishments.

An appropriation having been made by Congress, in behalf of the Institution, for installing modern steel book-stacks in the eastern end of the large exhibition hall on the first floor of the Smithsonian building, and provision having been made for affording the proposed increased facilities to the library of the bureau, which for four and a half years had been installed in the eastern galleries of the hall mentioned, the books therein were removed in February to the gallery and main floor of the western end of the hall and the eastern galleries were demolished. Although this work of removal occupied two weeks, it was done without confusion and practically without cessation of the library's activities. The new stacks were in process of erection before the close of the fiscal year.

COLLECTIONS

The following collections were acquired by the bureau or by members of its staff, and, having served the purpose of study were transferred to the National Museum, as required by law.

Eight fragments of ancient British pottery. Gift to the bureau by Rev. Robert C. Nightingale, Swaffam, Norfolk, England. (55735.)

Potsherds, fragments of human bones, and three heads. Gift to the bureau by Mrs. Bruce Reid, Port Arthur, Texas. (55758.)

Parts of five skeletons (three complete skulls and fragments of two skulls) from a burial cist in a cave about 20 miles south of Grant, New Mexico. Collected by F. W. Hodge, Bureau of American Ethnology. (56134.)

Thirty-one ethnological objects from the Cherokee and Catawba Indians. Collected by James Mooney, Bureau of American Ethnology. (56312.)

Six photographs of Aztec antiquities. Purchased from W. W. Blake, City of Mexico. (56609.)

Stone phallus from Mesa Verde, Colorado. Gift to the bureau by H. C. Lay, Telluride, Colorado. (56719.)

Arrow point found on the north fork of Roanoke River, about 3 miles from Blacksburg, Virginia. Gift to the bureau by Prof. Otto C. Burkhart, Virginia Polytechnic Institute, Blacksburg, Virginia. (56679.)

PROPERTY

The principal property of the bureau consists of its library, comprising approximately 35,000 books and pamphlets, a large collection of manuscripts for reference or in process of preparation for publication, and several thousand photographic negatives. With the exception of a portion of the library, this material could not be duplicated. In addition, the bureau possesses a photostat apparatus with electric-light equipment, several cameras, dictagraphs, and other appliances for use in conducting scientific research in the field and the office, necessary office furniture and equipment, and a limited supply of stationery, supplies, etc. Also under control of the bureau, but in immediate custody of the Public Printer, as required by law, is a stock of numerous publications, chiefly annual reports and bulletins.

MISCELLANEOUS

Quarters.—The only improvements made in the quarters occupied by the bureau in the Smithsonian building, as set forth in the last report, have been those incident to the reconstruction of the library and the fireproofing of the manuscript room, above alluded to, and the painting of the walls of four rooms, made necessary partly by inadequate

lighting. In addition to the space previously occupied, a room on the fourth floor of the eastern end of the Smithsonian building was assigned temporarily to the bureau for the use of two members of its staff.

Office force.—The personnel of the office has remained unchanged, with the exception of the resignation of one messenger boy and the appointment of another. It has been necessary to employ a copyist from time to time in connection with the editing of Byington's Choctaw Dictionary. The correspondence of the bureau has been conducted in the same manner as set forth in the last annual report and as hereinbefore mentioned.

RECOMMENDATIONS

The chief needs of the Bureau of American Ethnology lie in the extension of its researches to fields as yet unexploited. Attention has frequently been called to the necessity of pursuing studies among Indian tribes which are rapidly becoming extinct, or modified by their intimate contact with civilization. These researches can not be conducted unless the means are provided, since the present limited scientific corps, with inadequate allotments of money to meet the expenses of extended field investigations, is not equal to the immense amount of work to be done. Unfortunately many opportunities for conducting these researches which were possible a few years ago have passed away, owing to the death of older Indians who alone possessed certain knowledge of their race. Much can still be done, however, if only the means are afforded.

It is scarcely necessary to repeat, in connection with this general recommendation, the estimate for an increase, amounting to \$24,800, in the appropriation for the bureau and the brief reasons for urging the grant of this additional sum, inasmuch as these items will be found in the printed Estimates of Appropriations, 1915-16.

F. W. HODGE,
Ethnologist-in-Charge.

NOTE ON THE ACCOMPANYING PAPER

A paper of considerable importance, edited by Dr. Franz Boas, of Columbia University, is appended to this report. The material for the paper was collected and recorded by Mr. George Hunt, a mixed-blood Kwakiutl, of Fort Rupert, British Columbia, who is responsible for the accuracy, the authenticity, and the character of the contents of the paper. Mr. Hunt also collaborated in a similar way with Dr. Boas in a former work, entitled "The Social Organization and the Secret Societies of the Kwakiutl Indians," published in the Report of the United States National Museum for the year ending June 30, 1895.

The accompanying paper, entitled "Ethnology of the Kwakiutl," deals with the arts and industries, the methods and devices employed in hunting and fishing, the methods and means of gathering and preserving other kinds of food, the recipes for preparing food for consumption, and the beliefs and customs of a group of several tribes or peoples, more or less closely related, who dwell on the Pacific coast of North America, in the vicinity of Fort Rupert, on Vancouver Island, British Columbia, and are called the Kwakiutl.

The languages spoken by these tribes belong to the Wakashan linguistic stock, which, as constituted by Powell, is composed of two large groups of fundamentally related languages, to one of which the name Kwakiutl is applied, and the name Nootka to the other. In 1904 the Kwakiutl group of dialects was spoken by 2,173 persons—a number which is, however, gradually decreasing.

The name Kwakiutl, in its original and more restricted sense, was applied to this group of tribes, consisting of the Walas-Kwakiutl (Great Kwakiutl), Komoyue, Guetela, and Komkutis. But in time the Komoyue camped at Tsaite, and a portion of the Kwakiutl who emigrated from their congeners are known as the Matilpe. By enumerating the Matilpe and the Komoyue apart from the other tribes or septs, the Canadian Department of Indian Affairs limits the name Kwakiutl to the Guetela, Komkutis, and the Walas-Kwakiutl (Great Kwakiutl).

The Kwakiutl are essentially a fisher folk, and so to them all other gainful pursuits are of secondary importance.

Many Indian tribes, distinct in physical characteristics and distinct also in languages, but who are one in culture, occupy the Pacific coast of America between Juan de Fuca Strait and Yakutat Bay. This they are because, in large measure, their industries and

arts, their beliefs and customs, differ so markedly from those of all other Indian peoples. Notwithstanding this great uniformity of culture, however, a closer study of the elements of it discloses many things that are peculiar to single tribes, which show that this culture is the natural result of a gradual and convergent development from several distinct sources or centers, every one of these tribes having added something peculiar to itself to the sum of this development.

The territory occupied by these tribes is a mountainous coast, deeply indented by numerous sounds and fiords, which encompass many islands, both large and small. Travel along the coast is very easy by means of canoes, but access to inland places is quite difficult, rugged hills and dense forests rendering travel here very trying, even forbidding. A few fiords deeply indent the mainland, and the valleys, opening into them, make possible access to the center of the high ranges, separating the highlands of the interior from the coastal lands, establishing an effective barrier between the people of the coast and those of the interior. These barriers have forced these tribes to occupy a rather isolated area, and thus they have developed a culture peculiar to themselves, without marked traces of intrusive influence.

The following are Kwakiutl groups and subgroups of peoples: Haisla dialect—Kitamat and Kitlope. Heiltsuk dialect—Bellabella, China Hat, Nohuntsitk, Somehulitk, and Wikeno. Kwakiutl dialect: *Koskimo subdialect*—Klaskino, Koprino, Koskimo, and Quatsino; *Nawiti subdialect*—Nakomgilisala and Tlatlasikoala; *Kwakiutl subdialect*—Awaitlala, Goasila, Guauaenok, Hahuamis, Koeksatenok, Kwakiutl (including Matilpe), Lekwiltok, Mamalelekala, Nakoaktok, Nimkish, Tenaktak, Tlauitsis, and Tsawatenok. The Hoyalas subdialect formerly constituted a Kwakiutl division or group, which is now extinct and whose affinities are unknown.

Among the Kwakiutl proper there is a "ceremonial of cannibalism" which is the most important part of the ritual to which it belongs. It is the belief of the living Kwakiutl that cannibalism was introduced among them from the Heiltsuk about 1830. On the other hand, the Tsimshian claim that they acquired this revolting custom from the Heiltsuk about 1820. This would seem to indicate that cannibalism was limited for a time to the comparatively small habitat of the Heiltsuk. But there is no evidence that it originated with the Heiltsuk.

ACCOMPANYING PAPER

ETHNOLOGY OF THE KWAKIUTL

BASED ON DATA COLLECTED BY GEORGE HUNT

By FRANZ BOAS

PREFACE

The material contained in the following pages was collected partly in connection with the work of the Jesup North Pacific Expedition, partly after the close of the expedition, largely with funds provided by friends interested in the scientific work of the Department of Anthropology in Columbia University.

After working with me in 1893, 1897, and 1900, during which time he gained much practice in writing the Kwakiutl language, Mr. Hunt spent several weeks in New York in 1901. During this time the general plan of work was decided upon, and, following instructions and questions sent out by me, Mr. Hunt recorded data relating to the material culture, the social life, customs, and beliefs of the Kwakiutl Indians. So far as accuracy and contents are concerned, he is responsible for the material contained in this book. It will be noticed that a number of data have been recorded several times, generally at intervals of several years, and the agreement of the statements is a guaranty of the accuracy of the record. Much of the information in regard to cookery was obtained by Mr. Hunt from Mrs. Hunt, who was born in Fort Rupert, and who was thoroughly familiar with the duties of a good housewife. In 1900 I had the opportunity of obtaining a considerable amount of information from her, which will be recorded in a general ethnological discussion of the material contained in these volumes.

I have classified the material according to contents, an undertaking which has sometimes led to the necessity of breaking up a record containing data relating to material culture, customs, and beliefs.

Mr. Hunt has taken pains to make his descriptions as accurate as possible. This procedure has given rise to a certain amount of repetition that could not be eliminated by the editor.

The order in which the material contained in the present volume was written by Mr. Hunt is indicated in the critical remarks at the end of Part 2 of this work.

In accordance with the rules laid down in the report on transcribing American languages, adopted by a committee of the American Anthropological Association and printed by the Smithsonian Institution, I have adhered to the alphabet used in the previous publications on the Kwakiutl.

FRANZ BOAS.

November, 1916.

EXPLANATION OF ALPHABET USED IN RENDERING INDIAN SOUNDS

E
i e, i, ê, a, ô, o u
ĩ ê, ě, ä, â, á, õ ù
u

- Eobscure e, as in *flower*.
i eare probably the same sound, intermediate between the continental values of i and e.
ii in *hill*.
êe in *fell*.
ahas its continental value.
ôGerman o in *voll*.
o uare probably the same sound, intermediate between the continental values of o and u.
ěa somewhat doubtful sound, varying greatly in its pronunciation among different individuals between ê and ěi.
äGerman ä in *Bär*.
áaw in *law*.
uindicates that the preceding consonant is pronounced with u position of the mouth.

	Sonant	Surd	Fortis	Spirant surd	Nasal
Velar.....	g	q	q'	x	....
Palatal.....	g(w)	k(w)	k'!(w)	x(w)	....
Anterior palatal.....	g'	k'	k'!	x'	n
Alveolar.....	d	t	t'	s	....
	(dz)	(ts)	(ts')	....	....
Labial.....	b	p	p'	....	m
Lateral.....	L	L	L'	l, l ¹	....
Glottal stop.....	ε	....	....	....	....
	h, y, w.		....	....	....

¹ Sonant.

In this whole series the sonant is harder than the corresponding English sound. The surd is pronounced with a full breath, while the fortis is a surd with increased air pressure in the oral cavity, produced by muscular pressure of tongue, palate, and cheeks, accompanied by glottal or lingual closure, which shuts the lungs off from the oral cavity. This produces great stress and suddenness of articulation. The sonant is so strong that it is easily mistaken for a surd.

The velar series are k sounds pronounced with the soft palate. x corresponds to ch in German *Bach*. The palatal series corresponds to our g (hard) and k. x is like x, but pronounced farther forward. g' and k' sound almost like gy and ky (with consonantic y); x' is the German ch in *ich*. d, t, and s are almost dental. L, L, and L' are pronounced with tip of tongue touching the lower teeth, the back of the tongue extending transversely across the hard palate, so that the air escapes suddenly near the first molars. The sounds are affricative. In l the tip of the tongue is in the same position, but the back of the tongue is narrower, so that the air escapes near the canine teeth; the sound is purely spirant. l is the same as the English sound. ε is a very faint glottal stop. The exclamation mark is used throughout to indicate increased stress of articulation and glottalization.

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V. BELIEFS AND CUSTOMS

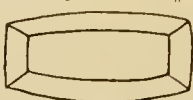
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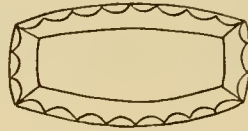
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Index	I

I. INDUSTRIES

The Making of Dishes.—The dish-maker takes | along his ax 1
when he goes into the woods. When he | reaches a patch of alder-
trees, he picks out a good one | that has no knots and that is not
twisted, for he is || careful that it is straight when it is split in 5
two. After he has found | a good one, he chops it down. It must
be six spans | around at the bottom. When it falls down, he chops
off | one fathom length from the tough part at the butt, | and he
measures off four spans in length and || chops it off there. After it 10
has been cut off, he splits it in two | straight through the heart of
the wood. After it has been split in two, he chops off | the heart of
the wood, so that the block is one span thick. | He chops it off
carefully, so that it is level and that it has no twist, | for the heart
of the tree will be the bottom of the dish. When this is done, || he 15
chops out the sides so that they are wide in the middle. The dish
is one span wide | at each end, and it is one span and four | fingers
wide in the middle, for it bulges out. | The bottom part of the end
is one short span long, | and the height is one hand-width, || including 20
the thumb. | The bottom is one short span | wide and three spans

The Making of Dishes (Łōqwēlāxa lōq!wē). — Wā, hēem daax^usa 1
lōqwēlaēnoxwaxa lōq!wēs sōbayowaxs laē lāxa āl!ē. Wā, g'il-
mēsē lāg'aa lāxa L!āsmadzEXEkūlaxs laē dōq!ūx'īdxa ēk'ētelaxa
k!ēasē L!ENāk'a. Wā, hē'mēsēxs k!ēsāē k!īlpela qa's hē'maē
dōqwasōsēda nāq!Eqē lax kūxsentsēwē. Wā, g'il'mēsē q!āxa 5
ēk'axs laē sōp!exōdxa q!EL!ep!ENx'sēsta lāxens q!wāq!wax'ts!ā-
na'yēx, yīx wag'it!EX!aasas. Wā, g'il'mēsē t!ax'īdEXs laē tem-
k'ōdxa nemp!enk'ē lāxens bā!ax qa lawāyēs t!emgūlts!EX!a'yas.
Wā, lā bāl'īdxa mōp!enk'as wāsgemas lāxens q!wāq!wax'ts!āna-
yēxs laē temx'sendeq. Wā, g'il'mēsē lāx'sEXs laē kūxsendeq 10
nāq!Eqax dōmaqas. Wā, g'il'mēsē kūxsaakūxs laē sōpālax
dōmaqas qa nēmdenēs lāwoyās hāyāqaxa dōmaqē. Wā, lā
aēk'la sopālaq qa neqelēs. Wā, hē'mis qa k!ēsēs selgwasnokwa
qaxs hē'maē āwābewēsa lōq!wēs dōmaqē. Wā, g'il'mēsē gwā!EXs
laē sōsebenōdzendeq qa lēxoyowēs yīxs nēmdenaē wādzEXg'iwa- 15
sasa ōba'yasa lōq!wē. Wā, la mōdenbalēda nemp!enk'ē lāxens
q!wāq!wax'ts!āna'yēx yīx wādzegoyūwasa lāxēs k'ak'īlx'alaēna'yē.
Wā, lā ōxsg'iwa'yas nemp!enk'ōstā lāxens ts!EX'ts!āna'yaxsens
q!wāq!wax'ts!āna'yēx. Wā, laemx!a laxs wī!aen q!wāq!wax'ts!ā-
na'yēx lēwens qōmax yīx wālagāk'īlasas. Wā, la nemp!eng'apa 20
āwabāyasēxens ts!EX'ts!āna'yasens q!wāq!wax'ts!āna'yēx yīx wā-
dzegabasas. Wā, lā mōden lāxens q!wāq!wax'ts!āna'yēs yīx

and | four finger-widths long. | This is the size of the large feasting-
 25 dish when a feast is given to many tribes. || When the sides have been
 chopped, it is | in this way: |  Then he puts it right-side
 up and chops out the inside, so that it is hollow. | The
 bark is still on that part that will be the inner side.
 Now he chops it off; and | he only stops chopping it when it is two
 30 finger-widths || thick all around and at both ends. Then he carries
 it | home on his shoulder, and he puts it down in his house, | takes
 his adz. and adzes the bottom so that it is level. | When this is
 done, he adzes the outside. It | is adzed well. Then he also adzes
 35 the ends well || on the outside; and when this is done, he adzes along
 the sides | so as to make them thin. He just feels the thickness. |
 After this has been done, he takes his small crooked knife and |
 scoops out two grooves on the outer side. When this is done, he |
 40 takes spawn of the dog-salmon, chews it, and spits it into || his paint-
 dish. He takes coal and rubs it in | the place where is the salmon-
 spawn that has been spit out. When it is really | black, he takes his
 paint-brush, dips the end of the | paint-brush
 into the black color, and paints all around |
 the rim of the dish, in this way: | When this
 45 is done, || he puts it away, so that it dries. Then
 it is done. |



23 māmōp!enk'elavās lāxens q!wāq!wax'ts!āna'yēx yīx 'wāsgemabasa.
 Graemxat! lōqlūsa 'wālasē k!wēlasx q!lōq!egāla k!wēl lēlqwāla-
 25 la'ya. Wā, g'il'mēsē g'wāl sōpāla xēwanōdza'yasēxs laē g'a
 g'wālēg'a (fig.).

Wā, lā hāng'aelsaq qa's sōbeleg'indēq qa lōbegrax'idēs. Laem
 āxālē xeklūmas lāx ōgūg'a'yas. Wā, hēmē la sōplētsō'sē. Wā,
 āl'mēsē g'wāl sōbeleg'iqēxs laē malden lāxens q!wāq!wax'ts!āna'yēx
 30 yīx wāgwasas hā'stāla lē'wis wāx'sbelexsē. Wā, lā wēk'ilaqēxs
 laē nā'nak' lāxēs g'ōkwē. Wā, lā hāng'alilas lāxēs g'ōkwaxs laē
 ax'ēdxēs k'!m!layowē qa's k'!m!idēx āwabā'yas qa neqelēs.
 Wā, g'il'mēsē g'wālexs laē k'!m!idēx ēwanōdza'yas. Wā, laem
 aēk'laxs laē k'!m!laq. Wā, lā aēk'la k'!m!idēx ōxsg'iwa'yas
 35 lāxa l!āsadz'a'yas. Wā, g'il'mēsē g'wālexs laē k'!m!lēgendēq
 qa pelsgemx'idēs. Wā, laem āem p!ēxwax wāgwasas. Wā,
 g'il'mēsē g'wālexs laē āx'ēdxēs āma'yē xelxwāla k!wēdayā qa's
 k!wēt!ēdēx maltslaqē lāx ōxsg'iwa'yas. Wā, g'il'mēsē g'wālexs
 laē āx'ēdxa gē'nāsa g'wāxnīsē qa's malēx'widēq qa's kwēts!ālēs
 40 lāxēs k'!lat!aasē. Wā, lā āx'ēdxa dzeqūtē qa's yildzelts!ālēs lāx
 la q!ōts!ēwatsa kwēdekwē gē'nā. Wā, g'il'mēsē la ālak'lāla la
 ts!ōltōxs laē āx'ēdxēs hābayowē. Wā, lā hāpstents ōba'yasa
 hābayowē lāxa ts!ōltowē gelyayā qa's k'!lat!ēdēs lāx āwī'stās
 ōgūlāxtā'yasa lōqlwē g'a g'wālēg'a (fig.). Wā, g'il'mēsē g'wālexs
 45 laē g'ēxaq qa lem'x'widēs. Wā, laem g'wāl laxēq.

This size of dish is used at a feast by six men. | If it is three 46
spans | long, then two¹ guests eat out of | one dish. It is used in
lesser feasts. || The dish for a feast to the host's own numaym² 50
is two spans and a half long. | It is used by three guests. | A
dish two spans long | is used by husband and wife | and their chil-
dren; and those that are one span and four finger-widths || long are 55
used for the chief's daughter | and the chief's son. Two (a man and |
his friend) eat out of it too; | and the dish for a woman whose hus-
band is away is | smallest. It is one span long. | It is only for one
person. || That is all now. | 60

Dish for pounding Salal-Berries.—The husband | of the woman
first goes to get a good piece of cedar-wood without knots, three |
spans long and | four spans || wide and one short span high. | He 65
takes his ax and chops out | the inside, until it is hollow and like
a box. When | it gets thin, he takes his hand-adz, turns it bottom-
side up, | and adzes it over finely at the bottom and the ends, || so 70
that it does not slant; and after he has finished the outer side, |
he puts it bottom downward and he adzes it inside, so that there are

Wä, hēem q!ELlalasōsa k!wēlē bēbegwānemē 'wāla'yasa lōq!wē. 46
Wä, g'il'mēsē yūdux^u!enk'ē lāxens q!wāq!wax'ts!āna'yēxyix 'wās-
gemg'ig'aasasa lōq!waxs laē maēma'lēda k!wēlē bēbegwānemxa
'nāl'nēmēxla lōq!wa. Wä, laem la lāxa g'wāsa'yē k!wēlasa. Wä,
hē'mis lōq!ūsa k!wēlasaxēs 'nē'mēmota babelālas 'wāsgemg'i- 50
g'aasē lōq!wa. Wä, laem yaēyūdoxulasōsa k!wēlē bēbegwānema.
Wä, hē'misa malp!enk'ē lāxens q!wāq!wax'ts!āna'yēx yix 'wāsgem-
g'ig'aasasa lōq!wē. Wä, laem hēlexstalilatslēsa hayasek'āla
lē'wis sāsēmē. Wä, hē'misa mōdenbalāxens q!wāq!wax'ts!āna'yēx
lāxa 'nemp!enk'as 'wāsgemg'ig'aasē hēlexstalil lālogūmsa k!lēdēlē 55
lē'ma lāwelgema'yasa g'igema'yē. Wä, laem maltaq lē'wis 'nē-
mōkwē. Wä, hē'mis lōq!ūsa ts!edāqaxs laasnōkwaēs lā'wūnema
āma'yīnxa'yasa lēloq!wēda 'nemp!enk'as 'wāsgemg'ig'aasē lāxens
q!wāq!wax'ts!āna'yēx. Wä, laem hēlexstaliltsa 'nemōkwē. Wä,
aem 'wī'la laxēq. 60

Dish for pounding Salal-Berries.—Wä, hēem g'il āx'ētsō's lā'wūne-
masa ts!edāqa ēk'ē k!waxlāwaxa k!lēāsē l!ēnāk'a. Wä, lā yūdux^u-
p!enk' lāxens q!wāq!wax'ts!āna'yēx yix 'wāsgemasas. Wä, la
mōdenbalēda 'nemp!enk'ē lāxens q!wāq!wax'ts!āna'yēx yix
wādzewasas. Wä, lā ts!ex^uts!āna'yē 'wālasgemasas lāxens q!wā- 65
'q!wax'ts!āna'yēx. Wä, lā āx'ēdxēs sōbayowē qa's sōp!ēdēx
ōts!ālas qa's lōpts!ōdēq qa yuwēs g'wēx'sa g'ildasē. Wä, g'il-
'mēsē la pelsgemixs laē āx'ēdxēs k!līmlayuwē. Wä, lā qep!ēlsa-
qēxs laē aēk'la k!līmleltsemdeq lē'wis āwābā'yē lē'wis ōba'yē 70
qa k!lē'sēs sēnoqwa. Wä, g'il'mēsē g'wālxa ōsgema'yaxs laē
hāng'aēlsaq qa's k!līmlelēg'indēq qa k!lē'sēs tenx'ts!ās. Wä,

¹ Evidently a mistake, instead of four.

² A numaym is one of the subdivisions of the tribe. See pp. 795 et seq.

72 no lumps. | After he has finished this, he takes his straight knife
and | his bent knife, and he cuts all around the corners with the
straight knife, | around the inside of what he is working at; and
75 after he has done so, || he takes his crooked knife and shaves out the
inside until it is very | smooth. This is the box for pounding salal-
berries, and it is | just like a box after it is finished. Now the box
for pounding salal-berries is finished, | for it is called that way. |

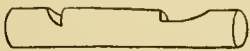
1 The Making of Boxes. — Now I will talk again | about her husband,
who has to make a box for the lily-bulbs. |

He takes his wedge-basket, | his stone hammer, and his ax, and
5 he goes to a || patch of cedar-trees in the woods, looking for a good
tree, | the bark of which runs straight up and down, without a twist.
When | he finds one of this kind, he chops the cedar-tree | down
on the side on which the branches are, so that it falls on its back |
when it falls. When he passes the heart of the tree while chopping,
10 he goes around || and chops the smooth side; and when it falls, it
goes down on the side where it has been chopped in | deeply, and
falls on its back. Now the cedar-tree lies on its back; | and the
smooth side, which is the best side, is on top. He chops it off two |
fathoms from the foot of the tree; and when | he has chopped down
15 to the heart of it, he measures || eight spans, beginning at the place

72 g'il'mēsē gwālexs laē āx'ēdxēs nexx'āla k'lāwayowa lē'wis
xelxwāla k'lāwayowa. Wā, lā xūtsē'stālāsa nexx'āla k'lāwayō
lāx ēwanux'ts!āwasēs ēaxelase'wē. Wā, g'il'mēsē gwālexs laē
75 āx'ēdxēs xelxwāla k'lāwayowa qa's xelxūlēg'indēs lāq qa ālak'lā-
lē's qēsē ōgūg'a'yasa leg'ats!āxa nek'lūlē. Wā, lā yūem la
gwēx'sa g'ildasaxs laē gwāla. Wā, laem gwāla leg'ats!āxa nek'lū-
lē qaxs hē'maē lēgēmsē.

1 The Making of Boxes. — Wā, la'mēsen ēdzaqwa! gwāgwēx'sx'īdē!
lax lā'wūnemas yīxs laē xesēlax'īd x'ōkumats!ēlē xāxexadzema.

Wā, hēem āx'ētsōsēs q!waats!āsēs let!ex'se'yasē lemlemg'a'yā.
Wā, hē'misēs pelpelqē lē'wis sōbayowē. Wā, lā qās'ida qa's lā
5 lāxa wīlg'ixekūla lāxa āl!ē ālāx ēk'ētelāsa wēlkwē. Wā, hē'misa
neqemg'ustāwas ts!āgēg'a'yēxa k'lēsē k'līlp!ēna'ya. Wā, g'il-
mēsē q!āxa hē gwēx'sē, laē hēx'idaem sōp!exōdeq gwēk'lōt!ē-
xawa'yēs sōp!exōtse'wē lāxa l!ēnx'k'lōt!ēna'yas qa t!ēx'īlsēs
qō t!āx'īdlō. Wā, g'il'mēsē lāk'lōdilē sōbēla'yas laē lāk'lōt!exōda
10 qa's sōpk!āēdzēndēq. Wā, lā gwāgwaaqaxs laē t!ax'īd lāxa wūn-
qelās sobēlē lāxa āwīg'a'yas. Wā, la'mē t!ēk!ēsa wēlkwē. Wā,
laem ēk!ēk!āēsala yīxa wilemas. Wā, lā temx'wīdxa mal-
p!enk'ē lāxens bālax g'āg'īlela lāxa ōxlā'yas. Wā, g'il'mēsē
lālaqē temkwa'yas lāx dōmaqasēs laē bāl'ītsēs q!hwaq!wax'ts!ā-
15 na'yē qa malgūnālp!enk'ēs 'wāsgēmasas g'āg'īlela lāx temkwa-

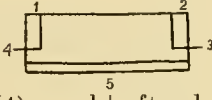
where he | chopped into it; and when he has chopped down to | the 16
heart of the tree, he chops off more chips, in order to | spread it
wider for the wedges to be put in. When | the wedges can lie on
the sloping chopped side, he drives them in in this way: The first
 one || that he drives in is the longest one of 20
the board wedges at | the far side from where
he stands.¹ He takes the next shorter one | next to it and drives
it in close to the one that he has driven in, and | he takes the
next shorter one and drives it in | close to the one that he drove
before; and || the seven wedges are one shorter than the other as 25
they are driven into the end of the tree; and the one nearest |
to the workman is the shortest wedge. Then he | strikes the top
of each once while he is striking them with his stone hammer, | and
he strikes them backward and forward. | As soon as the wood
splits, he pries it off so that it falls on its back, and he marks ||
on the end the thickness of two fingers. Then | he takes his ax 30
and drives it in on the mark that he put on the wood. | After
he has done so, he again takes up his wedges and | puts them
in as he did before when splitting out the block. | He continues
doing this as he keeps on splitting them off. Only || the first (board) 35
that he splits off is thick. The next one is only one | finger-width
thick | if the cedar is very good, for generally the first one split off

‘yasēxs laē temx̄wīdeq. Wā, ḡil̄mēsē lālaqē temkwa‘yas lāx 16
dōmaqas laē sāḡil̄ilaxēs temkwa‘yē qa qwēs̄ḡil̄ēs saōstowa qaxs
LEM̄ḡasīlaē qaēs LEM̄lemḡayowē. Wā, ḡil̄mēsē hēlak̄!ālē LEM̄-
lemḡayās lā dēx̄wīdayo lāxa ḡa ḡwālēḡa (*fig.*) laē hē ḡil̄
dēḡwilbendayowa ḡilt̄lēḡa‘yasēs lat̄layowē LEM̄ḡayowa lāx 20
qwēsōt̄l̄ēna‘yasēs l̄axwalaasē. Wā, lā āx̄ēdxa ts̄l̄ats̄lakwalaga-
wa‘yē qa’s dēx̄wāl̄ēlōdēs lāxa mak̄!āla lāxa la dēḡwilba‘ya. Wā,
laxaē āx̄ēdxa ts̄l̄ats̄lakwalagawa‘yas qa’s dēx̄wāl̄ēlōdēs lāxa
mak̄!āxat! lāxa la dēdeḡwilba‘ya. Wā, la‘mē ts̄lēḡūnākūlēda
ā!ēbōts̄!aqē LEM̄lemḡayoxs laē dēdeḡwilba‘ya. Hēm mak̄!āla 25
lāxa lat̄!aēnoxwēda ts̄!ēk̄!waga‘yasa LEM̄lemḡayowas. Wā, lā
‘nāl̄nemp̄!enxtōdālasēs pelpelqaxs laē pelgetēwēsēs pelpelqē
lāxa LEM̄lemḡayowē. Āem aēdaaq̄!ālaxs pelgetāyaaq. Wā,
ḡil̄mēsē xōx̄wīdexs laē k̄!wēt̄!ēdeq qa nelāxēs. Wā, lā xūl̄de-
bendxa maldenas wāgwasē lāxens q̄!wāq̄!wax̄ts̄!āna‘yēx. Wā, lā 30
āx̄ēdxēs sōbayowē qa’s maēlbendēs negelelēnēxa la xūl̄dekwa.
Wā, ḡil̄mēsē ḡwāl̄ēxs laē ētl̄ēd āx̄ēdxēs LEM̄lemḡayowē. Wā,
hēmxaāwisē ḡwālē ḡwālaasdāsēxs lāx̄dē lat̄lōdxa temḡ!kwē.
Wā, āx̄sā‘mēsē hē ḡwēḡil̄axa la hanāl̄ lat̄lasō’s. Wā, lāla
‘nem̄‘em wāk̄wēda ḡaloyās qaxs ā‘maē la ‘nal̄nem̄den lāxens 35
q̄!wāq̄!wax̄ts̄!āna‘yēx yix wāgwasasa la mēmak̄!āla lat̄!ālayōs
yixs lōmaē ēk̄’a wēlk̄wē qaxs hēmenala‘maē pēl̄ax̄wīdēda ḡālē

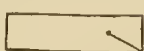
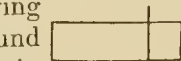
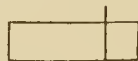
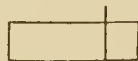
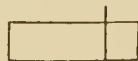
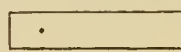
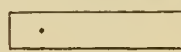
¹ See Publications of the Jesup North Pacific Expedition, Vol. V, p. 328, fig. 54. The figure shows the order of the wedges. The split is placed vertically, not horizontally as described here.

38 runs outward: | therefore the first one that is split off is thick. |
 As soon as it has been split, he carries the boards out as he is going
 40 home; || and when he has carried them all out, he takes his adz |
 and adzes them smooth. When he has finished | one side, he turns
 them over and adzes the other side also; so that they all have the
 same | thickness. When they are half a finger-width thick, | they
 45 are done, and he puts them on edge. Then he adzes down || one
 edge to make it straight; and after that has been done, he puts them
 down flat, | takes a piece of cedar-stick and splits it so that it is
 thin, and | he takes his straight knife and cuts off the end so that | it
 is square at the end. He measures one span | and a short span,
 50 beginning at the end that he cut off, || and there he cuts it off. He
 uses this as a measure for the width | of the box that he is making.
 He puts it down and takes his | straight knife, and again puts on
 edge the board out of which | he is making the box. Then he shaves
 off the edge smooth, so that it is very | straight and smooth; and
 55 when it is really || straight, he puts it down flat. Then he takes his |
 cedar-stick measure and puts it down on one end of the box | that
 he is making. The end of the measure is flush with the | straight
 edge that he has shaved off. He marks with his knife | the other end

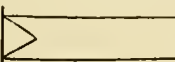
38 latōdayowa. Wā, hē^{mis} lāg^{ilas} wākwa g^{ālē} latoyōs. Wā,
 g^{il}mēsē wīwelx^{se}xs laē yīlx^ūlt!ālaqēxs laē nāⁿak^u lāxēs g^ōk^{wē}.
 40 Wā, g^{il}mēsē ^ēwilolt!axs laē hēx^ēidaem āx^ēēdxēs k^limlayowē
 qa^s k^limLEldzōdēq qa nēnemadzowēs. Wā, g^{il}mēsē gwāla
 āpsādze^yaxs laē lēx^ēideq qa^s k^limLEldzōdēxaaq qa ^ēnemōkwēs
 wāgwasas. Wā, g^{il}mēsē la k^lōdenē wāgwasas lāxens q^lwā-
 q^lwax^{ts}!āna^{yē}x laē gwāla. Wā, lā k^lōt!elsaq qa^s k^lem^lidēx
 45 āpsenxa^yas qa neqelēs. Wā, g^{il}mēsē gwālexs laē paxelsaq
 qa^s āx^ēēdēxa k^lwaxlāwē qa^s xōx^ēwidēq qa wilenēs. Wā, lā
 āx^ēēdxēs nexx^āla k^lāwayowa qa^s k^limtōdēx ōba^yas qa
^ēnemābēs ōba^yas. Wā, lā bāl^{ts}sēs q^lwāq^lwax^{ts}!āna^yaxa ^ēnem-
 p!enk^ē hē^{mesa} ts!ex^{ts}!āna^{yē} g^āg^īlela lāxa k^limtba^yasēs
 50 laē k^limtōdeq. Wā, laem menyayono^xLES qa^ēwādze^ēwasLESēs
 welāse^ēwēda xesēlase^ēwas. Wā, lā k^lat!elsaq qa^s āx^ēēdēxēs
 nexx^āla k^lāwayowa. Wā, lāxaē ēt!ēd k^lōt!elsaxēs welase-
^ēwēda xesēlase^ēwas. Wā, aēk^lla k^lax^ēwidxa āwenxa^{yē} qa āla-
 k^lālēs la neqela. Wā, hē^{mēs} qa qēsēs. Wā, g^{il}mēsē la āla-
 55 k^lāla la neqelaxs laē xwēlaqa paxelsaq. Wā, lā āx^ēēdxēs k^lwax-
 lāwē menyayowa qa^s k^ladēdzōdēs lāx āpsba^yasēs wūlase^ēwēda
 xesēlase^ēwas. Wā, laem ^ēnemabalē menyayās lē^ēwa neqenxa-
^ēyas yīx lax^{dē} k^l!axwasōs. Wā, lā xūltlētsēs k^lāwayowē lāx
^ēwalālaasas ōba^yas menyayās. Wā, lā lāxa āpsba^{yē}. Wā,

to which the measure reaches, and he goes to the other end of the board || and does the same thing there, in this way: |  60
 (1) is the measure at the one end, and (2) when he moves it to the other end; and | he marks it with his knife at (3), as he did before, and at (4); and | after he finishes measuring it, he takes his hand-adz and | adzes off (5). Now he splits it off, so that the width is greater than || the height 65
 of the box which he is going to make; and he takes | the piece that he has split off from the edge of the box that he is making, and shaves | one edge off with his knife so that it is straight; and when it is quite | straight, he places it on one end of (3), and he places the | straight-edge on the mark that he has put on, and he also puts it || at the other end of the mark that he made at (4), and 70
 he marks with his straight | knife along the straight-edge. As soon as | the mark that he makes is plain, he takes off the straight-edge and puts it away, and | he takes his hand-adz and adzes down toward the mark that he put on, | as far as its end. As soon as he finishes adzing it, and when || he comes close to the mark that 75
 he has put on, he puts down his adz and | he takes his straight knife and shaves it. | He shaves it off smooth and straight. | After he has finished it, he shaves off the other end, so that all the | chopping-marks come off; and when the rough end has been finished, || he takes up his straight-edge and another piece of thin split cedar- 80

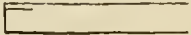
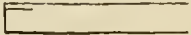
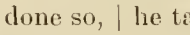
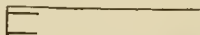

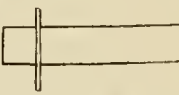
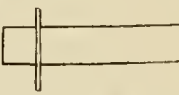
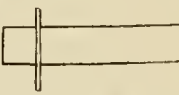
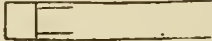
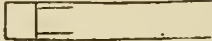

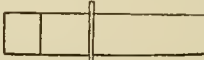
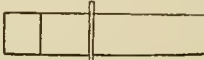
hēmxaāwisē gwēx'ideq g'a gwālēg'a (*fig.*). Wä, hēm men- 60
 yayosē (1) lāxa āpsba'yē. Wä, hē'mis (2) yīxs lābend lāq qa's
 xūltlēdēsēs k'lāwayowē lax (3) lāxēs. gwēx'idaasax (4). Wä,
 g'il'mēsē gwāl mēnsaqēxs laē āx'ēdxēs k'līmlayowē qa's k'līm-
 lōdēx (5). Wä, laem xōweyōdeq qaxs āwila'maē 'wādzogawa'yē
 wūlasē'was lāx 'wālasgēmaslasa xetsemlē. Wä, lā āx'ēdxēs 65
 xōweyowē lāx āwenxa'yasēs wūlasē'wē qa's k'lax'wīdēsēs k'lā-
 wayowē lāx āpsenxa'yas qa neqelēs. Wä, g'il'mēsē la ālak'lāla
 la neqelaxs la k'adedzōts āpsba'yas lax (3). Wä, laem nex-
 stā'yē negenōselās lāx xūltā'yas. Wä, lāxaē k'adedzōtsa
 āpsba'yas lāx xūltā'yas lāx (4). Wä, lā xūltlētsēs nexx'āla 70
 k'lāwayowē lāx āwenxa'yasa negenōsē. Wä, g'il'mēsē lā
 āwelx'sē xūltā'yasēxs laē āxōdxēs negenōsē qa's lā g'ēxaq. Wä,
 lā āx'ēdxēs k'līmlayowē qa's k'līmLālē lālak'lēnaxēs xūltā'yē
 hēbendālax ōba'yas. Wä, g'il'mēsē gwāl k'līmLālaq yīxs laē
 ēx'ak'lēndxēs xūltā'yaxs laē g'ig'alilaxēs k'līmlayowē. Wä, lā 75
 āx'ēdxēs nexx'āla k'lāwayowa qa's k'lax'wīdēq. Wä, laem
 aēk'laxs laē k'lāxwaq qa neqelēs; wä, hē'mis qa qēsēs. Wä,
 g'il'mēsē gwālēxs laē k'lāx'wīdex āpsba'yas qa lawāyēs sōpa-
 'yasxa le'noqwa. Wä, g'il'mēsē 'wīlāwa lenoxba'yasēxs laē ētlēd
 āx'ēdxēs negenōsē lē'wa ōgū'lamaxat! xōk' wīl'en k'laxlāwa. 80

- 81 wood, | and he cuts off the end of the cedar-stick that he took up last. | He measures it off three spans long. | There he cuts it off, and with it he measures the board | at which he is working, in this way,
- 85 slanting:  As soon || as he finds the end of the measure, he marks  it | in the middle of the board with his knife, and he | measures it with his cedar-stick, in this way: He is trying  to find the middle; | and as soon as he has found  the middle of the board, he marks it with his | knife in  the middle, and he takes a cedar-stick
- 90 and || he cuts off again one finger-width. | Then he takes his drill and drills through the end. As | soon as the drill-hole goes through, he puts it on the board out of which he is making a box. | He tries to put the end of the drill as the end shows at the | under side of the
- 95 cedar-stick measure at the mark in the middle of || the board at which he is working, in this way:  As soon as | the end of the drill goes in a little |  at the middle of the board at which he is working, he bevels | the other end of the measure, and he marks along it at the end of the beveled measure, | on the edge of the board at which he is working; and he
- 100 turns || the free end which has been beveled so that it goes to the other edge, and | he marks its end. After he has done so, he takes off | his beveled measure and he takes his straight-edge and | puts


- 81 Wä, lä k'limtbendxa ālagawa'yē āx'ētsōs k'waxlāwa. Wä, lä bāl'idxa yūdux'plenk'ē lāxens q'wāq!wax'tslāna'yēx lāxa xōkwē k'waxlāwaxs laē k'limtts!ēndeq. Wä, lä mens'ides lāxa wūlase'was g'a g'wālēg'a (*fig.*). Wä, laem senoqwāla. Wä, g'il'mēsē
- 85 q'lāx 'wūlag'ilasas ōba'yasa menyayāxs laē xūlt!ētsēs k'lāwayowē lāx negedzā'yasēs wūlase'wē xesēlase'wa. Wä, lä mens'itsa k'waxlāwē g'a g'wālēg'a (*fig.*). Wä, laem q'laq!aax negedzā'yas (1). Wä, g'il'mēsē q'lāxa negedzā'yasēxs laē xūlt!ētsēs k'lāwayowē lāxa negedzā'yas. Wä, lä āx'ēdxā k'waxlāwa qa's
- 90 ētlēdē k'limtōdxa 'nemdenē lāx ōba'yas lāxens q'wāq!wax'tslāna'yēx. Wä, lä āx'ēdxēs selemē qa's selx'sōdēx ōba'yas. Wä, g'il'mēsē lāx'sāwē sela'yas laē k'adedzōts lāxēs wūlase'wē xesēlase'wa. Wä, laem nānaxste'was ōba'yasa selemāx nēlbalāē lāx benadze'yasa menyayowē k'waxlāwa lāxa xūltā'yē lāx negedzā'yas wūlase'was xesēlase'wa g'a g'wālēg'a (*fig.*). Wä, g'il'mēsē
- 95 nexstōdeq laē xāl'ex'ēid selx'ēida qa xāl!ebetēs ōba'yas selemas lāx negedzā'yasēs wūlase'wē xesēlase'wa. Wä, lä sēnōgūdōts āpsba'yas qa's xūlt!ēdēx wūlg'ilasas ōba'yasa sēnōgūdōts menyayo lāx āpsenxa'yasēs welase'wē. Wä, laxaē melbax'ēideq
- 100 qa's sēnōgūdōdēs qa's g'wēbax'ēidēs lāxa āpsenxa'yē. Wä, laxaē xūlt!ēdēx wūlg'ilasas ōba'yas. Wä, g'il'mēsē g'wālexs laē āx'ālelōdxēs sēnōgwayowē menyayowa. Wä, lä āx'ēdxēs negenōsē qa's

it down on the thin mark on each | edge. He wants the measure
to lie || on the end of the beveled mark (1). | The straight edge of 5
his measure is turned towards the rough end of | the board at which he
is working, in this manner,  and he marks it with his
straight knife. | Now he takes off the straight-edge
and he puts it down, and | he takes his straight knife
and cuts along with it at || the mark, so that the end is smooth | and 10
so that it does not slant. As soon as the rough end has been cut
off, | he takes the cedar-stick and splits it so that it is thin and
square. | It is another measure. He splits out two pieces, and he
measures | them so that one of them is two spans long || where he 15
cuts it off with his straight knife and puts it down. Then | he
takes up one of the square split cedar-sticks and cuts off | one end
of it square, and he measures it so that it is | one long span and
one short span | long; and he cuts it off with his knife. || The cedar- 20
stick two spans in length | is to be the measure for the long side
of the box, and the measure for the short side | is one short span
and one long span. First he takes | the shorter measure and puts
it down on one edge of | the box that he is making, beginning at
the place where he cut the edge smooth. || He puts down the 25

k'adedzōdēs lāx welba^ʕyasēs xūlta^ʕyē lāxa āpsenxa^ʕyē lē^ʕwa āwūn- 3
xa^ʕyasa āpsenxa^ʕyē. Wā, la^ʕmē 'nex' qa 'nemenxālēs negenōsa
lē^ʕ ōba^ʕyasa sēnogūdza^ʕyē xūlta^ʕya lāx (1). Wā, laxaē gūyīnxa^ʕya 5
negenōdza^ʕyas negenōsas lāxa lēnoxba^ʕyas wūlase^ʕwas xesēlase-
^ʕwa. Wā, lā g'a g'wālōga (*fig.*). Wā, lā xūlt'lētsēs nexx'āla k'lāwayowē
lāq. Wā, laem āx'alelōdxēs negenōsē qa^ʕs k'at'lalilēq. Wā, lā
āx'ēdxēs nexx'āla k'lāwayowa qa^ʕs xūldelena^ʕyēs lāxēs neqela
xūltay^ʕa. Wā, laem xūltaqēxs laē xūltōdeq qa qēsēs ōba^ʕyas. Wā 10
hē^ʕmis qa k'leāsēs sēnogwats. Wā, g'ilēmēsē lawāyē lenoxba^ʕyas laē
āx'ēdxa k'laxlāwē qa^ʕs xōx'wīdēq qā wīlenēs k'lewelx'ūna ōgū-
laemxaē lāx menyayās. Wā, lā malts!aqē xā^ʕyas. Wā, lā bāl'ītsēs
q!wāq!wax'tslāna^ʕyē qa malp!enk'ēs 'wāsgemasasa 'nemts!aqas laē
k'līmtts!entsēs nexx'āla k'lāwayowē lāq. Wā, lā k'at'lalilaq qa^ʕs 15
āx'ēdēxa 'nemts!aqē xōk' k'lewelx'ūn k'laxlāwa qa^ʕs k'līmtōdēx
ōba^ʕyas qa 'nemābēs. Wā, laxaē bāl'ītsēs q!wāq!wax'tslāna^ʕyē lāq
qa 'nemp!enk'ēs lāxens g'il'tlax bāla. Wā, hē^ʕmisa ts!ex'uts!āna^ʕyē
ēsegiwa^ʕyasēxs laē k'līmtōtsēs k'lāwayowē lāq. Wā, hēem men-
yayōltsēxa g'ildolaslasēs wūlase^ʕwē xesēlase^ʕwa malp!enk'as 'wās- 20
gemasē k'laxlāwa. Wā, hē^ʕmis menyayōltsēxa ts!eg'ōlāsa ēsege-
yōwasa ts!ex'uts!āna^ʕyē k'laxlāwa. Wā, hē^ʕmis g'il āx'ētsōs'ēyēdē
ts!ekwagawa^ʕyē menyayowa qa^ʕs k'adedzōdēs lāx āpsenxa^ʕyasēs
wūlase^ʕwē g'āg'īlēla lāxa la aēk'laak' xūtts!aakwa. Wā, laem 'ne-

- 25 measure at the end of the board at which he is working in this way: |  and he cuts in a little with his straight knife as far  as | the end of the cedar measure goes. After he has  done so, | he takes off the measure and puts it down on the other edge, | in this way:  and he marks
- 30 the end with his knife. || After he has  done so, he takes off the measure and puts it down. | He takes his straight-edge and lays it down along | the ends of the measures, in this way:  After he has put down | the straight-edge at the marks,  he cuts along it with his | knife on the board that he  is working. After doing so, he puts down ||
- 35 the straight-edge and he takes up the longer cedar-stick | measure and he puts it down on the edge of the board on which he is working. | He puts the end of his measure on the mark which he made | for the short end, in this manner,  and he makes a small mark | at its end. After  he has done so, he takes
- 40 off the measure || for the  long side and puts it down on the other edge, and he | does the same as he did before when he measured it. After | he has done so, he takes off the measure, puts it down, | takes his straight-edge, and puts it down along the marks. Now | he turns the straight-edge along the two marks
- 45 that he has made || on the board, in this way:  When the straight-edge is | on the marks on the  board,

- 25 mabalēda menyayowē lō^s ōba^syaśa wūlaśe^swas g'a gwālēg'a (*fig.*). Wā, lā xāl!ex^sid xūtlētsēs nexx'āla k'lāwayowē lāx^swālalaasas ōba^syaśa menyayowē k'waxlāwa. Wā, g'il'mēsē gwālexs laē āx^salelōdxēs menyayowē qa^s lā k'adedzōts lāxa āpsenxa^syē g'a gwālēg'a (*fig.*). Wā, laxaē xūtlētsēs k'lāwayowē lāx^swālalaasas ōba^syas
- 30 Wā, g'il'mēsē gwālexs laē āx^salelōdxēs menyayowē qa^s k'at!alilēqēxs laē āx^sēdxēs negenōsē qa^s k'adedzōdēs lāx^swālalaasdās ōba^syaśa menyayowē g'a gwālēg'a (*fig.*). Wā, g'il'mēsē la nexstāyē negenōdza^syas negenōsas lax xūltā^syasēxs laē xūldelenēsēs k'lāwayowē lāxēs wūlaśe^swē. Wā, g'il'mēsē gwālexs laē āx^salelōdxēs
- 35 negenōsē qa^s k'at!alilēqēxs laē āx^sēdxa g'il'tagawa^syē k'lwāx^sen menyayowa qa^s k'adedzōdēs lāx^sāwūnxa^syasēs wūlaśe^swē. Wā, laem^semābalē ōba^syaśa menyayowē lē^swa lā xūldēk^u qaēda ts!egōlālē, g'a gwālēg'a (*fig.*). Wā, lā xāl!ex^sid xūtlēdex^swālagilasas ōba^syas. Wā, g'il'mēsē gwālexs laē āx^salelōdxēs menyoyāxa
- 40 g'ildōla qa^s k'adedzōdēs lāxa āpsenxa^syas. Wā, laxaē hēm gwex^sidqēs gwēx^sidaasaxa g'ilx^sidē mens'itsōs. Wā, g'il'mēsē gwālexs laē āx^salelōdxēs menyayowē qa^s g'ēgalilēqēxs laē āx^sēdxēs negenōsē qa^s k'adedzōdēs lāxa lā xūldēkwa. Wā, laem gwēnodza^sya negenōdza^syas lāxa māle xwēxūltē lāx^swāx'senxa^syas
- 45 wūlaśe^swas g'a gwālēg'a (*fig.*). Wā, g'il'mēsē neqemstāya negenōsē lāx^sxwēxūltēnxa^syas wūlaśe^swasēxs laē xūldēlenēq yīsēs nexx'āla

he cuts along it with his straight | knife. After doing so, he takes 47
off his | straight-edge and puts it down. He takes the measure for |
the short side and puts it down on the edge of the board on which he
is working, starting at the || mark which he put on, and he puts a 50
small mark at the end of | this measure. He takes off the measure
for the short side and | puts it down on the other edge (of the board),
and he does as | he did before. After he has marked it, he takes it
off | and puts it down. Then he takes his straight-edge and puts it
down || on the  board at which he is working, in 55
this manner: He takes his straight | knife and
cuts close along the straight-edge, and | he takes it off after he
has finished and puts it down. Then he takes | his measure for
the long side and lays it down along the edge from | the place that
he has marked, and he puts a small mark at its end. || Then he takes 60
it off and puts it down on the other edge of the | board at which he
is working, and he makes a small mark at its end. Then | he takes
his measure, puts it down, and takes his | straight-edge and lays it
on. As soon as the straight-edge has been placed | on the small
marks, he takes his knife || and marks along it. After this has been 65
done, he measures the | thickness (1)¹ of the end by means of a
split cedar-stick; and when he has found | the thickness, he lays it

k'lawayowa lāq. Wā, g'il'mēsē gwālexs laē āx'alelōdxēs nege- 47
nōsē qa's k'at'lalilēq. Wā, laxaē ēt'lēd āx'ēdxēs menyayāxa ts!e-
g'ōla qa's k'adedzōdēs lāx āwunxa'yasēs wūlase'wē g'āg'īlela lāxēs
xūltēx'dē. Wā, laxaē xāl'ex'īd xūlt'lēdex 'wālalaasas ōba'yas 50
menyayās. Wā, lāxaē āx'alelōdxēs menyayāxa ts!eg'ōla qa's
k'adedzōdēs lāxa āpsenxa'yē. Wā, laxaē hēem gwēx'īdqēs
gwēx'īdaasaxa g'īlx'dē. Wā, g'il'mēsē gwāl xūltaqēxs laē āx'ale-
lōdeq qa's k'at'lalilēs. Wā, lā āx'ēdxēs negenōsē qa's k'adedzō-
dēs lāxēs wūlase'wē g'a gwālēg'a (*fig.*). Wā, laxaē āx'ēdxēs nexx'āla 55
k'lawayowa qa's xūlt'lēdēs lāxa mag'īlena'yaxēs negenōsē. Wā,
lā āx'alelōdqēxs laē gwāla qa's g'ig'alilēq. Wā lā āx'ēdxēs men-
yayāxa g'īldōla qa's k'adedzōdēs laxaaxa āwunxa'yē g'āg'īlela
lāxēs xūlta'yē. Wā, lā xāl'ex'īd xūlt'lēdex 'wālalaasas ōba'yas.
Wā, lā āx'alelōdeq qa's lā k'adedzōts lāxa āpsenxa'yasēs wūla- 60
se'wē. Wā, laxaē xāl'ex'īd xūlt'lēdex 'wālalaasas ōba'yas. Wā,
lā āx'alelōdxēs menyayowē qa's g'ēg'alilēq. Wā, lā āx'ēdxēs ne-
genōse qa's k'adedzōdēs lāq. Wā, g'il'mēsē neqemstōdē negenō-
dza'yas lāxa lā xāl'aak' xūldekwxas laē āx'ēdxēs k'lawayowē
qa's xūldelelana'yēq. Wā, g'il'mēsē gwālexs laē mens'īdex wā- 65
gwasas (1) xa ōba'yē yīsa xōkwē k'lawāwā. Wā, g'il'mēsē q'lālx
wāgwasasēxs laē k'adbentsa k'waxenē menyayō lāx 'wāx'senxa'yā

¹ See figure on p. 68.

- 67 off at the end of the board with his cedar-stick measure on the two edges | (5), starting from the mark that he made between 4 and 5. |
- 70 He marks each end with the straight knife, and, after || doing so, he takes off his measure, puts it down, takes | his straight-edge, and lays it down between (4) and (5): and | when the straight-edge is on the marks, he marks | it with his straight knife. Then he cuts off the end so | that it is in this way:

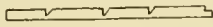
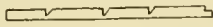
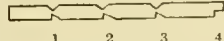
1	2	3	4
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 After
- 75 he has done so, he takes his || straight knife and cuts straight into the cutting at (1) across the whole | width of the board at which he is working; and after he has cut through half the | thickness of the board that is being made, he cuts at (2), and | cuts it to the same depth as he cut the first. Then he cuts in at (3); and |
- 80 after he has cut half through the thickness of the board, || he cuts at (4), and when he has cut half through he stops. | Then he goes back to (1). He takes his straight-edge and lays it on | the board at which he is working. He measures the width of half a little | finger from the mark at (1) and marks it, and | he does the same at the other edge.
- 85 After doing so, he takes his || straight-edge and lays it down on these marks and cuts along on the | right-hand side of the first mark which he put on, in this way:

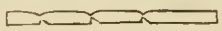


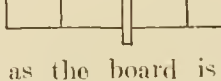
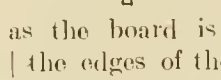
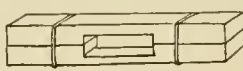

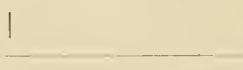
1	2	3	4
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 and he also | marks on the right-hand side of (2) and on the right-hand side of | (3); and after doing so, he takes his straight-edge and | puts it down. Then he takes his whetstone and sharpens his ||

- 68 (5), g'äg'îlela lāx xūta^éyas lāx a^éwagawa^éyas (4) lō^é (5). Wā, lā xūlxūltbendeq yīsē nexx'āla k'lāwayowē lāq. Wā, g'îl^émēsē
- 70 gwālexs laē āx^éalelōdxēs menyayowē qa^és grig'alilēqēxs laē āx^éēdxēs negēnōsē qa^és lā k'ādedzōts lāx āwagawa^éyas (4) lō^é (5). Wā, g'îl^émēsē neqemstōdē negēnōdza^éyas lāx xūta^éyasēxs laē xūldele- nēsē nexx'āla k'lāwayowē lāq. Wā, laem xūlts!endeq qa lawāyēs qa g'ās gwālōg'a (fig.). Wā, g'îl^émēsē gwālexs laē āx^éēdxēs nex-
- 75 x'āla k'lāwayowa qa^és nexbetendē xūtlēdex (1) lābendex ^éwādze- wasasēs wūlase^éwē. Wā, g'îl^émēsē negōyōdē ^éwālabedadas xūta- ^éyas lāx wāgwasasa wūlase^éwasēxs laē ēt!lēd xūtlēdex (2). Wā, hēemxaāwisē ^éwalabetē xūta^éyas lāqēxs laē ēt!lēd xūtlēdex (3). Wā, g'îl^éemxaāwisē nexsendē xūta^éyas lāx wāgwasasēs wūlase^éwaxs laē
- 80 xūtlēdex (4). Wā, g'îl^émēsē nexsendē xūta^éyas laqēxs laē gwāla. Wā, lā aēdaaqa lāx (1). Wā, laem āx^éēdxēs negēnōsē qa^és k'āde- dzōdēs lāxēs wūlase^éwē. Wā, lā mens'idxa ^éneindenē lāxens selt!a- x'tslāna^éyēx g'äg'îlela lāx xūta^éyas (1). Wā, lā xūtlēdeq. Wā, lā- xaē hēem gwēx'idxa āpsba^éyas. Wā, g'îl^émēsē gwālexs laē āx^éēdxēs
- 85 negēnōsē qa^és k'ādedzōdēs lāxa la xūldekwaxs laē xūldelenēq lāx hēlk'!ōt!ēna^éyasēs g'îlx'dē xūta^éya, xa g'a gwālōg'a (fig.). Wā, lāxaē ēt!lēd xūtlēd hēlk'!ōt!ēna^éyas (2). Wā, lāxaē xūtlēdex hēlk'!ōt!ē- na^éyas (3). Wā, g'îl^émēsē gwālexs laē āx^éalelōdxēs negēnōsēla qa^és grig'alilēq. Wā, lā āx^éēdxēs tlēsemē tlēg'ayowa qa^és tlēx^éalāben-

straight knife so that it is very sharp. When the knife is very | 90
sharp, he cuts into the last line that he puts on. | The knife is held
(with the hand) slanting | to the right; and when the cut reaches
the bottom of the cut that has been made | straight down, a tri-
angular piece comes off. || Then he shaves it out clean, so that the 95
kerf is smooth. Now (1) | has been cut out. Then he does the
same at (2) as he | did at (1); and after he has done so, he does it
at (3), | and he does what he did at (2). After he has | done so, he
splits off one-half the thickness of the board at (4) with his || knife, 200
and then he splits it off. Now he shaves it off so that it is
smooth and | very straight, so that the joint is smooth, for that
is | the name of  (4). As soon as he has finished,
it is in this way:  After | this has been done, he turns
over the board at which he is working. He takes his | straight-edge
and puts it on the board. Then he lays it on the back, || just over 5
the  groove that he cut at (1). When it is in this
way, 1 2 3 4 | he marks straight over the groove along the
side of this straight-edge. | He wants the board to be thin between
the kerf | and the mark on the back at (1); and he does the same |
at (2) and (3). As soon as this is done, he takes his crooked || knife 10
and sharpens it on the whetstone; and when | it is very sharp, he

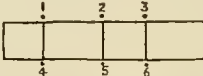
dēxēs nexx'āla k'lāwayowa qa ālak'lālēs ēx'ba. Wā, g'īl'mēsē la āla- 90
k'lāla la ēx'bē nexx'āla k'lāwayāsēxs laē xūt'lēdxēs ālē xūltā'ya. Wā,
laem olālē ōxtā'yas xūda'yās k'lāwayowa g'wagwaak'alēs ōxtā'ye lā-
xens hēk'lōttslāna'yēx. Wā, g'īl'mēsē lāxlē xūt'lētsē'was lāxa ōxla-
'yasa nexbeta xūtās laē āem k'atwūltslōwē xwatmotas. Wā, laem
āem aēk'laxs laē k'lax'wīdeq qa qēstowēsa xūta'yas. Wā, hēem (1) 95
g'ālē xūt'lētsōs. Wā, lā ētlēdex (2). Wā, lā hēemxat! gwēx'ēideq
lāxēs gwēx'ēidaasax (1). Wā, g'īl'mēsē gwālexs laē ētlēdex (3).
Wā, lā hēemxat! gwēx'ēideq lāxēs gwēx'ēidaasax (2). Wā, g'īl-
'mēsē gwālexs laē naqlēgendālax wāgwasas (4) yīsēs xūdāyowē
k'lāwayowaxs laē pak'lōdeq. Wā, laem aēk'laxs laē k'lax'waq qa 200
ālak'lālēs neqēla. Wā, hē'mis qa qēsēsa sak'ōda'yē qaxs hē'maē
lēgēms (4). Wā, g'īl'mēsē gwālexs laē g'a gwālēg'a (*fig.*). Wā, g'īl-
'mēsē gwālexs laē lēx'elilaxēs wūlase'wē. Wā, lā āx'ēdxēs nege-
nōsē qa's k'adedzōdēs lāxēs wūlase'wē. Wā, la k'adēg'ints lāx
nēxsāwasa la xūdelts!ēwa'wa lax (1). Wā, g'īl'mēsē lā g'a gwālēg'a 5
(*fig.*) la nexsāsa xūdelts!ēwakwaxs laē xāl'lex'ēid xūdelēnēxēs ne-
genōsēla. Wā, ā'mesē gwanāla qa pelbida'wēsa āwāgawa'yasa xūdel-
ts!ēwakwē lē'wa xūdek'a'yē lax (1). Wā, lā hēemxat! gwēx'ēi-
dex (2) lōs (3). Wā, g'īl'mēsē gwālexs laē āx'ēdxēs xēlxwāla
k'lāwayowa qa's t'lēx'ēidēq lāxēs t'lēg'ayowē t'lēsemē. Wā, g'īl-
'mēsē ālak'lāla la ēx'baxs laē xēlxūldzōdex mōdenē lāxens q'lwā 10

- 12 shaves off four finger- | widths on the upper side of the cut that he has
just made. It is two | finger-widths that he shaves off on each |
side of the mark that he put on, in this way:  As
15 soon as the back || at (1), (2), and (3) has  been
hollowed out, and | they have all the same thickness, he stops shav-
ing it off. Then he | takes well-splitting red-pine wood and splits
it | like tongs. The pieces are four | spans long and three finger- ||
20 widths thick. They are split out square. There are | two pieces.
Then he puts them down  on the board at which
he is working, in this way:  so | that the ends of
the board-protector project  equally on both sides
of the | board. As soon as the board is in the center of the
board-protector, he marks | the edges of the board at which he is
25 working. After doing so, || he takes off the board-protector. He
takes his straight | knife and cuts out a notch at the place where
he made a mark for | both edges of the board. Then he adds to it
one | finger-width, so that it is a little longer than the width of the
plank, | and he shaves the wood out between the two marks, so that
30 the part removed is half the || thickness of the plank at which he is
working, and he puts it down. Then he takes up the other piece, and
he | measures it by the part that he has  finished,
and he imitates what he has done  before.
As soon | as it is done, it is in this way:  This is
the board-protector when it is finished. |

- 12 q!wax'tslāna'yēx lāx nexena'yasēs ālē xūlta'ya. Wā, laem maē-
malden lāxens q!wāq!wax'tslāna'yēx yīx xelxūldzōtse'was lāx
wāx'sōt!ena'yasa xūldekwxā g'a g'wālēg'a (*fig.*). Wā, g'il'mēsē la
15 xūlboyālē (1) yīx āwīg'a'yasēs laē ōgwaqax (2); wā lā ēt!ēdex (3).
Wā g'il'mēsē la 'nemōkwē wīwāgwasas laē g'wāl xelxūldze'waq. Wā,
lā āx'ēdxa wūnāgulēxa ōg'aqwa lāx xāse'wē. Wā, lā xōx'wīdeq qa
yōwēs g'wēx'sa ts!ōslāx. Wā, la mōp!enk'ē 'wāsgemasas lāxens
q!wāq!wax'tslāna'yēx. Wā, lā yūdux'denē 'wāg'idaasas lāxens
20 q!wāq!wax'tslāna'yēx lāxēs k'!ewūlk!wōna'yē. Wā, lā hēx'sendeq qa
malts!ēs. Wā, lā k'adedzōts lāxēs wūlāse'wē g'a g'wālēga (*fig.*) qa
k'!eāsēs g'il'tagawēs ōba'yasa l!ēbedzā'yē lāx wāx'senxa'yasēs wūlā-
se'wē. Wā, g'il'mēsē nānaqeloyālēda l!ēbedzā'yax laē xūlt!ētsēs
nexx'āla k'!āwayo lāx wālenxa'yasēs wūlase'wē. Wā, g'il'mēsē
25 g'wālexs laē āx'ālelōdxa l!ēbedzā'yē. Wā, lā āx'ēdxēs nexx'āla
k'!āwayowa qa's k'!imtbetendēxēs xwēxūlta'yē lāx wūlg'ilasas wāx-
senxa'yasēs wūlase'wē. Wā, laem g'inwasa 'nemdenē lāxens q!wā-
q!wax'tslāna'yēx qa g'ūg'ilstālēs lāx 'wādzewasasēs wūlase'wē. Wā,
lā k'!ax'wīdex āwāgawa'yasēs k'!imtbetenda'yē qa nexsendēsēx
30 wāgwasasēs wūlase'wē. Wā, lā g'ig'alilasēs laē āx'ēdxa āpsēx'sē qa's
mēns'īdēs lāxa lā g'wāla. Wā lā nānaxts!ewax g'wālaasas. Wā, g'il-
'mēsē g'wālexs laē g'a g'wālēg'a (*fig.*) yīxa l!ēbedzā'yax laē g'wāla.

As soon as it is finished, he takes twisted cedar-withes and he ties 33 them | to the ends of (1) and (2) and ties them on tightly; and he twists them on so that || the board-protector can not get out of shape. Then 35 he puts the board-protector on the board. | After doing this, he takes up another piece of red-pine wood and | splits it so that it is two finger-widths in thickness, | and it is also square. He takes his straight knife | and shaves it off on one side so that it is straight; and when || it is very straight, he shaves off the under side, | which 40 is to lie flat on the plank. When this is also | straight, he puts it down on the plank on which he is working. This will be the instrument for bending the corners | when he bends the corners of the board at which he is working. | After he has done so, he goes to get driftwood for heating stones; || and when he has the driftwood, he 45 piles it up in a heap close | to the fire. He takes a basket, goes down to | the beach in front of the house, and puts medium-sized stones into it; | and when he thinks he has as many as he can carry, he carries them up the beach | into the house in which he is making the box. He pours || them out by the side of the fire. Then he goes down to 50 the beach again, | carrying his basket, and he puts more stones | into it (some Indians call this "putting stones into the | stone-carrying basket"); and when he has as many as he thinks he can carry, he |

Wä, gríl^émēsē gwāla laē āx^éēdxā selbekwē dewēxa qa^és qex^éale- 33 lōdēs lax (1) lō^é (2). Wä, laem lalak!ūt!axs laē mel'gaalelōts qa k'lesēs q!wēqulēda l'ebedzāyē qō lāl l'ebedzōdles lāxa wūlase^éwē. 35 Wä gríl^émēsē gwālexs laē āx^éēdxā ōzū^éla^émaxat! wūnāgula qa^és xōx^éwidēxa māldenē lāxens q!wāq!wax ts!āna^éyēx yīx wāgridasas. Wä, laemxaē k'lewely^éūna. Wä, lā āx^éēdxēs nexxāla k'lāwayowa qa^és a^ék!ē k'lāx^éwid āpsōt!ena^éyas qa neqelēs. Wä, gríl^émēse ālak!āla la neqelaxs laē ēt!ēd k'lāx^éwidex beuk!ōt!ena- 40 ^éyasxa k'adedzāyayōlas lāx wūlase^éwas. Wä, gríl^éemxaāwisē la neqelaxs laē k'adedzōts lāxēs wūlase^éwē. Wä, hēm k'ōgwayuwē qō lāl k'ōx^éwidēlxēs wūlase^éwēxa k'lewely^éūnē wūnāgula. Wä, gríl^émēsē gwālexs laē hēx^éidaem ānēx^éēdxā q!ēxa^élē qa^és t!ēqwapēla. Wä, gríl^émēsē lālxa q!ēxa^élaxs laē mōzwalilas lāx māg'īn 45 walisasēs iegwīlē. Wä, lā āx^éēdxā lexāyē qa^és lā lents!ēs lāx l!ema^éisasēs g'ōkwē. Wä, lā xēx^éts!ālasa hāyā^é t!ēsem lāq. Wä, gríl^émēsē gwanāla lōk^ésēxs laē k'lōx^éūsdēselaq qa^és lā k'lōgwīlelaq lāxēs wūlē^élasē g'ōkwaxēs wūlase^éwē g'ōkwa qa^és lā gūgēnōlisas lāxēs iegwīlē. Wä, lā xwēlaqents!ēsa lāxa l!ema^éisē k'lōx- 50 k'lōtelaxēs t!igats!ē lexāyā. Wä, laxaē ēt!ēd t!ixts!ālasa t!ēsemē lāq. Wä, la nēk^éēda waōkwē bāk!umas xēx^éts!ālasa t!ēsemē lāxēs xegwats!ē t!ēsema. Wä, gríl^éemxaāwisē gwanāla lōk^ésēxs laē k'lōqūlisāq qa^és lā k'lōx^éūsdēselaq qa^és lā k'lōgwīlelaq lāxēs

- 55 takes (the basket) up the beach and into the || house in which he is making the box, and he goes and empties it out by the side of the fire. When | he thinks he has enough, he builds up the fire with driftwood, | piling it on crosswise; and after building the fire, he puts on | the stones on the crossed driftwood; and when he has put
60 on | the stones, the box-maker takes the basket, || carries it down to the beach, and gathers dulce, which | he throws into his basket. When it is full, | he carries it on his back up the beach and puts it down close | to the fire and stones. He empties it out on the floor, which he is going to dig out to | put the red-hot stones in. Then he takes
65 his || basket again, goes down to the beach, carrying his basket, and | brings up dead eel-grass from the high-water mark. He puts it | in the basket; and when it is full, | he carries it up the beach on his back, and he puts it down | near the pile of dulce. After he has done
70 so, he takes his || drill and well-splitting cedar-wood and puts them down | close to the basket with eel-grass; and he takes the board | at which he is working and puts it down on a level place on the floor of the house. Then | he takes his wife's digging-stick which she uses for digging clams, | and he pushes the point of the digging-stick
75 into the floor at  each end || of the grooves on the edge of the board at which he has been working, in this way, from (1) to | (4), and also from

- 55 wūlⁱlasaxēs wūlase^{wē} qa^s lā gūgenōlīsas lāxēs legwīlē. Wā, gīlⁱmēsē k'ōtaq laem hēlalaxs laē leqwēlax^sitsa q'lēxa^{lē}. Wā laem gayīⁱlālas. Wā, gīlⁱmēsē gwāl leqwēlaxs laē t'lāqeyīndālāsa t'lēsēmē lāxa gayīⁱlākūwē q'lēxa^{la}. Wā gīlⁱmēsē wilk'eyīndēda t'lēsēmaxa legwīlaxs laēda wūlēnoxwē k'ōqūlilāxa lēxa^{yē} qa^s lā
60 k'ōqūnts'lēsēlaq lāxa l'ēmaⁱsē qa^s lē k'ūlⁱgīlāxa l'ēsl'ekwē qa^s lā lēxts'lālas lāxēs l'ēsl'egwatslē lēxa^{ya}. Wā, gīlⁱmēsē qōt'laxs laē ōxlex^sīdaq qa^s lā ōxlosdēsēlaq qa^s lā ōxleg'alīlas lax onālīsasēs t'lēqwapa^{yē} legwīla; wā, qa^s gūx^sālīlēs lāxēs ēlap'lālīlaslē qa xē^sx^{ts}!ēwasltsa x'ix'ēxsemāla t'lēsēma. Wā, lāxaē ēt'lēd dāx^sīdxēs
65 lēxa^{yē} qa^s lā xwēlaqents'lēs lāxa l'ēmaⁱsē k'ōqūlaxēs lēxa^{yē}. Wā, lā āx^sēdxa ts'lāts!esmōtē lāxa ya^sx^mōtasa yēxwa qa^s lēxts'lālēs lāxēs tsāts!esmōdatslē lēxa^{ya}. Wā, gīlⁱēmxaāwisē qōt'laxs laē ōxlex^sīdeq qa^s lā ōxlosdēsēlaq qa^s lā ōxleg'alīlaq lāx māg'īnwalīlasa mewēlē l'ēsl'ekwa. Wā, gīlⁱmēsē gwālēxs laē āx^sēdxēs
70 sēlēmē lē^wa ēg'aqwa lāx xāsewē k'waxlāwa qa^s lā g'īg'alīlas lāx māg'īnwalīlasa ts'lāts!esmōdatslē lēxa^{ya}. Wā, laxaē āx^sēdxēs wūlase^{wē} qa^s pax^sālīlēs lāxa ēnemaclē lāx āwīmagwīlasēs g'ōkwē. Wā, lā āx^sēdex k'īlākwasēs genēmē, yīx dzēg'ayowasēxa g'āwēq'ānēmē. Wā, lā ts'lēx^ubetalīlas ōba^yasa k'īlākūwē lāx wāx'sba^yasa xwēxū-
75 ta^{yē} lāx wāx'sēnxa^yas wūlase^wasxa g'a gwālēg'a (*fig.*) lax (1) lō^s (4). Wā, lā ēt'lēdex (2) lō^s (5); wā, laxaē ēt'lēdex (3) lō^s (6). Wā,

(2) to (5), and also from (3) to (6). As soon | as he has made 77
the holes straight down at each end of the grooves, | he takes
up the board at which he is working, and he puts it down on
edge in the corner of the house. | Then he digs up the soil from
(1) to (4) four fingers || wide and a short span | deep; and when 80
it is deep | enough, he digs up from (2) to (5), doing the | same
as before; and after doing so, he digs it up from (3) to | (6); and
when it is deep enough, it is this way.¹ || This hole is called the 85
“steaming-place of the box-maker for the box-board.” | After he has
dug them, he takes his tongs, | picks up the red-hot stones, and
puts them into | (1); and when he has covered the whole length of
the hole and it is nearly | filled, he does the same at (2), putting
in the red- || hot stones; and when it is also nearly full, he puts | 90
red-hot stones into (3); and when | that is also nearly full, he
puts down his tongs, takes the | dulce, and places it on top of
the red-hot | stones; and he does not stop putting on dulce until
it is level with the || floor. He does this in the two holes beside 95
the first one into which he | put dulce. As soon as he finishes
with the dulce, he takes | eel-grass and puts it over the dulce;
and after this is done | in the three holes, he takes | the board
at which he is working and places it on top of it, laying the || kerfs 300

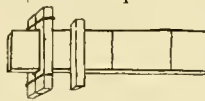
g'il'mēsē 'wī'la la kwax^ukūwilē neqelä's wāx'sba'yasa xwēxūta'yaxs 77
laē āx'alilaxēs wūlase'wē qa's lä k'lox'walilas lāx onēgwilasēs g'ōkwē.
Wä, lä g'äg'ilil laplidxa t'ek'a lāx (1) lālaa lāx (4) xa mōdenas
'wādzegas lāxens q'wāq'wax'ts'lāna'yēx. Wä, la ts'lēx'ts'lāna'yē 80
'wālabetalilasas lāxens q'wāq'wax'ts'lāna'yēx. Wä, g'il'mēsē hēla-
betalilexs laē ēt'lēd 'lāp'lidx (2) lālaa lāx (5). Wä, lāxaē hēm
gwēx'ideq. Wä, g'il'mēsē gwālexs laē ēt'lēd 'lāp'lidx (3) lālaa lāx
(6). Wä, g'il'emxaāwisē helabetalilexs laē g'a gwāleg'a.¹ Wä,
hēm lēgades k'lālasasa wīwū'lēnoxwaxs xesēlaaxa xetsemē, yīxa 85
la 'labegwēlkwa. Wä, g'il'mēsē gwāl 'lāpaxs laē āx'ēdxēs k'līplālaa
qa's k'līp'lidēs lāxa x'ix'exsemāla t'lēsema qa's lä k'līpts'lōts lāx
(1). Wä, g'il'mēsē megūg'ilts'laxtē 'lāpa'ya lōxs laē hālselaem k'lēs
qōt'la; wä, lāxaē ēt'lēdex (2). Wä, laemxaē k'līpts'lālasa x'ix'exse-
māla t'lēsem lāq. Wä, g'il'emxaāwisē elāq qōt'laxs laē ēt'lēd k'līp'lid- 90
xa x'ix'exsemāla t'lēsema qa's lä k'līpts'lālas lāx (3). Wä, g'il'em-
xaāwisē elāq qōt'laxs laē k'at'lalilaxēs k'līplālaa qa's lä lex'ēd lāxa
L'ESL'ekwē qa's lä lexelts'laxstālas lāx ōkū'ya'yasa x'ix'exsemala
t'lēsema. Wä, āl'mēsē gwāl lexasa L'ESL'ekwaxs laē 'nemāg'as L'ē'wa
āwīnagwilē. Wä, lä hāstaem gwex'idxa mālīdzeqē ōgū'la lāx g'il'x'dē 95
lexts'lōtsō's. Wä, g'il'mēsē gwātsa L'ESL'ekwaxs laē āx'ēdxa ts'lā-
ts'lesmōtē qa's hexeyīndēs lāxa L'ESL'ekwē. Wä, laemxaē 'nāxwaem
hē gwēx'idxēs yūdux'dzeqaē. Wä, g'il'mēsē gwālexs laē āx'ēd-
xēs wūlase'wē qa's pāqeyalilēs lāq. Wä, laem nānaxstē'wasa

¹ The ditches here described are dug from points indicated by the numbers on the sketch on p. 72.

300 over the places where the steam comes out; and when the kerfs are right over | the places where he put the red-hot stones, he | takes the eel-grass and throws it on top of the | board at which he is working, right over the kerfs, in this way;¹ and when it is | piled
 5 on thickly, he takes his bailer, fills it with || water, lifts up one end of the board, and | pours on the water into the three holes where the | box-maker is steaming the board. After he has poured on | the water, he puts down the board so that it lies on the |
 10 steam. He takes his tongs, picks up red-hot || stones, and places them on top of the eel-grass | which he put on last along the three kerfs; and | when he has put the red-hot stones close together, he takes eel-grass | and throws it on top. Then he puts down his tongs, | takes his bailer, fills it with water, and pours it
 15 along || the three rows of red-hot stones which are covered with | eel-grass. After finishing this, he takes more eel-grass | and throws it over the red-hot stones as the steam is coming out. | Then he takes his straight knife and | splits cedar-wood into thin pieces. He
 20 shaves them off || so that they are sharp, and measures them so that they are four finger-widths | long; then he cuts them off. When | he has made many of these, he stops. These will be the pegs for the |

300 xūta^éyē lāxa la k'łələla. Wā, g'íl^émēsē la ^énāxwa neqemstā^éya xwēxūlta^éyē lāxa la xēx^éx^uts!ēwa^xsa x'ix'EXSEMāla t!ēSEMxS laē āx^éēd lāxa ts!āts!ESMōtē qa^éS lEXEDzōdēs lāx ōk'ladz^éfyasēs wūlase^éwē lāx NEXSāwasa xwēxūlta^éyē, g'a gwālēg'a.¹ Wā, g'íl^émēsē la wākwa ts!āts!ESMōtas laē āx^éēdxēs tsālayowē qa^éS tsēx^éidēs lāxa
 5 ^éwāpē. Wā, lā l!ēlg'ostōdex āpsba^éfyasēs welase^éwē. Wā, hē^émis la gūGELEYīndaatsēsa ^éwāpē ^énāxwa lāxa yūdux^udzeqē k'łālasasa wēwū^élēnoxwaxS xESēlaaxa xETSEMē. Wā, g'íl^émēsē gwāl gūqasa ^éwāpē laqēxs laē pāqaxōtsēs wūlase^éwē qa^éS pāqEYīndēs lāxa la k'łələla. Wā, lā āx^éēdxēs k'łīplāla qa^éS k'łīplidēs lāxa x'ix'EXSE-
 10 māla t!ēSEma qa^éS k'łīPEYīndālēs lāxa lEXEDzā^éyē ts!āts!ESMōta lābENDālaX NEGELEna^éYasa xwēxūlta^éyē lāxēs yūdux^uts!aqāē. Wā, g'íl^émē ē la tāsālēda x'ix'EXSEMāla t!ēSEMxS laē āx^éēdna ts!āts!ES-
 mōtē qa^éS lEXEYīndālēs lāq. Wā, lā g'īg'alilaxēs k'łīplāla qa^éS āx^éēdxēs tsālayowē qa^éS tsēx^éidēs lāxa ^éwāpē qa^éS tsādzELEna^éyēs
 15 lāxa yūdux^uts!age^{nā}ūla x'ix'EXSEMāla t!ēSEma la lēLEXEYalaxa ts!āts!ESMōtē. Wā, g'íl^émēsē gwālēXS laē āx^éēdna waō^āwē ts!āts!ES-
 mōta qa^éS lEXEYīndālēs lāxā x'ix'EXSEMāla t!ēSEMxS laē k'łā^élāda. Wā, g'íl^émēsē gwālēXS laē āx^éēdxēs NEXxāla k'łāwayowa qa^éS xōx^éwidēs lāxa k'hwaxlāwē qa wīsweltowēs. Wā, lā k'łāx^éwīdeq
 20 qa wīswelbēs. Wā, lā mENS^éideq qa mōDENēs lāxENS q'lwāq'lwax-
 ts!āna^éyēX yīX āwāSGEMASasēXS laē k'łīmtts!endeq. Wā, g'íl^émēsē q'lēnemē k'łāxwa^éYasēXS laē gwāla. Wā, hē^ém lāBEMltsēXēs xESē-


¹ That is, over the kerfs as indicated in the figure on p. 72.

box that he is making. After this is finished, he takes up the 23 well-splitting | cedar-wood and splits it not quite as thick as the || little finger. He splits up much of this. When | this is done, he takes 25 a long cedar-bark rope and puts it into | the water in order to soak it. He dips it up and down, so that it gets | soaked quickly; and when it is soaked, he takes it out of the water. He shakes off | the water and lays it out straight, so that it does not get tangled when he puts it around || the box that he is making when he bends the corners. 30 When everything is ready, | he takes the board-protector and the instrument for bending the corners, | so that they are also ready. Then he | takes the tongs and picks up the hot eel-grass and the | hot stones that are on top of the box-board. He || puts them down at a 35 place not far from where the box-board is being steamed; | and when they are all off from the board, he takes the | board-protector and puts it over the end of the board, in this way:  | Now the board-protector is near the end of the box- 40 board. Then | he takes the implement for bend- ing the corners (1, 4),¹ and puts it on towards the side of kerf || (1, 4), 40 very near to the body of the kerf. He steps | with both feet on the ends of the bending-tool at | (1, 4).² Then he takes hold of the | ends of the board-protector with his hands, and he pulls it up, to bend the corner of

lase^éwē. Wä, g'il^émēsē gwālexs laē etl^éd āx^éēdxā ōg'aqwa k'l^éwax- 23 lāwa lax xāse^éwē qa^és xōx^éwidēq. Wä, lä hälselaem wisweltoga- wēsens selt^é!axtslāna^éyēx. Wä, laemxaē q'lēnemē xāyas. Wä, g'il^é 25 mēsē gwālexs laē āx^éēdxā g'ilt^é!a densen denema qa^és lexstendēs lāxa 'wāpē qa pēx^éwidēs. Wä, laem dzōbeltalas qa ha^énakwēlēs pēx^éwida. Wä, g'il^émēsē pēx^éwidēxs laē āxwūstendeq qa^és k'lelālēx 'wābek^é!ena^éyas qa^és l^é!ax^éaliles qa k'lēsēs xōl^éide! qo lāl qex^ésemde! lāxēs wūlase^éwē qō lāl k'ōx^éwidleq. Wä, g'il^émēsē la 'nāxwa gwalī- 30 lexs laē āx^éēdxēs L!Ebedzā^éyē qa g'āxēs g'aēla LE^éwa k'ogwayowē qa g'āxēs ōgwaqa g'aēla. Wä, g'il^émēsē 'nāxwa gwalilexs laē āx^éēdxēs k'lip^élālaa qa^és k'lip^élūdēs lāxa ts!elqwa ts!its!esmōta LE^éwa ts!elts!elxsemē t!ē^éma lāx ēk^é!adze^éyasēs xesēlase^éwē, qa^és k'lip^élā- hilelēs lāxa k'lēsē qwēsalālil lāxēs negasaxēs xesēlase^éwē. Wä, 35 g'il^émēsē 'wīlg eldzowē xesēlase^éwasēxs laē dāx^éidxēs L!Ebedzā^éyē qa^és q'lōx^éwalelōdēs lāx ōba^éyasēs xesēlase^éwē g'a gwāleg'a (fig.). Wä, laem māx^éba^éya L!Ebedzā^éyē lāx xesēlase^éwas. Wä, laxaē dāx^éidxā k'ogwayowē (1, 4) qa^és k'adedzōdēs lāxa gwēk^é!ōtstā^éyē lāx (1, 4) xūta^éya. Wä, laem māx^éenēx xūta^éyas. Wä, lä t!ēpa- 40 lasēs wāx^ésōltsēdza^éyē g'ōg'igūyō lāx wāx^ésba^éyasēs k'ogwayowē (1, 4). Wä, lä dādebentsēs wāx^ésōlts^élāna^éyē lāx wāx^ésba^éayasa L!Ebedzā^éyē. Wä, la^émē gēlqōstōdeq qa k'ōx^éwidēs k'lōsūs xesēla-

¹ These are the kerfs in order: 1, 4; 2, 5; 3, 6. See figure on p. 72.


² That is, the ends of the tool.

the box | that he is making; and when he has bent it over enough, he
 45 takes off the board-protector || and puts it on the other end at (2, 5):
 and | when it is near the kerf at (2, 5), he stops the board-protector,
 and he | takes off the instrument for bending the corner and puts it
 down at (2, 5). He | steps on the ends with his feet, | takes hold of
 50 the board-protector with his hands, and pulls it upward; || and he
 only stops pulling when it is bent up enough. Then | he places the
 board-protector at the other side of (3, 6), and | he does as he did before
 when he bent with it. Now the | three kerfs are bent, forming the
 corners of the box that he is making. As soon as | this is done, he
 55 takes the long cedar-bark rope and ties it around || the box that he is
 making, which has now the shape of a box. Then he puts together
 the | two end joints of the box that he is making to fit them; and he
 pulls the | cedar-bark rope tight, twisting it around. He winds it
 around many times, | so that the box that he is making does not get
 twisted. After doing so, | he takes his drill and drills holes through
 60 the two ends, in this way:  || After he has put the drill-
 holes through, he pulls out the drill, puts it down, | and
 takes up one of the cedar pegs which he shaved to a
 point, | puts it into the mouth to wet it with saliva so | that
 it is | slippery; and when it is wet all over with saliva, he puts
 65 it into the drill-hole before it gets dry || and drives it in with
 a round stone; and when [the peg does not go in any farther when

se^éwas. Wä, g'il^émēsē hēlālē k'ōqwa^éyas, laē āx^éōdxēs L!ēbedzā^éyē
 45 qa^és lā q!ōx^éwalelōts lāxa āpsba^éyē lāx (2, 5). Wä, g'il^émēsē ēx'a-
 k!ēndex xūta^éyas (2, 5) laē wālasēs L!ēbedzā^éyē. Wä, lā āx^éa-
 lelōdxa k'ōgwayowē qa^és lā k'atstōts lāx (2, 5). Wä, lāxaē t!ēt!ē-
 bentsēs g'ōg'egūyowē lāx wax'sba^éyasa k'ōgwayowē. Wä, lā dāde-
 bentsēs wāx'sōlts!āna^éyē lāxa L!ēbedzā^éyaxs laē gēlqōstōdeq.
 50 Wä, laemxaē āl^éem g'wāl gēlqaqēxs laē hēlālē k'ōqwa^éyas. Wä,
 lā āem k'āx^éalelōdxa L!ēbedzā^éyē lāx āpsōt!ēna^éyas (3, 6). Wä,
 lāxaē āem neqemg'iltewēxēs g'ālē k'ōqwasōs. Wä, la^émē 'wīla
 k'ōgekwa yūdux^éts!aqē xūta^éya lāx xesēlase^éwas. Wä, g'il^émēsē
 g'wālexs laē āx^éēdxa g'ilt!a densen denema qa^és qex'sem^édēs
 55 laxēs xesēlase^éwaxs laē q!ōlatsemala. Wä, la^émē aēk!ax sak ō-
 da^éyasēs xesēlase^éwē qa benbegālēs. Wä, lā lek!wēt!ēdxa qex'se-
 ma^éyē g'ilt!a densen denema. Wä, la^émē q!ēp!enō^éstēda qex'se-
 ma^éyē qa k!ēsēs q!wēqūlē xesēlase^éwas. Wä, g'il^émēsē g'wāla laē
 āx^éēdxēs selemē qa^és selemx'ōdēsxa sak ōdaēxa g'a g'wālēg'a (*fig.*).
 60 Wä, g'il^émēsē lax'sāwē sela^éyasēxs laē lēxōdxēs selemē qa^és k'at!a-
 lilexēs laē dāg'ililaxa 'nemts!aqē laxēs k!axwa^éyē lābem k!wāx^é-
 ena qa^és hām k!ēndēq qa k'lūnxelalēsēs k'lūnēl!exawa^éyas qa
 tsāx^éenēs. Wä, g'il^émēsē la hamelxenālaxa k'lūnēl!exawa^éyaxs
 laē hayalōmalaa dēxōstōts laxēs sela^éyē yīxs k!ēs^émaē lem^éx'ūnx^é-
 65 ida. Wä, laem dēqwasā lōxsemē t!ēsem lāq. Wä, g'il^émēsē g'wāl

he drives it in, he drills another hole at the other corner, | and when the 67
drill-hole goes through, he pulls out the drill, | puts it down, and takes
up another cedar peg, and | does as he did before with the first one.
He drives it in || with a round stone; and after doing so, he measures | 70
three finger-widths, beginning with the first | peg that he drove in,
and he drills another hole through it; | and when it is through, he
pulls out his drill and puts it down. | He wets the peg with saliva,
and || drives it in with the stone. He continues doing this | in all the 75
holes which he makes at distances of three finger-widths apart, | and
there is one cedar peg in each of them. | That is the way in which in
ancient times the people | pegged the corner joint of a box with cedar
pegs. The present Indians || sew them together with twisted, thin cedar- 80
withes, which are soaked for four days in | urine to make them soft,
and so that they do not | rot quickly, for they have a red color. Only
two | finger-widths apart are the drill-holes for cedar-withes | on the
corner joint of the box that is being made. After the pegging || has 85
been finished, the box-maker unties the cedar-bark rope with which |
he kept it together, and he puts it away. Then he takes the board
that will be the bottom of | the box, and his adz, and he puts them

sex^uts!ēda lābem dēqwaxs laē ēt!ēd selx^sōdxa āpsenxa^{yē}. 66
Wā, g^{il}ēmxaāwisē lāx^sāwē sela^yasēxs laē lēxōdxēs selemē qa^s
g^{ig}alilēsēxs laē dāg^{il}ilaxa ⁿemts!aqē k^wāx^{en} lābema. Wā, lā
hēmxat! g^wēx^{id}qēs g^{il}x^{dē} g^wēx^{ida}asa. Wā, lā dēx^witsa
lōxsemē tlēsem lāq. Wā, g^{il}mēsē g^wālexs laē mens^ālēlōtsa 70
yūdux^{denē} lāxens q^wāq^wax^{ts}!āna^{yē}x g^ūg^ūlēla lāx g^{il}x^{dē}
lāp^{itsō}sēsa k^wāx^{enē} lābema. Wā, hē^{mis} la ēt!ēd selx^{itsō}sē.
Wā, g^{il}mēsē lāx^sāxs laē lēxōdxēs selemē qa^s g^{ig}alilēs. Wā,
lāxaē ēt!ēd k^{lū}x^{end}xa lābemē lāxēs k^{lū}nēl!exawa^{yē} qa^s
ēt!ēdē dēx^witsa tlēsemē lāq. Wā, āx^{sā}mēsē hē g^wēg^{ila}q 75
lābendalēs sela^{yē}xa yūdux^{denēs} āwālagālaasē lāxens q^wāq^wax^{ts}-
ts!āna^{yē}x. Wā, hē^{mis} la q^wāx^{ōstā}laxa k^wāx^{enē} lābema.
Wā, hēm g^wēg^{il}atsa g^{il}dzesē begwānemaxs lāpaasa k^wāx^{enē}
lābem lāx sāk^{oda}yasēs xesēlase^{wē}. Wā, lālōxda ālēx bāk^{um}
t!emt!egōtsa sellbekwē wī^{en} hapstālil mōp^{len}xwa^{sēs} ⁿāla lāxa 80
kwāts!ē qa ālak^{ālēs} la pēkwēda dewēxē. Wā, hē^{mis} qa k^{lēs}sēs
geyōl q^{lū}ls^{id}exs laē l^{āl}!ex^ūna. Wā, lāla hāmāldengāla lāxens
q^wāq^wax^{ts}!āna^{yē}x yīx āwālagālaasasa sela^{yē} qaēda dewēxaxs
t!emt!egoyāxa sak^{ōda}yasa xesēla. Wā, g^{il}mēsē g^wāf lāpaqēxs
laē qwēlk^{wēt}endxa qex^sema^{yē} g^{ilt}!a densen denēma qa^s 85
qes^{ēdē}q qa^s lā g^ēxaq. Wā, lā āx^{ēd}xa paq^{exs}dēlasēs xesēla-
se^{wē} lē^{wis} k^{lū}m^{layowē}. Wā, lā pax^{alila}q qa^s k^{lū}m^{leldzā}-

88 down flat, and he adzes off the flat side | to make it smooth. When it is
 very smooth and level, | he turns over what is to be the bottom of the
 90 box, for that is its name, and || he adzes it again. After he has
 adzed it, he takes | split cedar-sticks and the box that he is making,
 and he puts it down on the floor, in this way:  | Then he takes
 one of the split cedar-sticks and measures it | crosswise at
 the four corners. He first puts the | cedar 3 4 measure in at
 95 (1), going across to (2), and he pushes the end || of the
 measure into the inner corner at (2), and he marks the distance of
 the corner | on the measure from (1). Then he takes his measure |
 and puts it crosswise at (3), and pushes the measure | into the corner
 at (4); and when the distance of the corners from (3) [to (4) is the
 same as the distance of the corners from (1) to (2), then the box is
 400 not awry || that is made by the box-maker. Then he takes his
 straight | knife and cuts off his measures where he has marked them, |
 and he takes another split cedar-stick and | puts it down so that the
 end is equal to the end that he has cut off, and he | cuts them to the
 5 same length; and he does the same to the two other || cedar-sticks, so
 that they have the same measure in length. | After he has done
 so, he puts one end of the cedar-stick in the | corner of the
 box that he is making, close to the upper rim, and he puts the
 other | end of the (same) stick in the upper corner at (2), in this

88 ʔyēq qa ʔnemādzōxʔwīdēs. Wā, gr̥il̥mēsē ālak!āla la ʔnemādzōxs
 laē lēxʔlilaxa pāq!EXsdayalasē qaxs hūmaē lēgēmsē qaʔs ōgwaqē
 90 kʔl̥m̥l̥eldzōdeq. Wā, gr̥il̥mēsē gwal kʔl̥m̥l̥eldzeʔwēqēxs laē āxʔēdxa
 xōkwē kʔwaxlāwa l̥eʔwis xesēlasēwē. Wā, lā hangʔalilaq (*fig.*).
 Wā, lā dāxʔīdxa ʔnemts!aqē lāxa xōkwē kʔwaxlāwa qaʔs mensiʔlālēs
 lāxa mōwē kʔl̥kʔ!ōsa. Wā, hēm gr̥il̥ kʔat!alēlōdaatsēsa menyā.
 yowē kʔwaxlāwē (1) la hāyōsela lāx (2). Wā, laem sekʔālē ōba-
 95 ʔyasa menyayowē lāx ōnēqwas (2). Wā, lā xūlt!ēdex welgr̥ilasas
 lāxa menyayowē lāx ōnēqwas (1). Wā, lā āxʔalēlōdxēs menyayowē
 qaʔs lā kʔat!alēlōts lāx (3). Wā, lā sekʔālē ōbaʔyasa menyayowē
 lāx ōnēqwas (4). Wā, gr̥il̥mēsē āem nexstōdē ʔwādzeqawīlasas (3)
 l̥ōʔ (4) lāx ʔwādzeqawīlasas (1) l̥ōʔ (2). Wā, laem kʔl̥s kʔwēʔxʔse-
 400 malē xesēlasēwasa wēl̥ēnoxwē. Wā, āmēsē la dāxʔīdxēs nexxʔāla
 kʔl̥awayowa qaʔs kʔl̥mtts!endēxēs menyayowē nexstōdxa xūlde-
 kwē. Wā, lā ēt!ēd dāxʔīdxa ōgūʔlaʔmaxat! xōkʔ kʔwaxlāwa qaʔs
 kʔakʔetōdēs qa ʔnemābalēs l̥eʔwa la kʔl̥mtts!aakwa. Wā, lā kʔl̥mt-
 ts!endaxaaq qa ʔnemāsgēmēs. Wā, lā ēt!ēdxa malts!aqē ōgūʔla
 5 kʔwaxlāwa kʔl̥mkʔl̥mtts!ālaq qa ʔnēʔnamasgēmēs l̥eʔwa menyayō-
 wē. Wā, gr̥il̥mēsē gwāla laē kʔl̥t!alts!ōts ōbaʔyasa kʔwaxlāwē lāxa
 kʔl̥ōsīsēs wūlasēwē lāxa magʔixstaʔyas ōts!āwas. Wā, lā qet!al-
 ts!ōts āpsbaʔyas lāxa neqāwa (2) kʔl̥ōsaxa gʔa gwālēgʔa (*fig.*). Wā, lā

way:

stick

at (4)

with

other side of the box that he is making.

and drills through the two joints of

making, | in this way:

takes || a well-shaved

puts the cedar peg in

Then he takes up the

drives in the cedar peg.

When the peg does not go any farther, | he

takes his drill and drills a hole at a distance || of three finger-widths, 20

beginning at the hole which he drilled first; | and when the drill has

gone through, he pulls out the drill and | puts a cedar peg in the place

where the drill had been, | and he takes the stone and drives in the

cedar peg. | He continues doing this until he finishes driving in the

pegs || in the box that he is making. When it has been pegged, he 25

takes some of what was left | when he split the boards for making the

box. He takes a | broad short board and puts it down. He takes

his | adz and adzes it all over so that it is level; and | when the

ridges that were on it have been adzed off, he turns it over and ||

does the same on the other side. When the ridges that were on it 30

Then | he takes the other measured split cedar-
and puts || one end in at (3), and the other end 10

Now | it is this way.

two split | measured

the box that he is making.

As soon as he has drilled through, he

cedar peg, pulls out his drill, and | 15

the place where his drill was before. |

stone with his right hand, | and he

drives in the cedar peg. When the peg does not go any farther, | he

takes his drill and drills a hole at a distance || of three finger-widths, 20

beginning at the hole which he drilled first; | and when the drill has

gone through, he pulls out the drill and | puts a cedar peg in the place

where the drill had been, | and he takes the stone and drives in the

cedar peg. | He continues doing this until he finishes driving in the

pegs || in the box that he is making. When it has been pegged, he 25

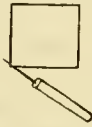
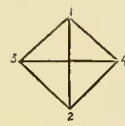
takes some of what was left | when he split the boards for making the

box. He takes a | broad short board and puts it down. He takes

his | adz and adzes it all over so that it is level; and | when the

ridges that were on it have been adzed off, he turns it over and ||

does the same on the other side. When the ridges that were on it 30



t!ēd dāx'idxa 'nemts!aqē xōx'menēk' k!waxlāwa qa k'it!alts!ōdēs

ōba'yas (3) k'!ōsās. Wā, lā qet!alts!ōts āpsba'yas lāx (4). Wā, lā g'a 10

g'wālxas laē g'wāla (*fig.*). Wā, laxaē hēem gwēx'itsa malts!aqē

xōx'menēk' k!waxlāwa lāxa ēpsanā'yasēs wūlase'wē. Wā, lā

āx'ēdxēs selemē qa's selx'sōdēxa wīwaqoda'yas ōba'yasēs wūlase-

'wēxa g'a g'wālēg'a (*fig.*). Wā, g'il'mēsē lāx'sāwē sela'yas laē āx'ēdx-

aēk'laakwē k'lāk' k!waxlāwa; wā, lā lēxōdxēs selemē. Wā, lā 15

l'layogwaalelōtsa k!wāx'enē lābēm lāx k'!eqwalaasdasēs selemē.

Wā, lā dāx'itsēs hēk'!ōts!āna'yē lāxa t!ēsemē. Wā, lā dēx'e-

wīts lāxa k!wāx'enē lābēma. Wā, g'il'mēsē gwāl se'x'utsla dē-

qwē lābemasēxs laē ēt!ēd dāx'idxēs selemē qa's selx'sōdēs

lāxa yūdūx'denē lāxēxs q!wāq!wax'ts!āna'yēx g'āg'ilela lāx g'alē 20

selēs. Wā, g'il'mēsē lāx'sāwē sela'yas laē lēxōdxēs selemē. Wā,

lā l'layogwaalelōtsa k!wāx'enē lābēm lāx k'!eqwalaasdasēs selemē.

Wā, laxaē dāx'idxa t!ēsemē qa's dēx'widēs lāxa k!wāx'enē lābēma.

Wā, ōx'sā'mēsē hē gwēg'ila lābēndālx lāpax 'wādzōsgemasasēs wū-

lase'wē. Wā, g'il'mēsē 'wīla la lābekwa laē āx'ēdx g'āyolē lāxēs 25







lātlanēmē yīxs lāx'dē lat!a qa's xesēlase'wa. Wā, la'mē āx'ēdx

wādzowē ts!egudzo lātlaakwa qa's pax'ālilēq. Wā, lā āx'ēdxēs


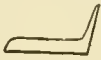
k'līmlayowē qa's k'līmleldzōdēs lāq qa 'nemadzōx'widēs. Wā,



g'il'mēsē 'wīla k'līmālax t!ēt!enxdzā'yas laē lēx'ideq qa's hēxāt!

gwēx'idxē āpsādzā'yas. Wā, g'il'emxaāwisē 'wīlāwē t!ēt!enxdzā- 30

- 31 have also been adzed off, | he adzes it on the surface, so that it is level; and after | he has finished, he turns it over; and after | he has done so, he takes the box that he is making and puts it on the | bottom board of the box that he is making, in this way, and
- 35 he marks it all round with the straight knife  || on the outside of the box that he is making. As soon as his marks go around, | he takes off the box that he is making and puts it down, and he takes up again | his straight knife and cuts off the edges along | the mark that had been made; and when it has been cut off all along the mark, | he cuts off the ends along
- 40 the marks; and when the two ends are off, || he takes up again the box that he is making and puts it on again. Then | he marks along the inside of the box, | on the bottom board of the box that he is making; and | when he has marked all around it, he takes off the box that he is making and puts it down. | Then he takes his straight knife and cuts
- 45 along || the mark that he put on first; and when he has cut half the width of the little finger | in depth all around the bottom board of the box, he | cuts it off and removes it. As soon as he finishes, it is in this way:  | Then he takes the box that he is making and puts it on  | so that the inside fits well to the bottom. Then
- 50 he takes  his || drill and drills in a slanting direction in this way:  | turning the box that he is making upside down. He  puts one foot | on the bottom board of the box making; and when his drill comes through, |

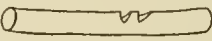
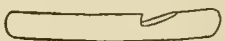
- 31 ʔyasēxs laē ēekʼla kʼlīmleldzōdeq qa ʔnemādzowēs. Wā, gʼilʼmēsē gwāla laē lēxʼideq qaʼs hēxat! gwēxʼidxa ʔpsādzeʔyas. Wā, gʼilʼ-emxaāwisē gwālexs laē ʔxʼēdxēs wūlasēʔwē qaʼs hāndzōdēs lāxa pā-q!exsdēlas wūlasēʔwas (*fig.*). Wā, lā xūltsēʔstālasēs nexxʼāla kʼlāwa-
- 35 yowē lāx lāsadzēʔyasēs wūlasēʔwē. Wā, gʼilʼmēsē lāʼsta xūltaʔyasēxs laē ʔxʼālelōdxēs wūlasēʔwē qaʼs hāngʼalilēs. Wā, laxaē dāxʼidxēs nexxʼāla kʼlāwayowa, qaʼs kʼlāxʼwidēx ēwūnxaʔyas lālakʼ!Enaxēs xūltaʔyē. Wā, gʼilʼmēsē lākʼ!endē kʼlāxwaʔyas lāqēxs laē xūlts!endex wāxʼsbaʔyas. Wā, gʼilʼmēsē ʔwīlāwa wāxʼsbaʔyaxs laē
- 40 xwēlaqa dāxʼidxēs wūlasēʔwē qaʼs hāndzōdēs lāq. Wā, laxaē xūldełtslāxax ōtslāwasēs wūlasēʔwē. Wā, laem xūltsēʔstāxax ʔwāla-lasas ōtslāwasēs wūlasēʔwē lāxa pāq!exsdēlasēs wūlasēʔwē. Wā, gʼilʼmēsē līʼstē xūltaʔyasēxs laē ʔxʼālelōdxēs wūlasēʔwē qaʼs hāngʼalilēq. Wā, lā dāxʼidxēs nexxʼāla kʼlāwayowa qaʼs xūldełenaʔyēxs
- 45 gʼilxʼdē xūltaʔya. Wā, gʼilʼmēsē kʼlōden lāxeus seltʼaxʼtslānaʔyēx yīx ʔwālabedasas xūltaʔya lāx ʔwēʼstāsa pāq!exsdēlas wūlasēʔwas, laē kʼlaxālaq qa lāwāyēs. Wā, gʼilʼmēsē gwālexs laē gʼa gwālēgʼa (*fig.*). Wā, lā dāxʼidxēs wūlasēʔwē qaʼs hāndzōdēs lāq. Wā, gʼilʼmēsē benālē ōtslāwas lāxa pāq!exsdaʔyē laē hēxʼidaem ʔxʼēdxēs
- 50 selelē qaʼs masl!ekʼalaē selemasēxs laē selxʼideq gʼa gwālēgʼa (*fig.*) lāx qepālaēnaʔyasēs welāseʔwē. Wā, lā t!ēbedzeʔwēsēs ʔpsōłtsē-dzaʔyē lāxa pāq!exsdaʔyasēs welaseʔwē. Wā, gʼilʼmēsē lāxʼsawē

he takes a cedar-stick and his straight knife and | cuts it, 55
 making a peg. When he has finished many, he || puts the pegs in the
 whole number of holes that he has drilled. When he has done so,
 he | takes the other cedar board that he split, which is one hand-
 width thick. | He puts it down at the place where he is working,
 takes his stone hammer and his | wedges, and marks a line on one
 end with his marker, that is a short blunt-ended wedge, | in
 this form:  As soon as he finishes marking the end, || he 60
 takes his wedges and drives them along the line that
 he made on the end. | The wedges are close together as they are stand-
 ing on the end of what he is splitting. | Then he strikes them lightly
 with his stone hammer, striking them one at a time; | and
 when he has split off the piece, then it is in this form,  as he
 had planned it | for the cover of the box that he is making. When this
 is done, || he takes his adz and adzes it well all over on both sides; 65
 and | when all the ridges have been adzed off, he adzes the top side |
 of what will be the top of the cover that he is making. |

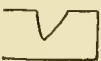
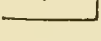


When the cover has been finished, he takes his small crooked | knife,
 turns the box that he is making on its side, and he cuts
 grooves on it in this way: ||  and when his grooves go all 70
 round, he has finished his box for lily bulbs. |
 When it is done, his wife takes twisted
 cedar-bark rope | and puts it around
 in this way: 

selemas, laē āxēdxā k!waxlāwē lē^{wis} nexxāla k!āwayowa qā^s 53
 k!āx^{widēq}. Wā, laem lapēlaq. Wā, g'il^{mēsē} gwāla q!ēnemē la
 k!āxwēs laē lap!its lāx ^ēwāxaasasēs sela^{yē}. Wā, g'il^{mēsē} gwāla laē 55
 āxēdxā wākwē k!wagedzo lat!aakwaxa āmxlās wāgwasē. Wā, g'āxē
 pax^ēelsas lāxēs g'ēdasē. Wā, lā āxēdxēs pelpelqē lē^{wis} lem-
 lem^{g'ayowē}. Wā, lā maēlbentsēs maēlbanowē ts!ēk!wa lem^{g'ayo}
 lāqxa g'a gwālēg'a (*fig.*). Wā, g'il^{mēsē} gwāl maēlbendqēxs laē
 āxēdxēs lemlem^{g'ayowē} qā^s dēx^{stōdalēs} lāxa maēlba^{yē}. Wā, 60
 laem memkālē lemlem^{g'ayāsēxs} laē q!wāēlba^{yā} lāx latoyolas.
 Wā, lā hālselaem dēgutewēsēs pelpelqē lāxēs ^ēnāl^{nemplēnx}tōda-
 laēna^{yāq}. Wā, g'il^{mēsē} lawāyē latoyās laē g'a gwālē sēnatasēg'a
 (*fig.*) yīx yīkūyēlasa xesēlase^{was}. Wā, g'il^{mēsē} gwālexs laē
 āxēdxēs k!līmlayowē qā^s aēk!lē k!līmleldzōdēx wāwāx^{sadza^{yā}s}. 65
 Wā, g'il^{mēsē} ^ēwielāwē t!ent!ēnxdzā^{yāsēxs} laē aēk!la k!līm^{līdēx}
 ēk!adze^{yāsa} yīkūyēlasa xesēlase^{was}.

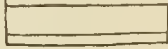
Wā, g'il^{mēsē} gwāla yikwaya^{yāxs} laē āxēdxēs k!wēdayowē āmē
 xelxwala. Wā, qōx^ēwalilāxēs xesēla^{yē} qā^s aēk!lē k!wēt!ēdeq (*fig.*).
 Wā, g'il^{mēsē} lāsta k!wēta^{yā}s laē gwāla x'ōgwats!ē xetsema. 70
 Wā, g'il^{mēsē} gwāla laē genemas āxēdxēs mēla^{yē} densen denema
 qā^s welxseindēs lāq (*fig.*).

- 1 **The Making of Oil-Boxes.**—I have forgotten to talk about the measuring | of the oil-boxes. The husband of the | woman who picks viburnum-berries takes his seven wedges and his | hammer for splitting boards in the wedge-bag of sea-lion skin. || He carries these on his back and goes into the woods, carrying his ax | in one hand. He is going to a place where he knows of a cedar-tree which has moss on its back, and which has been lying on the ground for a long time; | for the box-maker looks for this kind of a tree when he wants to make an oil-box, | because it bends, and it does not split easily, although | the heat strikes it for a long time when they are trying out the oil at Knight Inlet. As soon || as he comes to a trunk that has no branches or knots, he puts his wedge-bag down on the ground | and chops into the log near the top of the cedar-tree. When | the place chopped out is a little over one span deep, | he measures three spans, | making more
15 room for starting his chopping, in this way:  || As soon as the new notch has the same depth as | the first one, he chops out the block between ¹ the two notches. | When it comes off, it is this way:  The long slanting place that he has chopped out is | the place where he will put his wedges in. Now he starts
20 where he | cut in, and measures off ten spans || and four finger-widths. | There he chops into the tree, and the chopping at

- 1 **The Making of Oil-Boxes.**—Wä, hēxōlēn l!elēwēsē^{wa} mensa-^{ya} dengwats!ēmōtē. Wä, hēem g'il āx^ētsōs lā^{wa}nēmāsa t!elts!ēnoxwē ts!edāqēs lat!ayowē a!ēbōts!aq lēmlemg'ayowa lē^{wa}s lāt!ex^{se}yasē pelpelqaxs q!wats!āē lāxēs q!waats!ē l!ēxens-
5 gema. Wä, laem ōxlalaqēxs laē ālē^{sta} dāk!ōtelaxēs sōbayowē. Wä, laem lāl lāxēs q!atse^{wa} p!eldzōk'ila lā gēs t!ās lēk^uwēlkwa, qaxs hē^{maē} ālāso^{sa} wī^wülēnoxwaxa dengwats!ēlē, qaxs ts!exaē; wä hē^{mēsē}xs k'!ēsaē ts!etaxs wāx^{maē} la gāla ts!elqwasōsa l!ēsalāsa semx'dema leq!ūsxa dzāxūnē. Wä, g'il-
10 mēsē lāg'aa lāxa ēk'ētelāxs laē hēx'idaem ōxleg'aelsaxēs q!waats!ē. Wä, la temx^widxa gwēba^{yē} lāxa ōxtā^{ya}sa wēlkwē. Wä, g'il^{mēsē} ēseg'eyowē la wālabedats sōpa^{ya}s lāxens q!wāqwax^{ts}!āna^{yē}x laē bāl'idxa yūdux^p!enk'ē lāxens q!wāq!wāx^{ts}!āna^{yē}x laē sāg'ilila sōp!ēd g'āg'ilela lāxēs g'ālē sōpa^{ya}xaxa g'a gwā-
15 lēg'a (*fig.*). Wä, g'il^{mēsē} la^{nemalē} wālabetsas ālē temkwēs lē^{wis} g'ālē sōpa^{ya}xs, laē kūgelelōdex āwāgawa^{ya}sēs temkwa^{yē}. Wä, g'il^{mēsē} lāwāxs laē g'a gwālēg'a (*fig.*). Wä, hēem q!wālaasLES lēmlemg'ayowasxa la g'il^{sto} sēnoqwāla sōpēs. Wä, lā g'āg'ilela lāxēs temkwa^{yē} (1), laē bāl'idxa neqap!enk'ē lāxens q!wāq!wax^{ts}!āna^{yē}xs
20 na^{yē}x. Wä, hē^{misā} mōdēnē lāxens q!wāq!wax^{ts}!āna^{yē}xs laē sōbetendeq. Wä, la^{mē} g'wāgwaaxstālē senōqwālaēna^{ya}s

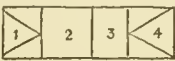
this place slants toward | the base of the cedar-tree. This place is 22
 not as wide open as the one which he chopped out first, | but it is
 much deeper than the one that he chopped out at the top, | at (1).
 When it is deep enough, it is this way:  Then || he takes 25
 his wedge-bag and takes out his wedges and his | stone
 hammer, and he puts them down at (1)  at the top of the
 cedar-tree. | Then he drives in the wedges with his stone hammer. |
 He hammers on each one at a time. | The seven wedges are all
 close together. When the top piece comes off,  30
 he turns it on its back. || Then he measures
 the thickness of one finger, | which he will split
 off from the top piece. He takes the short | marking-wedge and
 drives it into the log in this way:  Then | he takes
 a straight-edged cedar-stick and places it on the
 end of the piece that had been wedged off from
 the | cedar-tree at (1), as far as (2), and he marks
 along it. After he has done so, || he takes his marking-wedge and 35
 his stone hammer, and puts his | marking wedge into the line that has
 been marked out, and drives it in with his hammer, | so that the
 wood splits a little. Then he pulls it out again | and puts it in at the
 end of the place where he drove it in before, and he pulls out his |
 marking-wedge and strikes it again with the hammer. He || does so 40
 along the whole length of the line that has been marked with his mark-
 ing-wedge. Then | he takes his wedges and drives them into the line that

sōpa^əyas lāxa oxlā^əyasa wēlkwē. Wā, laem k'lēš lēxstowē sobēla- 22
^əyas. Wā, la^əmē k'wāyāla wūnqelagawēs grālē sobēlēš lāxa ōxtā^əyē
 lāx (1). Wā, grīl^əmēsē hēlabetaxs laē grā gwālēgrā (*fig.*). Wā, lā
 āx^əēdxēs q'lwāatslē, qā^əs lōx^əwūltsālēxēs LEMLEMg'ayowē Lē^əwis 25
 pēlpēlqē, qā^əs q'wāēlbendēs lāxa wīetā^əyasa wēlkwē (1). Wā,
 la^əmē dēgūtewēsēs pēlpēlqē lāq. Wā, la^əmē 'nāl^ənēmplēnxtōda-
 laxs laē dēqwasēs pēlpēlqē lāxa LEMLEMg'ayowaxs memk'e-
 wakwāēda ālēbōts!atslē (*fig.*). Wā, grīl^əmēsē DELEWē āpsōdilasa
 wīlkwaxs laē mens^əīdxa 'nemdenē lāxENS q'wāq'lwax'ts!āna^əyēx, 30
 yīx wāgwasa lā lātoyoLES lāxa āpsōdilē. Wā, lā āx^əēdxa ts!ēk'lwā
 maēlbano LEMg'ayowa qā^əs maēlbendēsxa grā gwālēgrā (*fig.*). Wā,
 la^əmē āx^əēdxa NEGENōSEla k'waxlāwa, qā^əs k'adēlbendēs lāxa āpsō-
 dilē wēlkwā lāx (1) lā lax (2). Wā, la xūldelenēq. Wā, grīl^əmēsē
 gwālēxs laē āx^əēdxēs maēlbanowē Lē^əwis pēlpēlqē. Wā, lā Lāk'ēntsēs 35
 maēlbanowē LEMg'ayowē lāxa la xūldekwa, qā^əs dēx^əwidēsēs pel-
 pēlqē lāq, qā xāl!EX^əīdēs xōxwax^əīda. Wā, lānaḡwē ḡwēlaqa lēx-
^əwīdeq, qā^əs ḡwēlaqē lāx^əīdēs lax ōba^əyasēs lāx'dē lēx^əwīdaasxēs
 maēlbanowē LEMg'ayowa, qā^əs ēt!ēdē dēx^əwīdeq. Wā, āl^əmēsē
 gwālēxs laē lābendē maēlba^əyas lāxa xūldekwe. Wā, lā āx^ə- 40
 ēdxēs LEMLEMg'ayowē, qā^əs dēgūlna^əyēs lāxa maēlba^əyē. Wā,

- 42 has been marked out. | As soon as the board that he splits out turns over, he does the | same as he did before; and when he has enough, | he carries the boards that he has split off and puts them down flat
 45 outside of his house. || Then he takes his hand-adz and adzes them all over. After he | has done so, he turns them over and adzes the other side, | adzing it all over nicely. After this has been done, he puts the board on edge and | adzes off the edges so that they are straight. When | this has been done, he puts it down flat. He
 50 takes a cedar-stick and splits it in two so || that it is the thickness of our little finger. He cuts off one end | square, and from this point he measures off | three spans. Then he cuts it off. Now the cedar-stick
 55 is | three spans long. | This he lays on the || other end of the box out of which he is making an oil-box. He marks as far as | its end in this way:  After doing so, | he takes off the cedar-stick measure and puts it down at the | other end of the oil-box that he is making, and he does the
 60 same | with the straight-edge as he did before: he marks its end; and, || after doing so, he takes a straight-edged cedar-board, | puts it down lengthwise, on the oil-box that he is making. | flush with the straight line that runs from one mark to the other on | each end of the oil-box that he is making, and he marks along it | the whole
 65 length. After this has been done, he puts it on edge, takes his || hand-

- 42 g'il'mēsē nelāwē lātoda^ʔyasēxs laē ētlēda; wā, lā āemxat! hē gwēx'idēs g'ilx'dē gwēgilasa. Wā, g'il'mēsē hēlōlexs g'āxāē wix'-wūltlāxēs lātlanemē, qa's lā pāx'ēlsas lāx l'āsanā^ʔyasēs g'ōkwē.
 45 Wā, lā āx'ēdxēs k'limlayowē, qa's k'limleldzōdē. Wā, g'il'mēsē gwālexs laē lēx'ideq qa's etlēdē k'limledzōdxa āpsādze^ʔyē lāxēs aēk'!ānāē k'imlaq. Wā, g'il'mēsē gwālexs laē k'ōx'ūlsa^ʔq, qa's k'limlenxendēx āwūnxa^ʔyas, qa neqenxelēs. Wā, g'il'mēsē gwālexs laē pax'ēlsa^ʔq, qa's āx'ēdēxa k'waxlāwē, qa's xōx'^usendēq, qa
 50 yūwēs wāg'itens selt!ax'ts!ānā^ʔyēx. Wā, lā k'limtōdex ōba^ʔyas, qa 'nemābēs. Wā, hē'mis g'āg'ilelaxs laē bāl'itsēs q!wāq!wax'ts!ānā^ʔyaxa yūdux^u!p!enk'axs, laē k'limts!endeq. Wā, laem yūdux^u!p!enk'ē 'wāsgemasas lāxens q!wāq!wax'ts!ānā^ʔyēx, yix 'wāsgemasas k'wāx'ēne menyayowē. Wā, hē'misē k'adedzōdayōs lāx
 55 āpsba^ʔyasa wūlāse^ʔwa dengwats!ē. Wā, lā xūt!ālelōdex 'wālag'ililasas ōba^ʔyasxa g'a gwālēg'a (*fig.*). Wā, g'il'mēsē gwālexs laē āx'ālelōdxēs menyayowē k'waxlāwa, qa's lāxat! k'adedzōts lāxa āpsba^ʔyasēs dengwats!ōgilase^ʔwē. Wā, laemxāē hēem gūyinxendalē neqenxa^ʔyas. Wā, lāxāē xūt!ālelōdex ōba^ʔyas. Wā, g'il-
 60 mēsē gwālexs laē āx'ēdxa neqenxela negenōsela k'waxlāwa qa's k'adedzōdēs aōts!aqāla lē^ʔwē wūlāse^ʔwē dengwats!ā. Wā, la^ʔmē nānaxte^ʔwas neqenxa^ʔyasa negenōsela lāxa xwēxūltā^ʔyē lāx wāx's-ba^ʔyas wūlāse^ʔwas dengwats!āxs laē xūldelendeq hēbendālax 'wāsgemasas. Wā, g'il'mēsē gwālexs laē k'!ōx'ūlsa^ʔq, qa's āx'ēdēxēs

adz, and adzes along the mark that he has put on. When he | 65
nearly reaches this line, he stops. Then he takes his straight | knife
and cuts off so that everything comes off down to the mark. After |
the board has been cut smooth, he lays it down flat again and puts it
on the other edge, | and he cuts the other edge also so that it is
straight; and || after doing so, he puts it down flat. Three spans | is 70
the width of the oil-box. He | takes the cedar measure and cuts off
its end so that it is square. | He measures it off so that it is two spans
long, | and cuts it off. Then he lays it on the || middle of one end of 75
the oil-box that he is making, and marks it. | After doing so, he
measures with his cedar measure | to find out the center of the
box that he is making. When he has found it, | he
marks it and measures it in this way:

	1	2	3	4
---	---	---	---	---

 | Now the
cedar-stick is beveled so that he may find out which
way it slants. || As soon as he finds that it is not 80
square, he takes his straight-edge | measure and lays it on the
end of the box that he is making, and | he marks along it:
and after he has finished, he takes his straight | knife and
cuts across the grain, cutting off the slanting end. | As soon
as this is done, he takes another cedar-stick || and splits it so that 85
it is flat and one span wide. | It is very thin. He cuts off | the end
so that it is square, and, after doing so, he measures | it so that it is

k'limlayowē qa's k'limləlenayēxa xūldekwe. Wā, g'il'mēsē lā- 65
k'!end elāq lāqēxs laē gwālā. Wā, la dāx'idxēs nexx'āla
k'lawayowa, qa's k'lax'wīdeq, qa'wīlāwēsa xūlta'yas. Wā, g'il'mēsē
la aēk'la k'lākūxs laē pax'elsaq, qa's xwēlaqē k'lōx'ūlsaq, qa's
k'lax'wīdēx āpsenxa'yas, qa'ōgwaqēs neqela. Wā, g'il'mēsē
gwālexs laē ēt'led pax'elsaq. Wā, laem yūdux'up!eng'adzowa 70
wūlāse'was dengwats'lē lāxens q!wāq!wax'tslāna'yē. Wā, lā
āx'ēdxa k!waxlāwē, qa's k'limtōdēx ōba'yas, qa'ēmābēs
ōba'yas. Wā, lā bal'ideq qa malp'lenk'ēs 'wāsgemasas lāxens
q!wāq!wax'tslāna'yēx laē k'limtōdeq. Wā, lā k'ādedzōts lāx
negedzā'yas āpsba'yasēs wūlāse'wē dengwats'lā. Wā, lā xūltben- 75
deq. Wā, g'il'mēsē gwālexs laē mensi'lālasēs k!waxlāwē menyayowa,
qa's q!āstēx negedzā'yasēs wūlāse'wē. Wā, g'il'mēsē q!āqēxs laē xūt'lālelōdeq. Wā, lā mensi'lālaq g'a gwālēg'a (fig.). Wā,
laem sēnoqwalēda k!waxlāwē menyayowa, qa's q!āstēx sēnogwaslaxas.
Wā, g'il'mēsē q!āstax sēnoqwalaxs laē āx'ēdxēs negenōsela 80
k!waxlāwē menyayowa, qa's k'atbendēs lāxēs wūlāse'wē, qa's
xūldeleayēq. Wā, g'il'mēsē gwālexs laē āx'ēdxēs nexx'āla
k'lawayowa, qa's gēgēx'salē k'lax'wīdeq, qa's k'lax'ālēx sēnoqwa-
'yas. Wā, g'il'mēsē gwālexs laē āx'ēdxa k!waxlāwē ōg'ñ!aemxat!,
qa's xōx'wīdeq qa pex'enēs, qa'ēmendenēs 'wādzewasas lāxens 85
q!wāq!wax'tslāna'yēx. Wā, lā peldzowa. Wā, lāxāc k'limtōdex
ōba'yas qa'ēmābēs. Wā, g'il'mēsē gwālexs laē bāl'ideq, qa

three spans long. | Then he cuts it off. Then he measures two spans
 90 and two || finger-widths for the end (of another one), which he also
 cuts off. | Next, he places the shorter | measure on the edge of the box
 that he is making, beginning at the | end, and marks the end of the
 measuring- | stick. Then he takes it off. He puts it down on the
 95 upper side || and marks its end again. Then he takes the | straight-
 edge and puts it down so that it touches the marks, | and he marks
 along it. As soon as he has done this, he takes the longer one of
 the | cedar measures, puts it down on the box that he is making, |
 beginning at the last mark that he put on, and he marks its end; ||
 100 and he also puts it on the other edge and marks its | end. After
 this has been done, he takes his straight | cedar-stick and puts it
 down close to the marks that he has just made, and | marks along it.
 Then he puts it down on the floor. He takes the shorter | cedar
 5 measure and puts its end down on the edge || of the box that he is
 making, beginning at the last mark that he has put on, and he |
 marks its end. Then he takes it off and puts it down | on the other
 edge and marks its end. | After this has been done, he takes his
 straight-edge and puts it down on | the box that he is making so that
 10 it touches the marks that he has put on, and he marks along it; || and

88 yūdux^p!enk^{ēs} ʷwāsgemasas lāxens q^hwāq^hwax^{ts}!āna^ʷyaxs laē
 k^h!imts!endeq. Wā, lāxaē ēt!ēd bāl^ʷidxa hamaldengālāsa malp^{!en}-
 90 k^hē lāxens q^hwāq^hwax^{ts}!āna^ʷyēx, yīx ʷwāsgemasas laaxat! k^h!imts!
 ts!endeq. Wā, gīl^ʷmēsē gwālexs laē k^hātenxentsa ts!ekwa-
 gawa^ʷyē menyayo lāx āwūnxa^ʷyasēs wūlāse^ʷwē g^hāg^hīlela lāx
 ōba^ʷyas. Wā, lā xūlt!ālelōdex ʷwālalaasas ōba^ʷyasēs menyayowē
 k^hwaxlāwa. Wā, lā āx^ʷālelōdeq, qa^s lā k^hātenxents lāxa āpsenxa-
 95 ʷyas. Wā, lāxaē xūlt!ālelōdex ʷwālalaasas. Wā, lā āx^ʷēdxēs
 negenōsē, qa^s k^hadedzōdēs qa nexstāyēsēx xwēxūltā^ʷyasēs laē
 xūldelenēq. Wā, gīl^ʷmēsē gwālexs laē āx^ʷēdxa g^hītagawa^ʷyē
 k^hwaxlāwa menyayowa, qa^s lā k^hātenxents lāxēs wūlāse^ʷwē g^hā-
 g^hīlela lāx ālē xūltēs. Wā, lā xūlt!ālelōdex ʷwālalaasas ōba^ʷyas.
 100 Wā, lāxaēs lāxa āpsenxa^ʷyē. Wā, lāxaē xūlt!ālelōdex ʷwālalaasas
 ōba^ʷyas. Wā, gīl^ʷmēsē gwālexs laē āx^ʷēdxa negenōsela k^hwax-
 lāwa, qa^s lā k^hat!ālelōts lāx neqelāsa xwēxūltā^ʷyē. Wā, lā
 xūldel^ʷendeq. Wā, lāxaē k^hat!āliqāxēs laē āx^ʷēdxa ts!ekwaga-
 wa^ʷyē k^hwaxlāwa menyayowa, qa^s lāxat! k^hadedzōts lāx āwūnxa-
 5 ʷyasēs wūlāse^ʷwē g^hāg^hīlela lāxēs ālē xūltā^ʷya. Wā, lāxaē xūlt!ā-
 lelōdex ʷwālalaasas ōba^ʷyas. Wā, lā āx^ʷālelōdeq, qa^s lā k^hāten-
 xents lāxa āpsenxa^ʷyē. Wā, lā xūlt!ālelōdex ʷwālalaasas. Wā,
 gīl^ʷmēsē gwālexs laē āx^ʷēdxēs negenōsela, qa^s lā k^hadedzōts lāxēs
 wūlāse^ʷwē. Wā, gīl^ʷmēsē neqāla lāx xwēxūltā^ʷyasēs laē xūldele-

after all the places where the short sides are to be bent have been 10
marked, and also | the long sides of the oil-box that he is making, he
takes the measure of | the longer cedar-stick and puts it down on the
edge of the | box that he is making so that it touches the mark that
he made last. He marks the | end of the measure, takes it off, and
puts it down || on the other edge, and he marks the end of it again. 15
After this has been | done, he takes his straight-edge, puts it down so
that | it just touches the marks along it. This is | the place where
the two ends of the oil-box that he is making will meet. After he has
done so, it is | in this way.¹ Then he takes his straight knife and ||
cuts out the marks for the bending of the sides, | in this way.² The 20
ends are cut out in this manner.² After this has been done, he takes |
a basket, goes down to the beach of the house where he is making
the box, and | puts stones into his basket. As soon as | it is full,
he carries them in on his back into the house in which he is making
the box, || and he pours down the stones by the side of the fire. 25
Then he goes down again | and puts stones into his basket. | When
it is full, he carries them on his back | into the house in which he is
making the box. He pours them down by the side | of the fire.
When he thinks he has enough, he stops. || He rakes up his fire and 30
puts the stones on top of it. | When this is done, he takes the box

nēq. Wä, gr'ilmēsē 'nāxwa xūldekwa k'lek'losasa ts!eg'ōla lē'wa 10
gr'ildōlās wūlāsē'was dengwats!ä; wä, lāxaē āx'ēdxā menyayowasa
gr'ildolasēxa gr'itagawa'yē k'lwaxlāwa lä k'adedzōts lāx āwūnxa'yāsēs
wūlāsē'wē. Wä, laem sex'enēx ālē xūltēs. Wä, la'mē xūt!alelōdex
ōba'yāsēs menyayowē. Wä, lāxaē āx'ālelōdeq, qa's lä k'at!alelōts
lāxa āpsenxa'yē. Wä, lāxaē xūt!alelōdex ōba'yās. Wä, gr'ilmēsē 15
gwālexs laē āx'ēdxēs negenōsela k'lwaxlāwa, qa's k'adedzōdēs, qa
neqalēs lāxa xwēxūlta'yē. Wä, lä xūdelenēq. Wä, hēm sak'o-
dēltsa ōba'yās wūlāsē'was dengwats!ä. Wä, gr'ilmēsē gwālexs laē
g'a gwālēg'a (*fig.*). Wä, lä āx'ēdxēs nexx'āla k'lāwayowa, qa's
xūxūtsōx'wīdēxa la xwēxūldekwa g'a gwālēg'a (*fig.*). Wä, lāla 20
g'a gwālē xūlta'yasa sak'ōda'yē. Wä, gr'ilmēsē gwālexs laē āx'ēdxā
lexa'yē, qa's lä lents!ēs lāx l!ema'isasēs wū'lats!ē g'ōkwa. Wä, lä
xē'x'uts!ālasa t!ēsemē lāxēs xegwats!āxa t!ēsemē lexa'ya. Wä, gr'il-
mēsē qōt!axs laē ōxlōsdēselaq qa's lä ōxlaēlelaq lāxēs wū'lats!ē
g'ōkwa, qa's lä gūgenōlisas lāxēs legwīlē. Wä, lä ētents!ēsa, qa's 25
lāxat!ēt!ēd xē'x'uts!ōtsa t!ēsemē lāxēs xegwats!āxa t!ēsemē lexa'ya.
Wä, gr'ilēmxaāwisē qōt!axs laē ōxlex'īdeq, qa's lä ōxlōsdēselaq,
qa's lāxat!ōxlaēlelaq lāxēs wū'lats!ē g'ōkwa, qa's lä gūgenōlisas
lāxēs legwīlē. Wä, gr'ilmēsē k'ōtaq laem hēlalaxs laē gwāla. Wä,
lä lēlqōx'wīdēs legwīlē, qa's xē'x'ūlāx'īdēxa t!ēsemē lāq. Wä, 30
gr'ilmēsē gwālexs laē āx'ēdxēs wūlāsē'wē qa's pax'ālilēs lāx

¹ See figure on p. 68.² See figure on p. 69.

32 which he is making and puts it down | close by the fire. He marks
on the floor a point on each side of the marks that he has put on | the
three corners of the oil-box that he is making. Then | he takes the
35 box away and puts it down flat at a place not far from || where he is
working. He takes his wife's clam-digging stick and digs up | the
soil. The hole that he digs is of the same length as the width | of the
box that he is making, and the width of the hole is one span, | and
40 it is one span deep. | As soon as he has done so, he takes the || large
basket, goes down to the beach, and picks off | dulce and throws
it into a basket. | When it is full, he carries it on his back up the
beach, | into the house in which the box is being made. He puts it
down at the place | near where he dug the holes. As soon as this is
45 done, he takes good, easily-splitting || pine-wood and splits it with
his knife into thin pieces. | He cuts them round with sharp | points.
The length of each is four finger-widths. | He cuts them of the same
size as the size of his drill, and he uses them to peg | the ends of the
50 box together. (Some people sew the ends || of the box with cedar-
withes.) | As soon as he has cut enough pegs, he goes to get his drill, |
and also the tongs, which he brings and puts down. As soon as this
is done, | he takes his large bucket and goes to draw fresh water. |

32 māg'inwalīsasēs legwīlē. Wā, lā xūlt!alilax wīwax'sba'yasēs xwēxū-
ta'ya yūdux'ts!aqē k'!ēk'!ōsaltsa dengwats!ē wūlāsō's. Wā, lā
lēqūlilaxēs wūlāsē'wē, qa's lā pax'ālilas lāxa k'!ēsē qwēsālilil
35 lāxēs ēaxālasē. Wā, lā āx'ēdex k'!ilākwasēs genēmē, qa's ēlāplī-
dēxa dzeqwa. Wā, laēm 'nemāsgēmē ēlāpa'yas lō' ēwādzewasasēs
wūlāsē'wē. Wā, lā 'nāl'nemp!en lāxens q!wāq!wax'ts!āna'yēx, yīx
'wī'wadzegasas. Wā, lāxaē 'nāl'nemp!enk'ē 'wī'walabetalilasas
lāxens q!wāq!wax'ts!āna'yēx. Wā, g'il'mēsē gwālexs laē āx'ēdxa
40 'wālasē lexa'ya, qa's lā lents!ēsela lāxa L!ema'isē, qa's lā k'!ūlgī-
laxa L!esl!ekwē qa's lā lexts!ālas lāxēs L!egwats!ē lexa'ya. Wā,
g'il'mēsē qōt!axs laē ōxlex'ēdeq, qa's g'āxē ōxlōsdēselaq, qa's lā
ōxlaēlelaq lāxēs wū'lats!ē g'ōkwa. Wā, lā ōxleg'alilas lāxa
nēxwāla lāxēs ēlāpa'yē. Wā, g'il'mēsē gwālexs laē āx'ēdxa ēg'aqwa
45 lāx xāse'wē wūnāgūla, qa's xōx'wīdēsēs k'!āwayowē lāq, qa's wīswūl-
tewēs. Wā, lā k'!āx'wīdeq qa lēelx'enēs. Wā, hē'mis, qa wīswēl-
bēs ōba'yas. Wā, lā māēmōdenē āwāsgemasas lāxens q!wāq!wax-
ts!āna'yēx. Wā, la'mē nānamag'it!aq lē'wis selemē qō lāplīdles
lāxa sāk'oda'yasēs wūlāsē'wē. Wā, lāla t!emt!egōdēda waōkwē
50 wīwū'lēnox'sa wīswēltowē dewēx lāx sāk'oda'yasēs wūlāsē'wē. Wā,
g'il'mēsē hēlalē k'!āxwa'yas lābema laē k'!eng'alilaxēs selemē.
Wā, hē'misē k'!īplālaa, qa g'āxēs k'adēla. Wā, g'il'mēsē gwālexs
laē āx'ēdxēs 'wālasē nagats!ā, qa's lā tsēx'īdex 'wē'wāp!ema,
qa's g'āxē hāng'alilas. Wā, lā āx'ēdxa k'!āk'!ēk'!obanē qa g'āxēs

Then he takes pieces of old mats and || puts them down; and after 55
 he has done so, he sees that the stones on his | fire are red-hot. Then
 he | takes his tongs and picks off the red-hot stones and | puts them
 into the holes that he has dug. He does not fill them too full of |
 stones; and when there are stones in every hole, || he takes the 60
 basket with dnlee, takes out the dulce, and | puts it on the red-hot
 stones. He puts on a great deal of it, so that the | dulce in the
 three holes forms a thick layer. When this is done, | he takes the
 box that he is making and puts it down over the holes. He puts the
 grooved side down, | and he places the holes just under the grooves. ||
 Then he puts dulce over all the grooves. | As soon as a thick layer 65
 has been put on, he lifts up one end of the box that he is making | so
 that it does not stand quite straight on edge. He takes his bucket |
 and pours water on the three holes for steaming. After doing so, | he
 puts down the box that he is making, as the steam begins to come
 out. || He covers it with pieces of old mats. After | this has been 70
 done, he takes well-splitting pine-wood and splits it | so that it is two
 finger-widths in thickness and square. | He measures off five spans
 for the | length of the red-pine wood, and splits it so that it is || like 75
 tongs. After this has been done, he takes split cedar-strips | and
 ties them to one end, so that the pine-wood does not split. | After he

gwālila. Wā, g'il'mēsē gwālexs laē dōx'walelaxa xē'x^ulālalisē lāxa 55
 lēgwilē t'lēsemxs le'maē 'nāxwa mēmēntsemx'ida. Wā, lā
 dāx'idxēs k'lip'lālaa, qā's k'lip'lidēs lāxa x'ix'exsemāla t'lēsema, qā's
 lā k'lip'ts'lālas lāxēs 'lāpā'yē. Wā, lā k'les hēlq'lālaq lōma qōt'laxa
 t'lēsemē. Wā, g'il'mēsē 'nāxwa la xēq'lūxlālaxa t'lēsemxs laē
 āx'ēdxa l'lēgwats'lē lexā'ya, qā's lex'wūlts'lōdēxa l'lēsl'ekwē, qā's lā 60
 lex'alōdālas lāxa x'ix'exsemāla t'lēsema. Wā, āwila'mēsē wāk'wēda
 l'lēsl'ekwē lāqēxs yūdux'dzaqaē. Wā, g'il'mēsē gwālexs laē
 āx'ēdxēs wūlāse'wē qā's lā paqeyints lāq. Wā, la'mē bensālaxa
 xwēxūdekwe. Wā, lā nēneqalē k'lek'lālasas lāxa xwēxūdekwe.
 Wā, lā mōdzodalasa l'lēsl'ekwē lāx nēnexsāwasa xwēxūdekwe. 65
 Wā, g'il'emxaāwisē la wākwa laē wūyēnxēdxēs wūlāse'wē, qā
 hālsela'mēs k'les k'lōx'walilexs laē āx'ēdxa 'wābets'lāla nagats'lā,
 qā's tsētsadzēlts'laxtalēxs yūdux'dzeqē k'lek'lālasa. Wā, g'il-
 'mēsē gwālexs laē pāqeyintsēs wūlāse'wē lāqēxs laē k'lālela. Wā,
 lā āx'ēdxa k'lāk'lek'lōbana qā's lā lebēg'indālas lāq. Wā, g'il'mēsē 70
 gwālexs laē āx'ēdxa ēg'aqwa lāx xāse'wē wūnāgūla, qā's xōx'sē-
 ēndēq, qā maldene'stalis lāxens q'wāq'wax'ts'lāna'yēx, yix 'wāg'i-
 dasas. Wā, lā bāl'idxa sek'lāp'enklē lāxens q'wāq'wax'ts'lāna-
 'yēx, yix 'wāsgemasasa wūnāgūlē. Wā, la xōx'wīdeq qā yowēs
 gwex'sa tslēslālax. Wā, g'il'mēsē gwālexs laē āx'ēdxa dzexekwē 75
 ts'lēq'lado denasa, qā's yūl'lēxlēndēs lāq qā k'lesēs hēx'sa xōx'sa.

- 77 has done this to the piece protecting the sides of the box when the corners are being bent, | he takes off the old mat which he had spread over the side of the box that he is steaming, | and he puts it
 80 down a little ways from where he is working, and || he removes from the box all the dulce that has been steamed. | When it is all off, he takes hold of one edge of the box that he is making, which is now pliable. | He lays it down flat on a place where it is level. Then he takes the protector of the box, | he opens the two legs while he is | lifting the box-board from the floor, and puts the board between the
 85 legs of the tongs. || He places this close to the slanting side of the groove that he has made in the board. Then he places both feet, one on | each end of the protector. He takes hold of the two corners of the box-board that he is making and | pulls it upward. Then the side of the box begins to bend; and | when it is in this way,¹ he moves his protector to the following | groove; and he does the same as he
 90 did before when he bent the first groove; || and after he has bent the three grooves, he takes a | long cedar-bark rope and winds it around the box that he is making. Now | he pushes the one end against the groove that will fit it at the other end; and after doing this, | he takes his drill and drills a slanting hole through the two ends that are fitted together. | The distance between these holes is three finger-widths. ||
 95 When he has pushed his drill through, he pulls it out | and puts in its place a peg of red-pine wood, which he | hammers in with a stone.

- 77 Wä, g'il'mēsē gwāla L'ēbedzewēyasa k'ōqwāx k'lōsāsēs wūlāsē-
 'waxs, laē āx'ēdxā LEPEYA'yē k'lāk'!Ek'lōbanēsēs kūnsasē'wēs
 wūlāsē'wē, qa's lā LEp'lālilas lāxa qwāqwesāla lāxēs ēaxelasē. Wä,
 80 la xēkūldzōdxēs wūlāsē'wē, qa lawāyōsa la L'ōp L'ESL'Ekwa. Wä,
 g'il'mēsē 'wīlg'ildzōxs laē DENXENDxēs wūlāsē'waxs laē pēqwa qa's
 lā pax'ālilas lāxa 'nemaēlē. Wä, lā dāx'ēdxēs L'ēbedzā'yasa
 k'ōqwāx k'lōsāsēs wūlāsē'wē, qa's lā āqālamasexs wāx'sanōdzexsta-
 'yasēxs laē wēg'ililaxēs wūlāsē'waxs laē L'ēbedzōts lāxēs wūlāsē'wē.
 85 Wä, laem hē gwāgawa'yā sēnoqwała xūta'yaxs laē t'lēt!epbendxa
 L'ēbedzā'yasēs g'ōg'igūyōwaxs laē dāDENXENDxēs wūlāsē'wē, qa's
 gēlqōstōdēq. Wä, hē'mis la be'nakūlatsa k'lōsāsē wūlāsē'wē. Wä,
 g'il'mēsē la g'a gwālēg'axs (*fig.*) laē LēgūLElōdxēs L'ēbedzoyē lāxa
 'nēmē xūta'yā. Wä, laxaē āem nāqem g'iltowēxēs g'ilx'dē gwēg'i-
 90 lasa. Wä, g'il'mēsē 'wī'la la k'ōgekwa yūdux'dāla xūtās laē āx'ēdxā
 g'ilt!a DENSEN DENEMA, qa's qEX'semdcēs lāxēs wūlāsē'wē. Wä, laem
 SEX'ba'yā sāk'odaē lāxa qemtba'yas. Wä, g'il'mēsē gwālexs laē
 āx'ēdxēs selemē, qas Lānēxalaēs sela'yē lāxa sāk'oda'yē. Wä,
 lā yaēyudux'den lāxens q!wāq!wax'ts!āna'yēx yīx āwālagālaasas
 95 sela'yas. Wä, g'ilnaḡwa'mēsē lāx'sāwē sela'yasēxs laē lēx'ūLE-
 lōdxēs selemē, qa's L'ayogwaALElōdēsa wūnx'ūnē lābem lāq, qa's
 dēx'widēsa t'lēsēmē lāq. Wä, g'il'mēsē 'wī'la la lābekwa, laē

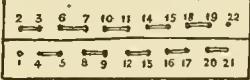
¹ At right angles.

When it has all been pegged together, he | takes a short board which 97
 is the end of the box that he is making, and | puts it down flat. He
 takes hold of each side of the box that he is making and puts it on
 top of his board. || He takes his drill and marks all round the outside 200
 of the | box that he has made; and as soon as he has marked all
 round it, he takes it off | and puts it down at a place not far from
 where he is working. Then he | takes his straight knife and he cuts
 the board until he reaches the mark that he put | round the bottom
 of his box. When he reaches || the mark up to which he is cutting, 5
 he cuts it very smooth with his crooked | knife at the place where the
 box is going to fit on the bottom board of the box that he is making. |
 Then he pounds up charcoal and puts it into the shell of a | horse-
 clam. He pours some water on it, stirs it, and | when it is mixed, he
 takes soft cedar-bark, dips it in, || takes the box that he is making 10
 and turns it bottom-side up. | When it is in this position, he soaks
 some shredded cedar-bark in the charcoal mixture, | and paints it all
 round the bottom edge of the box that he is making. He lays the
 bottom board | flat on the bottom of the box, and sits down on it, so
 that it is | pressed down against the box. After doing so, || he takes 15
 it off, and then he examines it to see if the black paint is all over
 the bottom board, | then there is no leak. If the black is in patches,
 then there will be | leaks at the points without paint. He takes his
 crooked | knife and shaves off all the black paint; and when | it is

āx^ēēdxa ts!āts!ax^usemē g'ayōl lāx ōba^ēyasēs wūlāsē^{wē}. Wā, lā 98
 pax^ālilas. Wā, lā dananōdxēs wūla^ēyē, qa^s lā hāndzōts lāq. Wā,
 lā āx^ēēdxēs selemē, qa^s xūtsē^{stā}lis lāx l!āsadza^ēyas āwī^{stās}ēs 200
 wūla^ēyē. Wā, g'il^{mēsē} lā^ēsta xūlta^ēyasēxs laē āx^ēalelōdxēs wūla-
^ēyē, qa^s lā hāng'alilas lāxa k'!ēsē qwēsala lāxēs ēaxelasē. Wā, lā
 dāx^ēīdxēs nexx'ūla k'!āwayowa, qa^s k'!āx^ēwīdēq lālak'!naxēs xūl-
 ta^ēyē lāx āwī^{stā}sa pāq!exsde^ēyē. Wā, g'il^{mēsē} wī^ēla lāk'!ēdē
 k'!āxwa^ēyas lāxa xwēxūlta^ēyaxs laē aēk'!a k'!āx^ēwītsa xelxwāla 5
 k'!āwayowē lāx k'!wadzāyaaslas wūla^ēyas lāxēs pāq!exsdēlē. Wā,
 la^{mē} q!wēl'īdxa ts!ōlna qa^s k'!āts!ōdēs lāxa wālasē xālaētsa
 met!āna^ēyē. Wā, lā gūq!eqasa wāpē lāqēxs laē xwēt!ēdeq. Wā,
 g'il^{mēsē} lelgoxs laē āx^ēēdxa k'!ādzekwē, qa^s dzopstendēs lāq.
 Wā, lā āx^ēēdxēs wūla^ēyē, qa^s ēk'!axsdālamasēqēxs laē qep!esa. 10
 Wā, lā dōstendxa hāpstaakwē k'!ūdzek^u lāxa ts!ōlna^{stā}la qa^s
 gēltsē^{tsālēs} lāx ōgwāga^ēyasēs wūla^ēyē. Wā, lā āx^ēēdxa pāq!exsdē-
 las, qa^s pāq!exsdendēs lāq. Wā, lā k'!wadzōdeq, qa^s nāxwēs
 q!ēsālela. Wā, g'il^{mēsē} gwālexs laē āx^ēalelōdeq. Wā, g'il^{mēsē}
 āx^ēalelōdqēxs laē dōx^ēwīdeq. Wā, g'il^{mēsē} nāxwa ts!ōl'īdexs laē 15
 k'!cās g'ilx'a lāq. Wā, g'il^{mēsē} lōlasālēda ts!ōlāxs laē hēem
 g'ilx'ēda lōlasawawa^ēyē. Wā, hē^mis la āx^ēēdaatsēxs xelxwāla
 k'!āwayowa, qa^s xālē k'!āk'!ax^ēwūqewaxa ts!ōlna. Wā, g'il^{mēsē}

all off, he takes some more soft cedar-bark, dips it into the charcoal ||
 20 mixture, and rubs it over the edge of the box that he is making; then
 he puts | on the bottom board; and when the black charcoal is no
 longer in patches, | he takes his drill and drills | slantingly through
 (the side and the bottom). When he gets through, he pulls out his
 drill, | takes one of the pegs, wets it in his mouth with his saliva,
 25 and, || when it is wet all over, he puts it into the drill-hole. | He takes
 his stone hammer and drives it in. When it is all in, | he stops
 hammering. He takes his drill and drills another hole | three finger-
 widths away from the first one; | and when that also passes through,
 30 he wets another peg in his mouth || with his saliva. Then he pulls
 out his drill, | changes, and puts the peg in its place in the drill-hole.
 Then he takes the | stone and drives in the peg, as he did before.
 He | continues doing this, going around drilling and putting in pegs;
 and | when he has pegged all round the bottom, the oil-box is
 35 finished; || for the time when he makes the box is when the | winter
 is over and just before the olachen run in Knight Inlet. | Oil has to be
 put in the oil-box first, in order to make it tight | by filling the
 pegged edge of the bottom with oil. When | the time for picking
 40 viburnum berries comes, the oil box is empty. || Then the berries are
 put in; and now the juice of the viburnum berries will not run out, |
 although they leave it in the box for a whole winter. | That is all.

ʷwɪl̥ɬɬɬ laē ēt̥l̥ēd ɬx̥ʷst̥endxɬ k̥ɬdzekw̥ dzöp̥st̥ɬɬaxɬ ts̥l̥ɬnɬst̥ɬɬɬ
 20 ʷwɬpɬ, qɬs̥ lɬɬɬxɬ! ɬelt̥s̥st̥ɬɬɬ lɬɬ ɬw̥st̥ɬɬ w̥lɬɬɬyɬs. Wɬ, lɬɬɬɬɬ
 pɬɬɬɬl̥ɬtsɬ pɬq̥l̥x̥sɬɬɬy̥ lɬq. Wɬ, ɬɪl̥m̥s̥ k̥l̥ɬɬ l̥ɬɬɬɬɬɬɬ
 ts̥l̥ɬnɬɬɬ laē h̥x̥ɬɬɬɬ ɬx̥ɬdx̥s̥ s̥l̥em̥, qɬs̥ s̥l̥x̥ɬɬɬɬ lɬn̥
 x̬ɬɬɬ laē lɬɬs̬. Wɬ, ɬɪl̥m̥s̥ lɬɬs̬ɬ laē l̥x̥w̥dx̥s̥ s̥l̥em̥, qɬs̥
 dɬɬɬɬɬɬ ɬn̥m̥ts̬ɬq̥ l̬ɬɬɬɬ, qɬs̥ m̥l̥x̥ɬɬd̥s̥ k̥l̥ɬn̥l̥ɬx̬ɬɬɬy̥
 25 lɬq. Wɬ, ɬɪl̥m̥s̥ k̥l̥ɬn̥ɬn̬ɬɬ laē l̬st̬ɬts̬ lɬɬs̬ s̬ɬɬɬy̥. Wɬ lɬ
 dɬɬɬɬɬ t̬l̥s̬m̥, qɬs̥ d̥ɬɬt̬d̥s̬ lɬq. Wɬ, ɬɪl̥m̥s̥ lɬɬɬɬɬ laē
 ɬw̬ɬ d̥ɬq̬wɬ. Wɬ, lɬ ēt̥l̥ēd dɬɬɬɬɬ s̬l̥em̥, qɬs̥ s̬l̥x̥ɬɬɬɬ
 y̬d̥ɬɬd̥n̥ lɬɬɬɬ q̬w̬q̬wɬɬts̬ɬɬɬy̥ ɬɬɬɬl̬ lɬɬs̬ ɬɬl̬
 s̬ɬɬɬɬ. Wɬ, ɬɪl̥m̥ɬɬɬ lɬɬs̬ɬ laē m̥l̥x̥ɬɬs̬ k̥l̥ɬn̥l̬ɬx̬
 30 wɬy̥ lɬq, qɬ k̥l̥ɬn̥ɬn̬ɬɬ laē l̬x̬w̥dx̬s̬ s̬l̥em̥, qɬs̬ l̬ɬy̥
 ɬwɬɬl̬d̥s̬ l̬ɬɬm̥ lɬ l̬st̬ɬts̬ lɬɬ s̬ɬɬɬɬ laē dɬɬɬɬɬ
 t̬l̥s̬m̥ qɬs̥ d̥ɬɬt̬d̥s̬ lɬq̬ɬs̬ laē d̥ɬɬb̬t̬nd̬q. Wɬ, ɬx̬s̬ɬm̥s̬
 h̬ ɬw̬ɬn̬k̬l̬q̬ɬs̬ l̬st̬ɬɬ s̬l̬n̬k̬l̬, qɬs̬ l̬ɬb̬n̬k̬l̬q̬. Wɬ,
 ɬɪl̥m̥s̬ l̬l̬ɬɬ l̬ɬɬɬɬ laē ɬw̬l̬ w̬lɬɬɬ d̬ngwɬts̬ɬ, y̬ɬs̬
 35 h̬ɬm̬ w̬l̬x̬ɬɬɬ d̬m̬s̬ɬs̬ w̬l̬s̬w̬ d̬ngwɬts̬ɬs̬ ɬɬl̬ɬ ɬw̬l̬
 ts̬ɬw̬n̬xɬ, y̬ɬs̬ k̬l̬s̬m̬ q̬wɬɬl̬ɬ dzɬɬɬn̬ lɬɬ Dzɬwɬd̬, qɬs̬
 h̬ɬm̬ ɬɬts̬ɬɬw̬dɬ l̬l̬n̬xɬ d̬ngwɬts̬l̬, qɬ ɬl̬k̬l̬ɬ ɬm̬x̬s̬ laē
 q̬q̬ɬt̬l̬st̬w̬ s̬k̬ɬɬɬɬ l̬w̬s̬ p̬q̬l̬x̬s̬ɬɬ l̬l̬n̬. Wɬ, ɬɪl̥
 ɬm̥s̬ t̬l̬t̬l̬ts̬l̬n̬xɬ t̬l̬s̬x̬ laē l̬ɬts̬ɬw̬dɬ d̬ngwɬts̬ɬɬ l̬l̬n̬.
 40 Wɬ, lɬ t̬l̬ts̬l̬ɬɬ t̬l̬s̬. Wɬ, l̬m̬ h̬w̬ɬɬ ɬɬl̬s̬ɬ ʷwɬpɬ
 ɬɬɬyɬ t̬l̬s̬x̬ wɬɬm̬ l̬l̬ɬɬw̬lɬɬ ɬn̬m̬x̬n̬ ts̬ɬw̬n̬xɬ.
 Wɬ, l̬m̬ ɬw̬l̬.

Sewing with Cedar-Withes.—The man takes a long bone drill | and two 1 split boards which he places side by side. Then he | drills close to the end slanting, and passes through the edges of the | two split boards, so that the end of the drill passes out on the other side of the || other board, thus:  As soon 5 as he comes to the end, he takes his | knife and cuts a groove into it, in which the cedar-withes lie. After cutting the grooves, he turns it over and cuts a | groove on the other side, where no groove has been cut (on the upper side). When he gets to the end, | he takes the twisted cedar-withes and puts the thin end through (1). || He pulls it; and when it reaches the thick end, 10 he takes | a cedar stick and cuts it so that it has a sharp point, and drives it in | alongside of the cedar-withe. Then the end of the cedar-withe comes out at (2). | He pulls it tight and twists it, and pushes it in | at (3), and it comes out at (4). He pulls it tight, and || 15 hammers it with a diabase pebble so as to | drive it into the groove, while another man is pulling | the cedar-withe, for it always requires two men to work at boards. He twists the | cedar-withe tight and smooth and pushes the thin end into (5), | and it comes out at (6). He pulls at it and hammers it with the stone; || and when it lies in 20 the groove, he twists the cedar-withe and | pushes it into (7), so that it comes out at (8); and | he does the same as he did before; and

Sewing with Cedar-Withes.—Wā, lā āx^ēēdxa griltē xāx^ēen selema. 1 Wā, lā āx^ēēdxa mālexsa lādekwa. Wā, la gwasōdeq. Wā, la selx^ēidxa max^ēba^ēyē lānēxālēs sela^ēyē la hēx^ēsāla lāx ēwūnxa^ēyasa mālexsa lādekwa qa^ēs lā nēl^ēidē ōba^ēyasa seleme lāx āpsādza^ēyasa 5 ēnemxsa g^ā gwāleg^ā (fig.). Wā, gril^ēmēsē lābendexs laē āx^ēēdxēs k^ālawayowē qa^ēs xūxūdēdzendēq yix lālē k^āatbedatsa dewēxē. Wā, gril^ēmēsē gwāl xūxūdēqēxs laē lēx^ēideq qa^ēs ēt^ēlēdē xūxūdēx^ēidēx nexsāwasa k^ālēsē xūdek^ā lāxa āpsadze^ēyē. Wā, gril^ēmēsē lābendexs laē āx^ēēdxa selbekwē dewēxa qa^ēs nēx^ēsōdēs wīlba^ēyas lāx (1). Wā, lā nēx^ēōdeq. Wā, gril^ēmēsē lag^āaa lāx lēx^āba^ēyasēxs laē āx^ēēdxa 10 k^āwaxlā^ēwē qa^ēs k^ālax^ēwidēq qa^ē wīlbēs. Wā, lā dēgunōdzents lāxa ōnodza^ēyasa dewēxē. Wā, laem nēl^ēēdē ōba^ēyasa dewēxē lāx (2). Wā, lā nēx^ēēdeq qa^ēs lek^ālūt^ēlīdēq. Wā, lā selp^ēlēdēq qa^ēs nēx^ēsōdēs lāx (3). Wā, g^āāxē hēx^ēsāla lāx (4). Wā, lā nēx^ēōdeq qa^ēs lek^ālūt^ēlīdēq. Wā, ledzēg^āintsa qētsemē ts^ēlēq^ālūs t^ēlēm lāxa dewēxē qa 15 t^ēlēbēg^āēs lāxa xūxūdēk^āayaxs laē nēxālēda ēnemōkwē begwānemxa dewēxē qaxs ma^ēlōkwaēda ēaxalāxa ts^ēlēx^āsemē. Wā, laxaē selp^ēlīdxa dewēxē qa lek^ālūtsōwēs selpa^ēyasēxs laē nēx^ēsōts wīlba^ēyas lāx (5) qa lās nēl^ēidē lāx (6). Wā, lāxaē nēx^ēēdqēxs laē ledzēg^āintsa t^ēlēmē laq. Wā, gril^ēemxaāwisē t^ēlēbēg^āaxs laē selp^ēlōdxa dewēxē qa^ēs 20 nēx^ēsōdēs lāx (7). Wā, g^āāxē nēlbax^ēid lāx (8). Wā, āemxaāwise

23 he continues to the end of all the holes | up to (22). Then he drives in the point of a cedar-stick at its sides. |

- 1 **Care of Canoe.**—I forgot this when I was talking about | the canoe-builder, who spreads open the canoe, making a small canoe. When he | pours water into it, and the stones are nearly red-hot, | he
5 pours four buckets of water, || and there is one bucket of urine which he | pours into the canoe, and he carries four more buckets of water, | pours them into it, and he also carries one bucket of urine | and pours it into the water in the | small canoe. Then eight buckets of
10 water || have been poured into the small canoe, and two buckets of urine, | so that it may not be split by the heat of the sun after the canoe-builder shall have finished it. | That is the reason why they put urine into it. As soon as enough | water and urine are put into it, he puts red-hot stones into the canoe. | When the canoe-builder
15 finishes this, || he takes a rush mat and a dish or a small steaming-box | and perch-oil (that is the oil obtained from | perch-liver). He places the steaming-box by the side of the fire of his house, and | he takes the rush mat and puts it into the fire. | As soon as it burns, he
20 places it on the side of the steaming-box, so that || the charcoal falls into the box. When he thinks he has enough, | he takes his hammer

22 nāqemg'iltāxēs gēg'ilasaxa g'āg'ili'yē. Wā, lā lābendālax 'wāxaasa lāgraa lāx (22) xs lāc dēx'witsa wilba k'waxlāwē lāx ōnodza'yas.

- 1 **Care of Canoe.**—Wā, g'a'mēsēn L'lēlwēsōxgūn lēx' gwāgwēx's'āla lāxa Lēq'lēnoxwaxs lāc Lēpaxēs Lēqa'yē xwāxwagūma yixs lāc gūx'ālexselasa 'wāpē lāqēxs lāc Elāq mēmēnltsēm'x'idēda t'lēsēmē. Wā, hē'maaxs lāc gūx'ālexsasa mōwēxla nagats'lē 'wāpa lāxa
5 xwāxwagūma. Wā, la 'nemēxla nagats'lēda kwāts'lē lā gūgēg'in-dayosēq. Wā, lāxaē ēt'lēd tsēx'idxa mowēxla nagats'lē 'wāpa qa's lāxat! gūx'ālexsas. Wā, laxaē ēt'lēd tsēx'id lāxa kwāts'lēxa 'nemēxla nagats'lā qa's lā gūgēg'ints lāxa la tōxs 'wāpsa xwāxwagūmē. Wā, g'il'ēm mālexlag'iyō nagats'lēda 'wāpē lā
10 gūx'ālexdzemsēxa xwāxwagūmaxs lāc mālexla nagats'lēda kwāts'lē qa k'lēsēs ts!at!ālexs L'lēsase'waasa L'lēsela qō gwālamasla Lēq'lēnoxwaq. Wā, hēm lāg'ilasa kwāts'lē lāq. Wā, g'il'mēsē hēlalēda 'wāpē Lē'wa kwāts'laxs lāc k'lip!ālexelasa x'ix'ixsemāla t'lēsem lāq. Wā, g'il'mēsē gwālamasēda Lēq'lēnoxwaxa xwāxwagūmaxs lāc
15 āx'ēdxa kūlēyē. Wā, hē'mēsa lōq!wē lōxs āmāyaē q'ōlats'lēs āx'ētsē'wē; wā, hē'mēsa dzēk!wēsē, yix tsēnxwa'yas Lēwulāsa g'ōmaga. Wā, lā hānōlisasa q'ōlats'lē lāxēs legwīlasēs g'ōkwē. Wā, lā āx'ēdxa kūlēyē qa's āxlēndēs laxēs legwīlasēs g'ōkwē. Wā, g'il'mēsē x'ix'ēdēxs lāc āxāg'ints lāxa q'ōlats'lē qa tēx'alts'lālē
20 ts!ōts!almōtas lāxa q'ōlats'lē. Wā, g'il'mēsē k'ōtaq laem hēlalaxs lāc āx'ēdxēs pēlpēlqē qa lēselgayēs lexba'yas lāq qa q!wēq'lūts'lēs

and crushes the charcoal with the striking-head into dust, | so that 22
it becomes like flour. After this has been done, he pours the | perch-
oil into it. Then he stirs it; and when it becomes a | thick paste, he
turns the canoe bottom-side up, takes an || old mat and tears off 25
enough to squeeze it in his hand. Then he puts it into | the mixture
of oil and coal and blackens the outside of the | small canoe. He
rubs it well, so that it will penetrate the cedar wood; | and when it is
all covered, he finishes at the end of the canoe. | Therefore they do not
put a sun-protector on the outside of the small canoe when it is
blackened || outside with oil mixed with charcoal, for the heat of the 30
sun does not go through. | They do this way with small canoes and
with | big canoes. |

As soon as this is finished, the canoe is turned right-side up, and |
supports of cedar-wood are put on each side of the bow and on each
side of the stern. || Short boards of cedar-wood are placed on the 35
seats; and when | it is all covered, the man pours fresh water into it
so as to | keep the inside of the canoe cool. When the weather is
hot, | he takes a dipper and sprinkles water so as to wet the inside
of the canoe | in the morning. When the owner of the canoe has
no short boards, || he cuts off branches of young cedar-trees and | 40
places them on the seats of the canoe the whole | length of the canoe,
so that neither the sun nor the | cold winds of winter pass through,

qa yuwēs la gwēx'sa qūxēx. Wä, g'ilēmēsē gwālexs laē gūq!ēk'asa 22
dzōk!wēsē laqēxs laē xwēt!ēdeq. Wä, g'ilēmēsē lēlgōxs laē
gēnk a. Wä, lā qep!ālīsaxa xwāxwagūmaxs laē āx'ēdxa k'āk'ō-
banaxs laē kwapōdxa āem hēlāla lāx q!wētsemēsē'waxs laē āxstents 25
lāxa q!ēlts!ēqela ts!ōlna. Wä, lā q!wōxsemts lāx ōsgema'yasa
xwāxwagūmē. Wä, lā dze'ak'ats qa ālak!alēs lālaqa k!waxlāwē.
Wä, g'ilēmēsē ha'mēlxsemdqēxs laē gwāla lō'ōba'yas. Wä, hēem
lāg'ifas hewāxa t!ayase'wa ōsgema'yasa xwāxwagūmaxs q!wā'x'se-
makwaasa q!ēlts!ēqela ts!ōlna qaxs wīx'sāēda ts!ēlqwāsa l!ēsela 30
lāq. Wä, la 'nāxwaem hē gwēg'ilase'wēda xwāxwāgūmē lē'wa
āwāwē xwāxwāk!ūna.

Wä, g'ilēmēsē gwālexs laē t!āx'alīdzema qa's qēqedenōlēmētse-
'wōsa k!waxlāwē lē'wis wāx'sanōl!ēx!ā'yē. Wä, lā pāx'ālēndze-
ma ts!āts!ēx'samē lāx ēk'ōt!ēna'yas lēlēx'exas. Wä, g'ilēmēsē 35
emts!āxs laē gūgexasalasa 'we'wap!ēmē laq qa hēmenāla'mēsē
wūdaxsa ōxsasa xwāk!ūna. Wä, g'ilēmēsē ts!ēts!ēlgūsa 'nālāxs
laē āx'ēdxa tsēx!a qa's xōdzēlexselēsa 'wāpē lāxa ōxsasa xwāk!ū-
nāxa gaāla. Wä, g'ilēmēsē k'leās ts!āts!ē'x'sema xwāgwadāsa
xwāk!ūnāxs laē tsēx'īdxa ts!ap!axasa dzādzaxmedzemē qa's 40
lā lōx'ūndālas lāx lēlēx'exasa xwāk!ūna, lēlbendex 'wās-
gēmg'ig'aasasa xwāk!ūna. Wä, laem wīx'sewatsa l!ēsela lē'wa
yōyāxa ts!āwūnxē qaxs hē'maē xenlēla hōxwamasa yōyāxa xwā-

for the cold wind | cracks the inside of the canoe; for when the cold
45 winter wind is coming, the canoe-owner || bails out the water, so that
it is dry inside. He takes | coarse cedar-bark mats and spreads them
over the seats, | and he covers over the sides and each end | so that
the cold wind does not go through. |

After the canoe has been finished, he goes to split from a cedar-
50 tree || narrow boards. These are one span | wide and one | finger
thick. | Their length is one and a half | fathoms. If they are split out
55 for a small canoe, | four of these are made for bottom-boards; and || for
a large traveling-canoe twenty | are split out for bottom-boards.
He does the same as he does when splitting out | roof-boards. The
only difference is that they are not adzed. When | the owner of the
large canoe goes traveling, he first | lays down on the beach the
60 boards, beginning at the bow of the canoe, and || he places them more
than a fathom apart, in this way.¹ | This is called "place over which
the traveling-canoe is pushed down." When | they have all been
put down, many men take hold, one on | each side of the thwarts
and also one | on each side of the bow, pressing their backs against
the sides of the bow so that they lift it up and that it does not shove
65 the boards out of place, and || also one on each side of the stern, who

kl'ūna, yīxs g'il'maē yōwē'nakūlaxs laē hēx'ida'ma xwāgwadāsa
45 xwāk'lūna tsālax'īdeq, qa lemχūxsēs. Wā, hēem la āx'ēdaatsēxa
āwādzōlēdekwe g'ildedzō lēwa'ya qa's lā lep!endālas lāx lēlē-
x'exas. Wā, laem aemxaq lax wāx'sanēgūxsas lē'wa wāx'sba-
'yas qa k'lēsēs lāx'sāwa yoyāsa ts!āwūnxē lāq.

Wā, g'il'mēsē gwāla xwāk'lūnāxs laē lat!ex'īdxa wēlkwē lāxa
50 ts!ēlts!eq!a lādekwa, yīxa 'nāxwa'mē 'nāl'nemp!enk' lāxens
q!wāq!wax'ts!āna'yēx yīx āwādze'wasas. Wā, lā 'nē'nemden lāxens
q!wāq!wax'ts!āna'yēx yīx wiwāgwasas. Wā, lā neq!ebōdē ēseg-i-
wa'yas lāxens bālāqē āwāsgemasas. Wā, g'il'mēsē xwāxwā-
gūnē lat!ag'ilasēxs laē mōxsemē lat!ā'yas qa pāxts. Wā, g'il-
55 'mēsē 'wālas melēxats!ē xwāk'lūnāxs laē maltsemgustāxsē lat!ā'yas
qa pāxts. Wā, laem hēem gwēg'ilaxs lat!aaqē gwēg'ilasasa lat!āxa
saōkwē. Wā, lēx'a'mēs ōgū'qalayōsēxs hēyadzāē. Wā, g'il'mēsē
melēxelala xwagwadāsa 'wālasē xwāk'lūnāxs laē hēem g'il la paxa-
liselayowa lādekwa g'āg'ilis lax āg'iwa'yasa xwāk'lūna, yīxs hāyā-
60 qaaxa 'nāl'nemp!enk'ē lāxens bālāqē āwālagōlēdzasas g'a g'wālēg'a.¹
Wā, hēem lēgades wī'x'demana melēxats!ē xwāk'lūnē. Wā, g'il-
'mēsē 'wīlg'alīsēxs laēda q!lēnemē bēbegwanem q!wālxnokūlndex
wāx'sba'yas lēlēx'exas hē'misa wāx'sanōlema'yē tēteg'inōlemēx
ēwanōlema'yas qa's wālēq qa k'lēsēs k'īqēdzewēxa wī'x'dema. Wā,
65 laxaē wāx'sōdexlā'ya ma'lōkwē wīq!wūxla'ya. Wā, lāda 'nemō-

¹ Laying them down parallel, as a runway for the canoe.

push ahead. Then one | man shouts, "Wo!" and then all the | men 65
 push together at the stern and pull on each side | at the ends of the
 thwarts. Those pull with the right hand at the ends of the thwarts,
 holding | with the left hand the side of the canoe, who stand on the
 left-hand side of the canoe. || And those pull with the left hand on 70
 the ends of the thwarts | who stand on the right-hand side and hold
 with the right hand the side of | the canoe. When they have taken
 it down to the sea, they take | the split boards and place them in the
 bottom of the canoe; and when they are | all in, they put the cargo
 on top of the boards. When || the canoe has been loaded, they start 75
 bow first; and when they arrive | at the place where they are going,
 they go ashore stern first as they go to the beach. | The steersman is
 the first to go ashore. He pulls up the stern | of the canoe. When
 the crew is ashore, they unload | the cargo; and when everything is
 out, they take || the bottom-boards ashore and put them down, 80
 beginning at the stern of the canoe; and they | lay them down up to
 the place where they will put the canoe on the beach. They pull it
 up | over the boards, and leave it at a level place on the beach.
 Then they | gather all the split boards and put them over the seats,
 so that | the heat of the sun does not strike the canoe. That is all. ||

Wooden Sail.—Now I will talk about the sail of the | ancient 1
 people, which was sewed together of boards. First they | look for a

kwē begwānem hāsela^{laē} wōxa. Wā, hē^{mis} la ^{enemāx}idaatsa 66
 bēbegwānemē wī^xwid lāxa ōxla^{yē}. Wā, lāla gēlqēda wax^{sax}dza-
^{yas} ōba^{yasa} lēlex^{exsē} yīsēs hēlk^{lōtts}lāna^{yaxs} dag^{āga}yasēs
 gēmxōlts^{lāna}yē lāxa ōgwāga^{yasa} gēmxaxdza^{yasa} xwāk^{lūna}. Wā,
 la hē gēlqē gēmxōlts^{lāna}yasa hē gwāxdza^{ya} hēlk^{lōtāga}yaxa 70
 lēlex^{exsē}. Wā, lā dāg^{āgēyēsēs} hēlk^{lōtts}lāna^{yas} lāxa ōgwāga^{yasa}
 xwāk^{lūna}. Wā, gīl^{mēsē} laxstālisaxa demsx^{āxs} laē āx^{ēdxa} wī^x-
 dema lādekūx^s qa^s lā paxsas lāxa xwāk^{lūna}. Wā, gīl^{mēsē} wīlg^a-
 alexsexs laē mōdzōdālasēs memwāla lāxa paxsē. Wā, gīl^{mēsē}
^{wīlx}sexs laē ^{neqag}iwalaxs laē seplēda. Wā, gīl^{mēsē} lāg^{aa} 75
 laxēs lālaāxs laē alaxlax^{ēda} qa^s k^{lax}alīsēxs laē lag^alisa. Wā,
 hē^{mis} galōltāwēda lēnxla^{yasēxs} laē lāltā qa^s wāwat^{lēx}lēn-
 dalēxēs yā^{yatslē}. Wā, lawislē hōx^{wūltāwē} lē^{lōtas} qa^s mōltō-
 dēxēs memwāla. Wā, gīl^{mēsē} wīlōltāwē memwālāsēxs laē āxwūl-
 tōdxa pāxsē qa^s paxaliselēs gāgīlēs lāx ōxla^{yasa} xwāk^{lūna} qa^s 80
 lā paxpēgēs lālaa lāx hā^{nēd}zalas. Wā, lax^{da}xwē wāteldzōdeq
 lāxa wī^xdema qa^s lā hāng^alīsas lāxa ^{nema}ēsē. Wā, lā q^{lāp}lē-
 gīlisaxa lādek^{wē} pāxxa qa^s lā pāk^{līndālas} lāxa lēlex^{exsē} qa
 k^{lēsēs} l^{lēsasōsa} l^{lēsela}. Wā, laemxaa gwāl lāxēq.

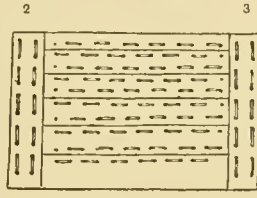
Wooden Sail.—Wā, la^{mēsēn} gwāgwēx^{sālāl} lāx yāwape^{ya}yasa 1
 gālē begwānemaxa gwāsewak^{wē} ts^{lēx}sema. Wā, hēm gīl la

3 thick moss-covered cedar-tree that has been lying on the ground for a long time. When | it has been found, one and a half fathom-lengths are
5 split off. || Each piece is two spans wide | and one finger-width thick. | I do not know how the edges are fitted together. | They are well adzed . . . Then | he takes a long bone drill, and he takes two
10 pieces of the boards || and lays them side by side. He drills near the end in a slanting direction | through the edges of the two split boards, so that the point of the drill comes through | on the other side of the other board, in this manner.¹ . . . When | this is done, he takes another (board) and places it alongside of the last one, and | he
15 drills it in the same way, and sews it together as he sewed || the first one; and he only stops adding to it when it is two fathoms | wide. Then he takes a split board half | a finger-width thick and four | finger-widths wide. Its length is equal | to the width of the boards
20 that have been sewed together. He places it on top || of one end of the sewed boards. He takes his | drill and drills through it one finger-width | from the edge of the piece of wood that forms now the straight | crosspiece of the short boards that have been sewed together. He drills straight | through, and at a distance of three

3 ālāsōsēda ʔekwē p!elsenāla la gēs k'at!es wēlkwa. Wā, g'il'mēsē q!āqēxs laē lat!ix'īdxa neq!ēbōdāsēsēg'iwa'yē lāxens bālax. Wā, lā
5 'nāxwaem maēmālp!enk' lāxens q!wāq!wax'ts!āna'yēx yīx āwādzewasas. Wā, la 'nāl'nemden lāxens q!wāq!wax'ts!āna'yēx yīx wīwāgwawasas. Wā, la'men k'lēs q!lālelax gwēg'ilasasēxs laē benax ēewagawa'yas. Wā, laxaa āmemayastowē k'lmla'yas. . . . Wā, lā āx'ēdxa g'iltē xax'ēn selema. Wā, lā āx'ēdxa mālexsa lādekwa.
10 Wā, la gwasōdeq. Wā, lā selx'īdxa max'ba'yē lā'nēxalēs sela'yē la hēx'sāla lāx ēwūnxa'yasa mālexsa lādekwa qa's lā nē'ēdē ōba'yasa seleme lāx āpsādza'yasa 'nemxxa g'a gwālēg'a.¹ . . . Wā, lā gwālexs laē āx'ēdxa 'nemxxa qa's gwasenxendēs lāq. Wā, laxaē hēem gwālē sela'yas lāq ʔēwē t!emt!egōda'yasē t!emt!egōdaēna-
15 'yasa g'ālē āxēs. Wā, al'misē gwāl gwasenxendālaqēxs laē malp!enk'ē 'wādzewasas lāxens bālax. Wā, laem āx'ēdxa lādekwe k'lōden lāxens q!wāq!wax'ts!āna'yēx yīx wāgwawasas. Wā, la mōden lāxens q!wāq!wax'ts!āna'yēx yīx 'wādzewasas. Wā, la hēem 'wāsgēmē 'wādzewasasa gwāsewakwē ts!ex'sema. Wā, la page-
20 dzōts lāx āpsba'yasa gwāsewakwē ts!ex'sema. Wā, lā āx'ēdxēs seleme qa's selx'īdxa 'nemdenas 'wādzewasē lāxens q!wāq!wax'ts!āna'yēx g'āg'ilēla lāx āwaxa'yasa la 'nemēnxalēda xwalba'yē ʔō' ōba'yasa gwāsewakwē ts!ex'sema. Wā, laem hēx'sālē sela'yas lāq. Wā, la yūdux'den lāxens q!wāq!wax'ts!āna'yēx

¹ Here the method of sewing is described in detail. See figure on p. 92

finger-widths || from the first hole he drills through again; and then 25
 he drills | other holes at the same distances. The drilling continues
 over the | whole length of the cross end-piece. He also cuts grooves
 into it; and after | the grooves have been cut between alternating
 pairs of drill-holes, he turns the | sewed boards over and cuts grooves
 on the opposite side, over those (intervals) in which he did not cut ||
 grooves (on the other side). After he finishes, he turns it over. 30
 Then he takes | twisted cedar-withes and sews them together | in
 the way in which he sewed the short boards. As soon as | he has
 finished doing this at (1), ² he drills at (2), and ³ did at (1); and after
 he does | the same as he he has done it, he || puts the crosspiece at the 35
 other end, and he drills it at (3), and | he
 does the same as he did at (1) and (2); and |
 finally he does it at (4); and when he reaches
 the end, he has finished. ⁴ Now, that | is the
 sail of the ancient people before any white people came; to wit, | short
 boards sewed together. The canoe-mast is short, for it || just shows 40
 above the top edge of the board sail when | it is standing up in the bow.
 They just push up one end, | for the lower edge lies hard against the
 mast when | it is standing. The wind just blows against it and presses |
 the board sail against the mast when the canoe is running before the
 wind. When || it gets calm, they lay it down flat towards the stern, 45



yîx 'wālalaasas la ēt!ēd selx'ētsō's. Wā, laxaē lax'sāxs laē ēt!ēd 25
 selx'īdxa hēmaxat! 'wālālē. Wā, lā hēbendalē sela'yas lāx
 'wāsgemasasa xwālba'yē. Wā, laxaē xūxūdēx'īdeq. Wā, g'il'mēsē
 g'wāl xūxūdēk'ax ēawagawa'yasa sela'yaxs laē lēx'īdxa gwāse-
 wakwē ts!ēx'sema qa's xwēxūdēx'īdēx nexsāwasa k'lēsē xwē-
 xūdēg ikwa. Wā, laxaē lēx'īdqēxs laē g'wāla. Wā, laxaē āx'ēdxa 30
 selbekwē dewēxa. Wā, lā hēem t!ēm'īdaēnēqēs t!ēmalaēna'yas
 lāx'dē t!emt!ēgōdālaxa gwāsewakwē ts!ēx'sema. Wā, g'il'mēsē
 g'wālexs laē selx'īdex (2), yîxs laalāl g'wālē (1). Wā, āemxaāwisē
 neqēing'iltewēxēs g'ālē gwēg'ilasex (1). Wā, g'il'mēsē g'wālexs laē
 pax'alelōtsa xwālba'yē lāxa āpsba'yē. Wā, laxaē selx'īdex (3). 35
 Wā, āemxaāwisē nānaxts!ewaxēs gwēg'ilasax (1) lō' (2). Wā, la
 elxlālax (4)wē. Wā, g'il'mēsē lābendqēxs laē g'wāla. Wā, hēem
 yawape'yēsa g'ālē begwānemxs k'lēsmaōl g'āxa māmalax yîxa gwāse-
 wakwē ts!ēx'sema. Wā, la ts!ek!wē lap!ēqas lāxa xwāk!ūna yîxs
 hālsela'maē nēletāla lāx ēk'lēnxa'yasa gwāsewakwē ts!ēx'semaxs 40
 laē laxs lāxa āgiwa'yē. Wā, ā'mēsē laqō'stōyīwē āwūnxa'yasēxs
 lāalāl tesālēs banenxa'yē lāx ōx'sīdza'yasa yawapp!ēqāxs lāalāl
 laxsa. Wā, ā'misē la yōlayōsa yāla qa's lā tēsp!ēga'ya gwāsewa-
 kwē ts!ēx'sem lāxa lap!ēqaxs neq!ēxlālāē lāxa yāla. Wā, g'il'mēsē
 q!ōx'wīdēxs laē āem pax'ālexdzem g'wāgwāaqa lāxa gwālexsasa 45

46 away from | the mast; and the middle of the board sail lies against the mast as it is standing on edge. | After they have taken it down, they take down the mast and put it down | into the bow; and they push up the | board sail and shift it towards the bow, so that it lies
50 flat || in the bow of the canoe. The sail of a large | traveling-canoe is of this size. |

1 **Mat Sail and Mast.**—A woven mat was the sail of | small canoes.

It was made of the middle part of cedar-bark, for the | weaving is
5 made of narrow strips. Its length is one fathom | and two spans, || and its width is one fathom. There are four holes in one edge, | by means

of which it is strapped to the mast, in this way:
one hole in each corner to put the sprit into the
and the hole in the lower corner is for the lower



| and there is
top corner; |
end of the
man peels ||

10 sheet | to pass through. When it is finished, the
a young cedar-tree, which is to be the mast
sail. | He passes twisted cedar-bark rope through the four holes
in the side of the sail, | and puts it around the mast to hold
the sail. He uses a small | young cedar-tree for the sprit, and he
uses | twisted cedar-bark rope and puts it around the mast below
15 the || middle to hold the lower end of the sprit. | Finally he takes well-
made, twisted, thin cedar-bark rope, | sometimes five fathoms in

46 ʔap!l̥eq̥ l̥āxēs naʔnaqeyoyālaēnaʔyaxa ʔap!l̥eq̥axs laē tsāg̥exsa. Wā,
g̥il̥mēsē paxʔalexsexs laē k̥l̥ig̥ūlexsaseʔwēda ʔap!l̥eq̥ q̥aʔs l̥ā k̥ʔadeg̥i-
yōdayo l̥āxa āg̥iwaʔē. Wā, āʔmisē la l̥āxʔwidayōwēda gwāsewakwē
ts!exʔsem q̥aʔs l̥ā xemxʔidayo l̥āxaaxa āg̥iwaʔyē q̥a l̥ās pāg̥eg̥iwē
50 l̥āxa āg̥iwaʔyasa xwāk!ūna. Wā, hēem yāwapeʔyēsa ʔwālasē me-
lēxats!ē xwāk!ūnē ʔwālayasas.

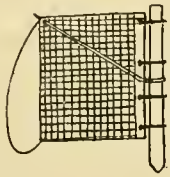
1 **Mat Sail and Mast.**—Wā, l̥āla k̥!l̥edekwē l̥ēʔwaʔyē yāʔwapeyaʔyasa
xwāxūxwagūmēxa g̥āyolē l̥āxa nāq!eg̥aʔyē denasa, yīxs ts!l̥ēts!eq̥!aō-
lēdekwaēs k̥!l̥itaʔyē. Wā, la mālp!enxʔbāla l̥āxens q!wāq!waxʔts!ā-
naʔyēx yīxa ʔnemp!enk̥ē l̥āxens bālāq̥ē ʔwāsgemasas. Wā, l̥ā ʔnem-

5 p!enk̥iʔyowē ʔwādzewasas. Wā, l̥ā mōdzeq̥ē kwākūxūnxaʔyas q̥a
neyīmxʔsālatsa t!emqemk̥!l̥nāl̥asa l̥āxa ʔap!l̥eq̥ē g̥a gwāl̥ēg̥a (*fig.*).
Wā, l̥āxaē kwāxʔsāwēda dzēg̥aslasa dzēg̥iṇolemaʔyē l̥āxa ēk̥!l̥nxa-
ʔyas. Wā, l̥āxaē kwāxʔsāwē benenxaʔyas q̥a nexʔsālatsa wāde-
nōts!exsdēlē. Wā, g̥il̥mēsē gwālexs laē āx̥ēdx̥a s̥āq!l̥ūg̥idekwē

10 dzādaxmedzema q̥a yāwap!eq̥sa l̥ēkūyaʔyē yāwabema. Wā, l̥ā
neyīmxʔsōtsa melkwē densen denem l̥āxa mōdzeq̥ē kwākūxūnxēs.
Wā, l̥ā t!emqemk̥!l̥ints l̥āxa yāʔwap!l̥eq̥ē. Wā, l̥ā āx̥ēdx̥a wīlē
dzādaxmedzema q̥aʔs dzek̥!nxendēs l̥āq̥. Wā, l̥āxaē āx̥ēdx̥a
melkwē densen denema q̥aʔs g̥ālop!endēs l̥āxa benk̥!l̥ōts!aʔyas

15 negoyāʔyasa ʔap!l̥eq̥ē q̥a dzēg̥atsa dzēg̥iṇolemaʔyē. Wā, l̥ā
ālēxsd̥l̥axs laē āx̥ēdx̥a aēk̥!l̥aakwas melaʔyē wīlen densen denema,
ʔnāl̥nemp!enaē sek̥!l̥ap!enk̥ē ʔwāsgemasas l̥āxens bālax q̥aʔs g̥ālō

length, and | passes its end through the sprit-hole in the upper corner, 18
and he does the same | to the other end in the lower
corner. That is the | lower corner sheet. || When it 20
is finished, it is thus: |

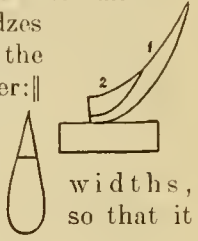


The mast-hole of the | ancient people | before any
white people came here | consisted of two round sticks
in the | bow of the canoe. | These were three finger-widths
apart. | The ends were sewed with cedar-withes. Then || the canoe-builder 25
took heavy cedar-withe ropes and small cedar-wood | and measured the
middle point for the mast-hole. After | he had found the middle, he
marked off a hole | measuring one finger-width and a half, beginning |
at the middle mark. He took the same distance || from the middle on 30
the other side of the mark. | Three finger-widths is the distance of the |
marks on each side of the mark in the middle. Then he takes | the
heavy cedar-withe and ties it around the two bars. | After putting two
turns into the cedar-withe rope, || he pulls it up between the two bars 35
and draws it tight; | and he winds it between the | crossbars and ties
the ends. He does | the same on the | other
side. The mast stands between the two | cross-
bars and the | cedar-withes, in this manner: || The
mast stands in (1). || This finishes all | know 40
about the making of a canoe.



p!alēlōdēs ōba^ʔyas lāxa dzēg^ʔasenxa^ʔyē. Wā, lāxaē hēem gwēx^ʔitsa 18
āpsba^ʔyas lāxa kwāx^ʔsāwē lāxa banenxa^ʔyē. Wā, hēem wāden-
dzexsdēsē. Wā, g^ʔil^ʔmēsē gwālēxs laē g^ʔa gwālēg^ʔa (*fig.*). 20

Wā, hē^ʔmēsa kwawoyāsa lāp!ēqasa g^ʔālē begwānemxs k^ʔlēs-
ēmaōlēx g^ʔāxa mamalax, yīxa malts!aqē lēlx^ʔin lēx^ʔexs lāxa
āg^ʔiwa^ʔyasa xwāk!ūna. Wā, la yūdux^ʔden lāxens q!wāq!wax^ʔts!ā-
na^ʔyēx yīx āwālagālaasas yīxs laē t!ēmt!ēmbalaxa dewēxē. Wā, la
āx^ʔēdēda lēq!ēnoxwaxa lēkwē dewēxa. Wā, lā mens^ʔitsa ēwīlē 25
xōk^ʔ k!waxla^ʔwa lax negōyā^ʔyasa kwa^ʔwoyolasa lāp!ēqē. Wā,
g^ʔil^ʔmēsē q!āqēxs laē xūldōyōdxa malts!aqē kwa^ʔwoyā. Wā, lā
mens^ʔidxa k^ʔlōdenōsela lāxens q!wāq!wax^ʔts!āna^ʔyēx g^ʔāg^ʔilēla
lāx negōyā^ʔyasēxs laē xūlt!ēdeq. Wā, lāxaē hēemxat! ēwālālē
xūltā^ʔyas lax āpsālēlāsa negōyā^ʔyē xūltā^ʔyaxs laē xūlt!ēdeq. Wā, 30
laem yūdux^ʔden lāxens q!wāq!wax^ʔts!āna^ʔyēx yīx āwālagālaasasa
xwēxūltā^ʔyē lāx wāx^ʔsēlēlāsēs xūltā^ʔyē lāx negōyā^ʔyasēxs laē āx^ʔēdxa
lēkwē selbek^ʔ dewēxa qa^ʔs qax^ʔōdēs lāxa malts!aqē lēlēx^ʔexsa.
Wā, g^ʔil^ʔmēsē mālp!ēnē^ʔstaxs laē ēk^ʔ!ēbax^ʔidex ōba^ʔyasa dewēxē
lāx āwāgawa^ʔyasa malts!aqē lēlēx^ʔexsa qa^ʔs lek!ūt!ēxs laē 35
nōx^ʔēdeq. Wā, lā k^ʔilg^ʔilēnts lāxa dewēxē lāx āwagawa^ʔyasa
lēlēx^ʔexsaxs laē mōxwālēlōts ōba^ʔyas. Wā, lāxaē hēem gwēx^ʔ-
idxa āpsālēlās. Wā, hēem lālagawayaaatsa lāp!ēqa āwagawa^ʔyasa
dewēxē. Wā, lā g^ʔa gwālēg^ʔa (*fig.*). Hēem lax^ʔsālatsa lāp!ēqē (1).
Wā, lawīslā ēwīla gwāla lāxen q!ālē lāx gwēg^ʔilasaxa xwāk!ūna. 40

- 1 **The Making of Horn Spoons (1).**—Now I will talk about the | making of the horn spoon, the black spoon. | When the head of the mountain-goat is taken off, it is | kept in the corner of the house for four days, 5 and it is placed || not far from the side of the fire of the house; and | when the heat of the fire strikes it, the spoon-maker | turns the head over all the time; and when it gets warm, | he places it nearer the fire. He watches it all the time | so that it does not get burnt. 10 When he thinks it is warm through and through, || he takes hold of the head and tries to pull | the hair off. When it gets loose, he knows that | the horns are also loosened. He takes hold of | the horn with his right hand, and with his left hand he holds | the nose 15 of the head. Then he twists the horn a little and || pulls it off. Now the horn has been blown off by the steam. He | also does the same with the other one. When he has them off, | he takes his hand-
adz and a block of wood and he adzes it. | He adzes it at the concave side of the horn, | placing the thick end on the block of wood, in this manner: ||
- 20 As soon as he has it off, he adzes off the "mouth" of the spoon so that it is round, | in this manner: After he has done so, he measures three | finger-
beginning at the | top of the horn, and he adzes it
- 

- 1 **The Making of Horn Spoons (1).**—Wä, la^{me}nen gwägwēx^sälal lāxa kāsēlāx wūl!āxasa ^{me}lxlōwēxa tsōlolaqē kāt^s!ēnaqa. Wä, hē^{me}maaxs laē āxētse^{wē} xewēqwasasa ^{me}lxlāxs laē mōp!ēn-
xwa^{sē} ^{ne}ālās āxēl lāx ōnēgwīlasa gōkwē, qa^s lā āxā^{le}ilem 5 lāxa k'lē^{sē} xēd^{le}la nēxwāla lāx ōnālisasa legwīlasa gōkwē. Wä, lā^{le} l'ēs^{le}alāsōs l'ēs^{le}alāsa legwīlē, wā lāda kāsēlaēnoxwaxa k'a-
ts!ēnāqē hēmenālaem lēx^{le}lālaq. Wä, g'il^{me}sē ts!ēl^{gū}nakū-
lax laē l'āl^{le}lasōlēlas lāxa legwīlē. Wä, lā hēmenālaem q'laq'ālālaq 10 qa k'lē^{sē} k'ū^{me}lx^{le}īda. Wä, g'il^{me}sē la k'ōtaq laem ts!ēlx^{sā} lāx
weyōq!ūga^{le}yasēxs laē dāx^{le}īdxa xewēqwē qa^s gūnx^{le}īdē p!ēlx^{le}īdex
habetsema^{le}yas. Wä, g'il^{me}sē k'ēnx^{le}īdexs laē q'ālēlaqēxs
lē^{maē} k'!nēmg^{le}āalēlē wīwūl!axs. Wä, hēx^{le}īda^{me}sē dāx^{le}ītsēs
hēlk'!ōtts!āna^{le}yē lāxa wūl!axē, wā lā dālasēs gēmxōlts!āna^{le}yē lāxa 15 x'ēndzasa xewēqwaxs laē hālselaem selx^{le}wīdxa wūl!axaxs laē
nēxōdeq. Wä, la^{me} tekōyōsa k'ālēla lax āwāga^{le}yas. Wä, lā
hēmxat! gwēx^{le}īdxa āpsōdatā^{le}yas. Wä, g'il^{me}sē lawāxs laē
āxēdxēs k'!mīlayuwē lē^{wa} temgīkwē leqwa qa^s k'!mīldemaq.
Wä, lā k'!mīlōdex ōk'!wāēdza^{le}yas wūl!axasa ^{me}lxlāxs laē l'ēn-
qalē lēx^{le}ba^{le}yas lāxa temgīkwē leqwa; g'a gwālē^{le}ra (fg.). Wä, 20 g'il^{me}sē lawāxs laē k'!mīl^{le}īdex āwāxsta^{le}yas qa k'īlx^{le}īstax^{le}īdēs
g'a gwālē^{le}ra (fg.). Wä, g'il^{me}sē gwālexs laē ^{me}mens^{le}īdxa yūdux^{le}denē
lāxens q'!wāq!wax^{le}ts!āna^{le}yēx yix ^{wa}sge^{le}masas g'āg'īlēla lāxa

is| notched in this place, and it is in this way finished it. ||

He puts away his hand-adz and takes his straight knife. | 25
In former times the people rubbed them down with rough sandstone | when they were making black horn spoons. Now there is water in a dish, | and the man puts it down at his left-hand side while he is rubbing the horn. He | puts the thick end into the water, and he holds it by the small end || with his left hand. With 30
his right hand he holds a rough | sandstone and rubs the horn. | Nowadays the modern men adz it. They shave it down | to smooth it after they just begin cutting it. | After all this, he puts a small kettle half full of water over the fire, || and he takes two cedar-sticks, 35
each one span long | and half the thickness of a | finger. He takes split | cedar-bark and ties the ends of the cedar-sticks together with the cedar-bark. Then he gets | another piece of cedar-bark ready to tie the other end || after having put the spoon in between. Then it 40
is this way.¹ | When the kettle boils up on the fire, he takes the | spoon and puts it in. He does not leave it in a long time | before taking it out again. Then he puts the spoon near its "mouth,"



māx·ba^éyas ōxtā^éyasa wūl·lāxax laē k'īm^éīdeq qa^s k'īm·k'īm- 23
denōdzendēq. Wā, lag'a gwālēg'axs laē gwāl k'īmLaq (*fig.*).

Wā, lā g'ēxaxēs k'īmLayāxs laē āx^éēdxēs nexx·āla k'āwayā yīxs 25
k'ōl·laal dāsgemak^u de^{na} t'lēsemē g'ixelāsa g'ālē begwānemxs
k'āsēlaaxa ts'ōlōlaqē k'āts!ēnaqa q'ōts!āse^éwaēda lōq!wāsa 'wāpē.
Wā, la hā'nēl lāx gemxagawalīlāsa g'ēxāxa wūl·laxē. Wā, lā
āx^éstentsa lex^uba^éyas lāxa 'wāpē. Wā, lā dālax wīetā^éyas yīsēs
gemxōlts!āna^éyaxs laē dālasēs hēlk'ōtts!āna^éyē lāxa k'ōl·la dās- 30
gemak^u de^{na} t'lēsema. Wā, lā g'ēx'īdxa wūl·laxē. Wā, lālal
k'īmLasōsa ālēx begwānema. Wā, la^{mē} k'la^xēwīdeq qa^s qāqē-
ts!ēq qa qēs^éēdēs lāxēs hāēnē^{mē} ālēs k'ōxūg'alē. Wā, g'il-
'mēsē gwālexs laē hānx'Lentsa ha^{nemē} negōyoxsdālaxa 'wāpē.
Wā, lā āx^éēdxa malts!aqē k'waxLāwa 'na^{nemē}!enk'ē āwāsge- 35
masas laxens q!wāq!wax'ts!āna^éyēx. Wā, lā k'ōden lāxens q!wā-
q!wax'ts!āna^éyēx yīx āwāgwīdasas. Wā, lā āx^éēdxa dzEXEkwē
denasa qa^s yālōdēx ōba^éyasa k'waxLāwasa denasē. Wā, lā
gwalīlāsa 'nemts!aqē denas qa^s yālōdayōlxa āpsba^éyē qō lāl
āx^éāLElala k'ats!ēnaqē lāxa L!Ebāsaq. Wā, laem g'a gwālēg'a.¹ 40
Wā, g'il^{mēsē} medelx^éwīdēda hānx'Lala lāxa legwīlaxs laē āx^éēdxa
k'ats!ēnaqē qa^s āxstendēs lāq. Wā, lā k'lēs ālaem gē^éstalaxs
laē āxwūstendēq. Wā, lā āxōtsa āwanā^éyas k'īlx'īxsta^éyasa

¹ That is, two straight sticks tied loosely together at one end.

- 45 between | the cedar-sticks, in this manner,
the cedar-bark and ties it on near the end
spreader | into which the spoon is put.
the point, | and holds it by putting it into
that it sets. Then it does not bend back
kept in position | as it gets cold. Next he takes off the spoon-opener,
50 and || he takes dried dog-fish skin and rubs it all over it, so that it
becomes very | smooth inside and outside. When it is quite |
smooth, it is finished. Now the black horn spoon is finished after
this.



|| and he takes
of the spoon-
He bends back
cold | water, so
again, but is

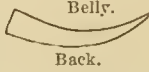

- 1 **The Making of Horn Spoons (2).**—Let me first talk about the | horn
spoons, how they are made. When | the mountain-goat hunter goes
out to hunt, the spoon-maker asks | him to break off the horns of the
5 goats that he will get, for || the mountain-goat hunter only wants the
tallow and the | kidney-fat and the meat. He does not want the
bones and the | horns. Therefore the spoon-maker | asks him for
these. In the morning, when daylight comes, the | mountain-goat
10 hunter goes hunting; and after he has killed || a mountain-goat, he
takes off the tallow, | kidney-fat, and the meat, and finally he cuts
the skin around | the bottom of the horns; and when he has cut off

- k'ats!Enaqē lāx āwagawa'yasa L!Ebāsak' g'a gwālēg'a (*fig.*). Wā, lā
45 āx'ēdxa denasē qa's yil'ALElōdēs lāxa āpsba'yasa L!Ebasē lāx
laēna'yas LEBekwa k'ats!Enaqē, wā, lā L!ōt!EXōDEX ōxawa'yas
qa L!ōt!EXālēs. Wā, lā dālaqēxs laē āxstents lāxa wūda'ēsta
'wāpa qa L!EMx'widēs. Wā, la'mē xak'!ālaem lā LEPālē ōgū-
g'a'yasēxs laē wūDEX'ida. Wā, lā āxōdxa L!Ebasē. Wā, lā
50 āx'ēdxa lemōkwē xūlgwēg'a'ya qa's xūlxsemdēq qa ālak'!ālēs lā
qēsa yix ōgūg'a'yas L'E'wis ōsgema'yē. Wā, g'il'mēsē la ālak'!āla
la qēsaxs laē gwāla. Wā, laem gwāla ts!ōlolaqē k'ats!Enaqē laxēq.

- 1 **The Making of Horn Spoons (2).**—Wēg'a'ma!en gwāgwēx'sex'ēid lāxa
ts!ōlolaqē k'ats!Enaqēxs laē k'asēlase'wa. Wā, hē'maaxs g'ālaē lāla-
ēda tewē'nēnoxwaxa 'mELxLOWē. Wā, la axk'!ālasō'sa k'asēlaēnoxwē
begwānema qa's tepālēx wūl!axasēs yānemē 'mELxLOWa, qaxs
5 lēx'a'maē āxsō'sa tētwē'nēnoxwaxa 'mELxLOWēs yEX'sema'yē L'E'wa
met!ōsē L'E'wa eldzās. Wā, la k'leās āx'ētsōs lāx xāqas L'E'wa
wūl!axas. Wā, hē'mis lāg'ilasa k'asēlaēnoxwē hāwāxelaq qa's
āx'ēdēsēq. Wā, g'il'mēsē 'nāx'ēidxa gaālāxs laē qās'ēdēda tewē-
'nēnoxwaxa 'mELxLOWē. Wā, lā tewēx'ida. Wā, g'il'mēsē tewē'nā-
10 nemaxa 'mELxLāxs laē hēx'idaem āxālaxa yEX'sema'yē L'E'wa
met!ōsē L'E'wa eldzās. Wā, lā alēlxsdalaxs laē t!ōtsē'stalax ōXLā-
'yasa wīwūl!axas. Wā, g'il'mēsē lā'stē t!ōsa'yas lāx k'lūts!asēxs laē

the skin, | he takes a hammer and pounds off the horns. Now they break off from | the bone core. He continues doing this || with 15 all the mountain-goats that he has killed. And when he has killed enough, he carries them down | from the mountain where he was hunting; and when he arrives at home, he | immediately goes and gives the horns to the spoon-maker, | who at once takes a basket and goes down to the beach | in front of his house, carrying (the basket) in his hand. He puts stones into it, || enough so that he can carry 20 them up | and he takes them into his house. He puts them down near | his fire, and he builds up the fire and puts the stones | on. When this is done, he takes a steaming-box and | places it next to the fire, and he also takes his large water-bucket || and goes to draw 25 some water, and he pours the water into the steaming-box | so that it is half full. After this is done, he takes the tongs | and puts them down, and also his adz and his straight | knife, so that they are ready on the floor of the house; and he also takes a piece of fire-wood, | which he places next to the fire. When all these have been || put 30 down, he places the stones on the fire until they get red-hot. | Then he takes his tongs, picks up the red-hot | stones, and throws them into the steaming-box which contains water, and | he continues putting in red-hot stones. As soon as the water | begins to boil, he

dāx'idxa t'ēsemē qa's leg'elelōdēxa wīwūl'axē. Wā, la'mē tep'īdē 13 k'wālelasasxa xāqē. Wā, ā'misē la hū gwē'nākūlaxēs tewē'nānemē 'melxlowa. Wā, g'īl'mēsē hū'olexs g'āxaē ōxlaxelaxēs te- 15 wē'nanemē lāxa neg'ā. Wā, g'īl'mēsē lāg'aa lāxēs g'ōkwaxs laē hūx'idaem la ts'lāsa wūl'axē lāxa k'asēlāēnoxwē begwānema. Wā, hūx'ida'mēsē āx'ēdxa lēxa'yē qa's lā k'!ōqūlaqēxs laē lents'lēsela lāx l'ēma'isasēs g'ōkwē, qa's lā xē'x'utslālasa t'ēsemē lāq. Wā, ā'misē gwanāla qa's lōkwēsēxs laē ōxlex'ideq qa's lā ōxlōsdēse- 20 laq, qa's lā ōxlaēlelaq lāxēs g'ōkwē, qa's lā ōxleg'alīlas lāx mā-g'īnwalisasēs legwīlē. Wā, lā leqwēlax'ida, qa's xē'x'ulālēsa t'ēsemē lāxēs legwīlē. Wā, g'īl'mēsē gwālexs laē āx'ēdxa q'!ōlats'lē, qa g'āxēs hānālīsex legwīlas. Wā, lāxaē āx'ēdxēs 'wālasē nagats'lā, qa's lā tsēx'īdex 'wāpa. Wā, lā gūxts'lōtsa 'wāpē lāxa q'!ōlats'lē, 25 qa negōyoxsdālēs. Wā, g'īl'mēsē gwālexs laē āx'ēdxa ts'lēslāla qa g'āxēs k'adēla. Wā, hū'misēs k'īmlayowē lē'wis nexx'āla k'āwayowa, qa g'āxēs gwālēl g'ēx'g'āēla. Wā, hū'misa leqwa, qa g'āxēs k'adēl lāx onālīsasēs legwīlē. Wā, g'īl'mēsē g'āx 'wīla g'ēx'g'āēlexs laē mēmēntsemx'īdēda xē'x'ulālālīsē t'ēsem lāxa 30 legwīlē. Wā, lā dāx'īdxēs ts'lēslāla, qa's k'!p'īdēs lāxa x'ixsemāla t'ēsema, qa's lā k'!p'stents lāx 'wabets'lāwasa q'!ōlats'lē. Wā, lā hānal k'!p'stālāsa x'ix'exsemāla t'ēsem lāq. Wā, g'īl'mēsē mēdelx'wīdēda 'wāpaxs laē gwāl k'!p'stālaq. Wā, lā dāx'idxa wīwū-

- 35 stops putting in stones, takes the horns, || and puts them into it. He does not leave them there a long time, before | he takes up his tongs, feels for the horn, and when he finds one, | he takes soft shredded cedar-bark and puts it into his hand | in order not to burn it as he takes hold of the point of the horn. He strikes with | the thick end against the piece of fire-wood on the floor. Then the core
40 that is left inside || jumps out. Now the horn is hollow. He continues | doing this with all of them; and when they are all done, he measures off two | finger-widths from the point at the concave | (belly) side, in this way:  Then he takes his straight | knife and cuts a notch into it, slanting towards
45 the || thick end. Then he puts down his knife and measures | three finger-widths from the point where he made the notch, | towards the big end, and he puts a small notch there. | Then he puts down his knife, takes his | adz and adzes off the horn, beginning at the first notch. He adzes off one-half || its thickness between the two notches. Then he turns the horn over, | holding it by the thick end, and adzes it off so that it is a little rounded, and so that it is hollow in the middle. | After this has been done, he adzes off the thick end so that it is round; | and when this is done, it is in this way:
50 well  Then he takes | red-pine wood that splits and splits it in pieces of the size of our || middle

- 35 L'axē, qa's lä äxstents läq. Wä, k'lestlē älaem gēstalilexs läē äx'ēdxa ts'lēslāla, qa's k'lap'elēs läq. Wä, g'il'mēsē lälxa 'nemē q'lōlk' wül'laxens läē äx'ēdxa q'lōyaakwē k'ädzekwa, qa's sāx'ts'lā-nalēqēxs läē dāx'ēits lāx wīlba'yasa wül'laxē. Wä, lä xūsent'sa lēx'ba'yē lāxa lēqwa k'adōla. Wä, hē'mis la dēx'wūlts'ewats gō-
40 gūlgr'a'yas. Wä, la'mē kwākwūx'idēda wül'laxē. Wä, äx'sä'mēsē hē gwēgilaxa waōkwē. Wä, g'il'mēsē 'wīlaxs läē mens'idxa maldenē lāxens q'lwāq'lwax'ts'lāna'yē g'äg'ilela lāx wīlētā'yas lāx ōk'waēdza'yasxa g'a gwālēg'a (*fig.*). Wä, lä dāx'ēdxēs nexx'āla k'lāwayowa qa's k'limbtetendēxa lānēxala gwāgwaaqāla lāxa
45 lēx'ba'yas. Wä, lä g'ig'alilaxēs k'lāwayowē, qa's ēt'ledē mens'idxa yūdux'denē lāxens q'lwāq'lwax'ts'lāna'yēx g'äg'ilela lāx k'limta'yas gwāgwaaqa lāxa lēx'ba'yē. Wä, lāxaē xāl'ex'ēid k'limbtetendēq. Wä, lä g'ig'alilaxēs k'lāwayowē, qa's dāx'ēdxēs k'limlayowē, qa's k'liml'idēxa g'äg'ilela lāx g'ālē k'limtēs. Wä, lä negoyōdē k'lim-
50 la'yas lālaa lāx ālē k'limtēs. Wä, lä xwēl'idxa wül'laxē, qa's dālēx lēx'ba'yasēxs läē k'liml'idēq, qa k'āk'elx'ālēs, qa xūlboyōlēs. Wä, g'il'mēsē gwālexs läē k'liml'idēx lēk'lūxla'yas, qa k'āk'elx'ālēs. Wä, g'il'mēsē gwālexs läē g'a gwālēg'a (*fig.*). Wä, lä äx'ēdxa ēgaqwa lax xāse'wē wūnāgūla. Wä, lä xoxox'us'endeq, qa yuwēs āwāgwītens
55 'nōlax'ts'lāna'yaxsens q'lwāq'lwax'ts'lāna'yēx. Wä, lä bāl'itsa 'nem-

finger, and he measures off one | span for its length. Then he 56
 takes his | straight knife and cuts it off, and when he has cut off |
 the same number and split as many as the number of black horn |
 spoons that he is making, then he takes spruce-root and splits
 it in two, || puts it into a small dish with water in it to soak, | 60
 and he takes his straight knife and splits one end of the |
 pine-sticks to make them like a pair of tongs; and when | the ends
 of all of them have been split, he takes the split roots and ties the
 other end, | in this way.¹ He does this with all of them; and when ||
 they all have been tied with the roots, he builds up his fire, | takes 65
 the stones out of the steaming-box, and puts them back on the fire. |
 When they are all on, he waits until they are red-hot. | When they
 are red-hot, he takes | his tongs and picks out the hot stones and
 puts them back || into the water in the steaming-box; and when the 70
 water begins to boil up, | he takes the adzed horns and puts them | in.
 As soon as they are in, he takes the roots and | puts them down at
 the place where he is seated, and also the split pine-sticks. When he
 thinks | that the horns are hot enough, he takes his fire-tongs and || 75
 picks up the horns. He takes one of the | spoon-moulds,—the pieces
 of pine-wood tied at one end,—and puts the | spoon between its legs.

p!enk'ē lāxens q!wāq!wax'tsāna'yēx yīx āwāsgemasasēxs laē āx'ēdxēs 56
 nexx'āla k'lāwayowa, qa's k'limts!endēq. Wā, g'il'mēsē 'wī'laxs
 jāxēs hēēnēmē wāxats!aqa xōkwē wūnāgūlē wāxēxlaasasa ts'ōlolaqē
 k'āts!enaqxsōs. Wā, lā āx'ēdxa L'ōp!ek'asa ālēwasē, qa's pāpax'sā-
 lēq. Wā lā āx'ēstālās lāxa 'wāpē q!ōts'lāxa lālogūmē, qa pēx'widēs. 60
 Wā, lā āx'ēdxēs nexx'āla k'lāwayowa, qa's xōx'widēx ēpsba'yasa
 wīwūnagūlē, qa yuwēs gwēx'sa ts'lēslāx. Wā, g'il'mēsē 'wī'la
 xōbaakwa laē āx'ēdxa paakwē L'ōp!ek'a, qa's yīl'idēs lāxa ēpsba-
 'yas g'a gwālēg'a.¹ Wā, lā 'nāxwaem hē gwēx'ideq. Wā, g'il'mēsē
 'wī'la la yaēlbālaxa L'ōp!ek'axs laē leqwēlax'idxēs legwīlē. Wā, lā 65
 āx'wūstālaxa t'lēsemē lāxa q!ōlats!ē, qa's lā xex'ulendālas lāxēs legwī-
 le. Wā, g'il'mēsē 'wīlx'lālaxs laē āem la ēsēlaq, qa mēmientsem-
 x'idēs. Wā, g'il'mēsē mēmientsemx'idēda t'lēsemāxs laē dāx'id-
 xēs ts'lēslāla, qa's k'lipidēs lāxa x'ix'exsemāla t'lēsema, qa's lāxat!
 k'lipstālas lāxaax 'wābets!āwasa q!ōlats!ē. Wā, g'il'mēsē medelx- 70
 'widēda 'wāpaxs laē āx'ēdxa lā k'lik'limlek' wūl'lāxa qa's lā āxstā-
 las lāq. Wā, g'il'mēsē 'wīlastaxs laē āx'ēdxa L'ōp!ek'ē, qa g'āxēs
 g'aēl lāx k!wāēlasas lē'wa xōkwē yaēlbaak' wūnāgūla. Wā, ā'misē
 gwānala, qa ts'elx'widēs wūl'lāxaxs laē dāx'idxēs ts'lēslāla, qa's
 k'lip'idēs lāxa 'nemē wūl'lāxa. Wā, lā dāx'idxa 'nemts!aqē 75
 l'ēbeg'a'yēxa xōkwē yīlbāla wūnāgūla, qa's l'ēbeg'indēs lāxēs
 ts'ōlolaqē k'āts!enaqxs laē pēqwa. Wā, ā'misē gwānala, qa

¹ See footnote on p. 103.

- 78 Since the horn is pliable, he can spread it | as wide as he wants. Then he takes root and ties the | other end of the spoon-mould. After he
 80 has done so, it is in this way.¹ After || he has done so with one, he does the same with the others; and after he has | finished, he puts some more red-hot stones in the steaming-box; | and when the water begins to boil up, he takes | mountain-goat tallow and puts it down where he is working. Then he puts a dish | down where he is seated,
 85 takes the || water-bucket with water in it, and pours the water into the dish. After | doing so, he takes the spoon with the spoon-mould on it | and puts them into the boiling water. When he thinks that | they are hot through, he takes them out one by one, | and rubs them
 90 all over with the tallow; and as soon as he has done so, || he throws them into the cold water in the dish. He does this | with all of them. He wants them to become brittle, | therefore he does so. As soon as they have all been put into the cold water | in the dish, he takes them out, unties the roots which he has tied | around the mould, and
 95 takes dogfish-skin from the back of the dogfish, and || polishes the outside and the inside. When they are smooth both outside | and inside, they are finished. He continues doing this | with all of them, and in this way the horn spoons are made. | Now, that is all. |

- 78 ^εwādzegēg'aatsēxs laē āx^εēdxā L!ōp!ēk^εē, qā^εs yīl^εidēs lāxa āpsba-
^εyasa L!ēbeg'a'yē. Wā, lā g'a g'wālxā laē g'wālēg'a.¹ Wā, g'il-
 80 ^εmēsē g'wālexs laē āem hē g'wēg'ilāxa wāōkwē. Wā, g'il^εmēsē g'wā-
 lexs laē xwēlaqa k'lipstālasa x'ix'exsemāla tlēsem lāxa q!ōlats!ē.
 Wā, g'il^εmēsē medelx^εwidēda ^εwāpaxs laē āx^εēdxā yāsekwasā
^εmelxlowē, qā g'āxēs g'aēla lāx ēaxelasas. Wā, lā āx^εēdxā lo-
 q!wē, qā^εs g'āxē k'āg'alilas lāxaaxēs k'lwāelasē. Wā, lā āx^εēdxā
 85 nagats!ē ^εwābets!ālila, qā^εs gūxts!ōdēsa ^εwāpē lāxa lōq!wē. Wā,
 g'il^εmēsē g'wālexs laē āx^εēdxā L!ēbeg'aakwē ts!ēts!ōlolaqa, qā^εs lā
 āx^εstālas lāxa maemdelqūla ^εwāpa. Wā, g'il^εmēsē k'ōtaq laem
 ālak!āla la ts!elx^εwīda, laē ^εnāl^εnememk'axs laē k'lip^εwūstālaq,
 qā^εs hamelxsem dē dex'semtsa yāsek wē lāq. Wā, g'il^εmēsē g'wālexs
 90 laē ts!exstents lāxa wūda^εsta ^εwābets!ālilā lōq!wē. Wā, lā ^εnā-
 xwaem hē g'wēx^εidā wāōkwē. Wā, laem ^εnēx' qā L!emx^εwidēs
 lāg'ilas hē g'wēg'ilāq. Wā, g'il^εmēsē ^εwīla^εsta lāxa wūda^εsta ^εwābe-
 ts!ālilā lōq!wāxs laē āx^εwūstālaq, qā^εs qwēlālēxa L!ōp!ēk^εē yaēl-
 bēsa L!ēbeg'a'yē. Wā, lā āx^εēdxā xūlgwēg'a'yasa xūlgūmē, qā^εs
 95 xūlx^εwidēx ōsgēma^εyas L^εwēs ōgūg'a'yē. Wā, g'il^εmēsē la qētsema.
 Wā, hē^εmisēs laē qēdzeg'a laē g'wāla. Wā, āx^εsā^εmēsē hē g'wēg'i-
 lāxa wāōkwē. Wā, hēem g'wēg'ilatsa ts!ōlolaqēlāxa ts!ōlolaqē
 k'āts!ēnaqa. Wā, laem g'wāl lāxēq.

¹ See figure on p. 104.

Cedar-Bark Breaker.—The man takes a (bone from the) | nasal 1
bone of a whale, and he takes a thin-edged rough sandstone | and a
small dish, and he pours water into it so that it is | half full. Then
he puts it down where he is going to work at a cedar-bark breaker. || 5
He takes the bone and measures it so that it is | two spans and four
finger-widths in length. | Then he puts the rough sandstone into the
water in the | dish, and he saws the bone off so that the end is square.
He | does the same with the other end. When both ends are square, || 10
he rubs the edges so that they are straight; and when the edges are
straight, | he measures the width of one hand for its width, and | he
measures with a cedar-stick to find the center, in this manner.¹ |
As soon as he finds the center, he marks a line across, and he rubs |
on each side of the line to make a hole through it, which serves as
a grip. As soon as he has finished || rubbing the hole through 15
which serves as a grip, | he rubs along the lower edge so as to
sharpen it. Now he has finished | the bark-breaker. |

Bag of Sea-Lion Hide.—As soon as this is done, he takes the | skin
of a sea-lion which has been dried. He spreads it out, and he ||
measures two spans. Then he puts a | straight-edge of cedar-wood on 20
it and marks along the edge, so that it may be straight. Then he | cuts
along, following the line; and he also lays the straight-edge of cedar-

Cedar-Bark Breaker.—Wä, lä äx'édēda begwānemaxa xaqē g'a'yōl | 1
lāx xagēlba'yasa gwe'yimē. Wä, lä äx'édxa pelenxē k'!ōl!a de'na
t!ēsēma. Wä, hē'misa lālogūm qa's gūxts!ōdēsa 'wāpē lāq qa negō-
yoxsdālēsēxs laē hāng'a'lilas lāxēs ēaxelaxlaxa k'ādzayōlaxa k'ādze-
kwē. Wä, lä äx'édxa xāqē qa's mēns'īdēq qa 'wāsgēmats. Wä, lä 5
hā'mōdēngāla lāx malp!enk'ē 'wāsgēmasas laxēns q!wāq!wax'ts!ā-
na'yaxs laē äx'stēnts k'!ōl!a de'na t!ēsēm lāxa 'wābets!āwasa
lālogūmē. Wä, lä x'ilt!ents lāxa xāqē qa 'nemābēs. Wä, lä hēem-
xat! gwēx'īdxa āpsba'yē. Wä, g'il'mēsē 'nē'namabaxs laē g'ēx'ī-
dex ōxwā'yas qa 'nemēnxelēs. Wä, g'il'mēsē .la 'nemēnxelaxs laē 10
bāl'itsēs ts!ēx'ts!āna'yē q!wāq!wax'ts!āna'yēx lāq qa wādzewats.
Wä, lāxaē mēns'īlālasa k!waxLā'wē lāx negōyā'yas g'a g'wālēg'a (*fig.*)
Wä, g'il'mēsē q!lāxa negōyā'yaxs laē xūltaxōdex. Wä, lä g'ēx'īdex,
wāx'sanā'yasa daasēxa la sax'ustō kwāx'sā. Wä, g'il'mēsē gwālexs
laē g'ēxsōdxa sax'ustowē kwāx'sāxa daas. Wä, g'il'mēsē gwālexs 15
laē g'ēxx'ālabēndeq qa ōpēsx'ā'yēs ēx'ba. Wä, laem g'wāla k'āya-
yāxa k'ādzekwē.


Bag of Sea-Lion Hide.—Wä, g'il'mēsē gwālexs laē äx'édxa pese-
na'yasa L'ēxenaxs laē lemōkwa. Wä, la lep!ālilaq. Wä, lä bāl'-
īdxa malp!enk'ē lāxēns q!wāq!wax'ts!āna'yēx. Wä, lä k'ādedzōtsa 20
negēnōsē k!waxLō lāqēxs laē xūlt!ēdeq, qa neqelēsēxs laē bexe-
lēndxēs xūltā'yē. Wä, lāxaē ōgwaqa k'ādedzōtsa negēnōsē k!waxLō

¹ See illustrations in Publications of the Jesup North Pacific Expedition, Vol. V, p. 372.

wood | on the other side and marks along it and cuts following the
 25 line. | Now it is two spans wide, || and he cuts along six spans | for
 the length as he lays his straight-edge of cedar-wood down at the
 end of the | six spans which he has marked off, and he cuts along the
 line that he has marked. | Then he doubles it up in the middle of
 the long side and bends it over, and he steps on it, | so that the sides
 30 may be close together. Then he punches holes through the edges || two
 finger-widths apart. That is | where the cord will pass through when
 he sews it; and when | it is finished, he puts the straight-edge of
 cedar-wood on a piece two | spans wide and marks a line on it, and
 35 cuts along it. | This piece is seven spans in length. || It is to be the
 carrying-strap for the wedge-bag, and he | puts on the straight-edge
 of cedar-wood on a piece half | a finger wide and marks a line on it
 and cuts along it. This | long strip serves to sew up the sides of the
 wedge-bag. | As soon as this is done, he puts it for a short time into ||
 40 water, together with the wedge-bag. Only the carryings-trap is not
 put into the water. | He does not leave it in for a long time before
 he takes it out. | Then he takes the narrow strip of sea-lion skin
 and pushes one end | through the holes. Then he puts one end of the
 carrying-strap to | one side and sews it on. This sewing goes down-


-
- 23 lāx āpsenxa^ʔyasēxs laē xūt!lēdeq. Wā, lāxaē bexelendxēs xūta^ʔyē;
 laem malp!eng^ʔadzowē ^ʔwādzewasas lāxen q!hwāq!wax^ʔts!āna^ʔyēx.
 25 Wā, lāxaē bāl^ʔidxa q!ēl!āpenk^ʔē lāxens q!hwāq!wax^ʔts!āna^ʔyēx qa
^ʔwāsgematsēxs laē k^ʔadedzōdaxaasēs negenōsē k!waxlō lāx ^ʔwālaasa-
 sa q!ēl!ap!enk^ʔaxs laē xūt!lēdeq. Wā, lāxaē bexelendxēs xūta^ʔyē.
 La^ʔmē gwānax^ʔideq lāxēs g^ʔildolasē qa negexlālēs. Wā, lā t!ep!lēdeq
 qa q!āsox^ʔwidēsēxs laē l!enqemsālasēs k!lāwayowē lāx ēwūnxa^ʔyas
 30 lā hemaldengālē lāxens q!hwāq!wax^ʔts!āna^ʔyāqē l!enqa^ʔya. Wā,
 hēem g^ʔayīmx^ʔsālas^ʔtsa q!ēnālā qō q!enq!eg^ʔox^ʔwidleq. Wā, g^ʔil-
^ʔmēsē gwālexs laē ēt!lēd k^ʔadedzōtsa negenōsē k!waxlō lāxa māldenē
 lāxens q!hwāq!wax^ʔts!āna^ʔyaxs laē xūt!lēdeq. Wā, lā bexlendeq.
 Wā, lā ā!ēbop!enk^ʔē ^ʔwāsgemasas lāxens q!hwāq!wax^ʔts!āna^ʔyēx.
 35 Hēem aōxlaaslesā q!waats!lēlasā lem^ʔg^ʔayowē. Wā, lā ēt!lēd k^ʔade-
 dzōtsa negenōsē k!waxlō lāxa k^ʔōdenas ^ʔwādzewasē lāxens q!hwā-
 q!wax^ʔts!āna^ʔyaxs laē xūt!lēdeq. Wā, lā bexlendeq. Wā, laem
 g^ʔilt!ēq. Wā, hēem q!enq!eq!oyōltsēxa ēwūnxa^ʔyasa q!waats!lēlasā
 lemlem^ʔg^ʔayowē. Wā, g^ʔil^ʔmēsē gwālexs laē yāwas^ʔid āx^ʔstents lāxa
 40 ^ʔwāpē ^ʔwī^ʔla lē^ʔwa q!waats!lēlē. Wā, lēx^ʔa^ʔmēsē k^ʔlēs lā āx^ʔstanōsēda
 aōxlaaslē. Wā, k^ʔlēt!a gē^ʔstāla lāxa ^ʔwāpaxs laē āx^ʔwūstendeq.
 Wā, lā āx^ʔēdxa q!enyowē bexek^u pesenēsā l!ēxenē qa^ʔs ^ʔnēx^ʔsālēs
 laxēs l!enqa^ʔyē. Wā, laem āx^ʔālelōts ōba^ʔyasa aōxlaasē lāx onō-
 dzexsta^ʔyas. Wā, lā q!āq!enk^ʔinaq. Wā, la^ʔmē hāxelamē q!ēna^ʔyas

ward || to the bent bottom of the wedge-bag. He does | the same at 45
the other side. | Then the wedge-bag is finished. |

Spruce-Roots and Cedar-Withes.—When the season approaches when 1
the huckleberries are ripe, | the woman makes her huckleberry-
basket, and | it is ready when the berries are ripe. She takes her
digging-stick and her small ax, | going to the place where small
spruce-trees are growing, and where she knows that the ground is
soft. As soon as || she reaches there, she pushes one end of her clam- 5
digging stick into the ground and | pries up the roots of a young
spruce-tree. As soon as the roots come out of the ground, | she
picks out thin and small ones. She takes hold of them and pulls
them out. | These may be more than a fathom in length; | and when
she reaches the end, she takes her small ax and || chops them off. 10
The woman who is getting the roots | continues doing this. When
she has enough, she coils them up and ties them | with small roots
in four places, so that they are this way : | As soon
as this is done, she carries them in her right | hand and |
goes home. She puts them down in a cool | corner of
the house. || Then she takes a mat and  spreads it 15
over them. As soon as she has done this, | she again takes her small
ax and goes to a place where young cedar-trees grow; | and when she
reaches there, she looks for those that have straight long branches, |
that are not twisted; and when she finds a | young cedar-tree that

lāx gwānax^ēīdaasas ōxsda^ēyasa q^lwaatslē. Wā, lā hēemixat! gwēx- 45
^ēīdxa āpsanā^ēyē. Wā, la^ēmē gwāla q^lwaatslēsa lemlemg^ēayu laxēq.

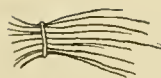
Spruce-Roots and Cedar-Withes.—Wā, hē^ēmaaxs laē elāq gwāt lenxa 1
laē g^ēg^ēraē^ēēdēda ts^ēlēdāqē, qa^ēs lexilē, qa^ēs k^llētatslēla gwādemē, qō
neqexlōdlō. Wā, lā āx^ēēdxēs k^llētakwē lē^ēwis sāyōbemaxs laē
lāxa alēwādzemxēkūla lāxēs q^lālē tēlq^lūts t^lēk^ēa. Wā, g^lī^ēmēsē
lāg^ēaa lāqēxs, laē ts^ēlēx^ēbetelsas ōba^ēyasēs k^llētakwē, qa^ēs k^lwet^ēlēqōl- 5
selēxa l^lēl^ēōp^lēk^ēasa alēwādzemē. Wā, g^lī^ēmēsē lāqōlsa l^lēl^ēōp^lē-
k^ēaxs laē alēqaxa neqela wīla, laē dāyōdēq, qa^ēs nex^ēūqōl^ēselēq.
Wā, lā ^ēnāl^ēnemp^lēna ēseg^ēīyō lāxēs bālāqē āwāsgemasas. Wā,
g^lī^ēmēsē lāg^ēaa lāxa ābāsemāsēxs laē dāx^ēēdxēs sāyōbemē, qa^ēs
tsex^ēsendēq. Wā, āx^ēsā^ēmēsē hē gwēg^ēilaxs l^lāl^ēōp^lēk^ēaēda 10
ts^ēlēdāqē. Wā, g^lī^ēmēsē hēlōlexs laē q^llō^ēnākūlaq, qa^ēs yaē^ēalēlō-
dalēsa wīsweltowē l^lōp^lēk^ē lāxa mōx^ēwīdalalēla lāq xa g^ēawālēg^ēa
(fig.). Wā, g^lī^ēmēsē gwālexs laē q^llēxūlasēs hēlk^ēlōts^ēāna^ēyē lāqēxs
laē nā^ēnakwa. Wā, lā q^llēxwalilas lāxa wūdanēgwilasēs g^ēōkwē
qa^ēs āx^ēēdēxa lē^ēwa^ēyē, qa^ēs na^ēx^ēsemilēs lāq. Wā, g^lī^ēmēsē gwātēxs 15
laē ēt^ēlēd dāx^ēēdxēs sāyōbemē, qa^ēs lāxat! lāxa dzādze^ēsexēkūla.
Wā, g^lī^ēmēsē lāg^ēaa lāqēxs laē alēx^ēēīdxa g^līsg^ēīlt^ēlās tēxēmē, yīxa
^ēnemāg^ēitēxa k^llē^ēsē selp^lēna. Wā, g^lī^ēmēsē q^llāxa ^ēnemts^ēlaqē

- 20 has these, she chops it down. || When it falls, she breaks off the straight branches; and when | she has enough, she puts the thick ends together and takes thin cedar-withes | and twists them. When this is done, she ties them around the thick ends of the cedar-twigs. | She ties them  at four places, so that they are in this way: | As soon as this is done, she carries them home on her shoulder; and when || she enters the house, she puts them down at the place where she always sits. | There she unties the cedar-withes; and after they have been taken off, | she strips off the branches of the first one that she takes up; and after she has taken them all off, | she begins at the thin end of the cedar-withes and splits them in two | towards the thick end, right
- 30 through the heart. After they have been split in two, || she puts down the other half and splits the first half again in two; | and after this has been split in two, she takes up | the other half which she had put down on the floor, and splits it in two also. | Now the cedar-withes have been split into four pieces. When this has been done, |
- 35 she takes up another cedar-withe and strips off the branches; || and after this has been done, she splits it in the same way as she did the first one; | and she continues doing so with the other cedar-withes; | and after splitting them, she picks out the pieces containing the sap | and places them by themselves; and she takes the remainder of

- dzeSEQ^u äx^eENälaqēxs laē hēx^eida^eEM sōp!EXōdeq. Wä, g'il^emēsē
 20 t'lāx^eidEXS laē dzadzatūqEWaxa ēk^eētela tEXEMA. Wä, g'il^emēsē.
 hēlōLEXS laē q'ōp!ēXLēdeq, qā^s äx^eēdēxa wīlē g'il^ela dEWēxa,
 qā^s selp!ēdēq. Wä, g'il^emēsē gwāLEXS laē yīl^ealelōts lāx ōXLā^eyas.
 Wä, lā mōx^ewīdalē yīLā^eyas lāq. Wä, lā g'a g'wāLax laē gwāla (*fig.*).
 Wä, g'il^emēsē gwāla laē wēx^eseyap!ālaqēxs g'āxāē nā^enakwa. Wä,
 25 g'il^emēsē laēL lāxēs g'ōkwaxS laē äx^eālilax lāxēs hēmenēlasē k'!waēlasa.
 Wä, lā qwēlālax yīLEmasēs tayaxamauEMē. Wä, g'il^emēsē wī^elāwa
 laē x'ik^eālax q'!wāk^e!ENa^eyasēs g'ālē dāx^eitSE^ewa. Wä, g'il^emēsē wī^elā-
 g'ilēnxS laē g'ābēndEX wīlētāyasa tEXEMaxS laē pax^eSENDēq gūyo-
 lēla lāx ōXLā^eyas naq!ēgēndālax dōmaqas. Wä, g'il^emēsē pāx^esaa-
 30 kūxs laē g'īg'alilaxa āpsōdilasēxs laē ētts!END pāx^eSENDxa āpsōdilasā
 la g'aēla. Wä, g'il^eEMxaāwisē la pāx^esaakūxs laē g'īg'alilasēxs laē
 ēt!lēd dāg'ililaxa āpsōdēlēxa g'ilx^edē k'at!alēlems, qā^s pāx^eSENDēq.
 Wä, laEM mōx^esēda ēnEMts!aqē tEXEMA. Wä, g'il^emēsē gwāla laē
 ēt!lēd dāg'ililaxa ēnEMts!aqē tEXEMA, qā^s x'ik^eālēx q'!wāk^e!ENa^eyas.
 35 Wä, g'il^emēsē gwāLEXS lāaxat! pāx^eSENDēq lāxēs gwēg'ilasaxa g'ilx^edē
 pāpEX^esalasōs. Wä, āx^esā^emēsē hē gwēg'ilaxa waōkwē tEXEMA.
 Wä, g'il^emēsē wī^ela la paākūxs laē māmenōqEWaxa ts!ēts!EXēg'a-
 ēyasēs pa^eyē qa q'lap!ālēs. Wä, lā äx^eēdxa paā^eyē qā^s yīLEmdēs lāq

what she split and ties it together | in this way:

the same to the inner part. As soon || as
thing has been tied together, she lays the



She does

every- 40

withes

over her fire | to get dry; for when she splits them, the bark also
comes off. | After this has been done, she takes the roots and
unties them. | and she straightens them out. Then she takes good |
straight-splitting red-pine wood and splits it like a || pair of tongs. 45

She takes a thin root and ties it at a place | four finger-widths from
the unsplit end; | and after doing so, she takes her straight knife
and | cuts off the end of the tongs which serve for stripping off the
bark of the roots, and | thus the end is sharp. She cuts it again at the
end where she tied the tongs with roots. As soon as this has been
finished, || she puts it into the floor close to the fire, | with the split 50
end upward, and the sharp end in the ground, leaning (outwards) |
towards the fire, in this way:

been done, | she takes one
root and coils it up again.



As soon as this has
of the long pieces of

Then | she puts it

on the middle of the fire | takes her tongs, and ||
holds the root with them. Then she turns it until all the bark has 55
been burnt black. | As soon as the bark has been burnt black, | she
takes it off with the tongs and puts it down next to the implement for
stripping off the bark | of the root. Then she takes the end of it and
puts it between the | legs of the tongs for stripping off the bark from

g'a g'wālēg'a (*fig.*). Wā, lāxaē hēem g'wēx'ēidxa nāq!ēgā'yē. Wā,
g'il'mēsē'wīla la yaēlemālaxs laē lēsalelōts lax nexstā'yasēs legwīle, 40
qa lemχ'widēs qaxs hē'maē lawālots xēxēx'ūna'yasēxs laē pāpēx'sā-
laq. Wā, g'il'mēsē g'wālexs laē āx'ēdxa L'ōp!ēk'ē qa's qwēlālēx
yīlemas. Wā, la dāl'ideq qa's dāl'alilēq. Wā, lā dāx'ēidxa ēg'aqwa
lāx xāse'wē. wūnāgūla. Wā, lā xōx'wīdeq qa yuwēs g'wēx'sa
ts!ēslālx. Wā, lā āx'ēdxa wīlē L'ōp!ēk'a, qa's yīl'alelōdēs lāxa 45
mōdenē lāxens q!wāq!wax'ts!āna'yēx g'āg'īlela lāxa k'!ēsē xōkwa.
Wā, g'il'mēsē g'wālexs laē dāx'ēidxēs nexx'āla k'!āwayowē qa's
k'!āx'widēx ōba'yasa x'ik'āla'yāx xēx'ūna'yasa L'ōp!ēk'ē qa
ēx'bēs g'āg'īlela lāxa la yīl'enē L'ōp!ēk'a. Wā, g'il'mēsē g'wālexs
laē ts!ēx'betalīlas ōba'yas lāxa ōnālisasēs legwīlē. Wā, laem 50
ēk'!ēba'yā xōkwaxs laāl'al g'ēbelalīlēlēs ēx'ba'yē laxēs L'astālaē-
na'yē lāxa legwītē, g'a g'wālēg'a (*fig.*). Wā, g'il'mēsē g'wālexs laē
dāx'ēidxa 'nemts!aqē g'ilt!a L'ōp!ēk'a, qa's xwēlaqē qes'īdqēxs laē
L'ēx'lents lāx nexlalāsēs legwīlē. Wā, lā dāx'ēidxēs ts!ēslāla qa's
k'!ip'īdēs lāqēxs laē lālēx'īlālas qa 'nāxwēs k'!wēk'!ūmelk'ēyē xēx'ū- 55
na'yas. Wā, g'il'mēsē 'nāxwa la k'!wēk'!ūmelk'ēyax'ēidē xēx'ūnā-
'yasēxs laē k'!ip'īdqes k'!ip'lalīlēs lāx māk'!ēx!ā'yasa lāēlē x'ik'āla-
yax xēx'ūnā'yasa L'ōp!ēk'ē. Wā, lā dābendex ōba'yas qa's k'!āk'ē-
tōdēsa L'lāl'lax'ēlalakwē L'ōp!ēk' lāx āwāgawa'yasa x'ik'ēlayāx

- 60 the roots that have been burnt over the fire. || She takes hold of the top of the legs of the tongs with the | left hand, presses them together, while she pulls the roots through the tongs with the | right hand. Then the bark | peels off, and the sap comes out. As soon as all | the bark is off, she puts the other end in and strips off the bark of the ||
- 65 root that she is holding; and she continues for a long time | pulling it to and fro, stripping off the bark of the roots by pulling them through. She only | stops doing this when the root is white all over, for they are dry. | After doing this, she takes another | root and does the same as she did with the first one with which she was working; ||
- 70 and she only stops when all the bark is stripped off. | Then she splits them in two through the middle, splitting the whole length; | and after splitting them in two, she splits the halves into two again. | Then she splits each root into four pieces. She continues doing this
- 75 with | all the roots; and when they have all been split, she || scrapes them. Then she takes her husband's straight knife | and puts it down at the left-hand side of her foot. She takes | the split root with the left hand and puts it | against the right side of the heel of her left foot. | Then with the right hand she takes the straight
- 80 knife || and puts the back of the knife against the root, and presses it down against it, | and pulls the root through with the right hand. Then she turns the root over, | pulling it through between the heel of

- 60 xex^uē ūnā'yasa L'ōp!Ek'axs laē dāx'ē itsēs g'emxōlts!ānā'yē lāx ōxtā'yas wāx'sanōdzextā'yasēxs laē q!wēq!wasālaqēxs laē nēx'ē itsēs hēlk'!ōtts!ānā'yē lāxa L'ōp!Ek'ē. Wā, hē'mis lā qūsālatx xex^uē ūnā'yas. Wā, lāxaē saaqālē sāaqas. Wā, g'il'mēsē 'wīlg'ilēnxēs xex^uē ūnā'yaxs laē xwēl'ēdeq qa's ōgwaqē x'ik'ōdex xex^uē ūnā'yasēs
- 65 dālasōx'dē. Wā, lā gēg'ilil aēdaaqānaxwa k'āk'ētōts lāxēs x'ik'ā-layāx xex^uē ūnā'yasa L'ōp!Ek'ē qa's xwēlaqē nēxsōdeq. Wā, āl'mēsē gwāl hē gwēg'ilāqēxs laē ālak'!āla la 'mēlk'!ēna qaxs laē lēm'x'ūn-x'ēda. Wā, g'il'mēsē gwālēxs laē ēt!ēd dāx'ēdxa 'nēmts!aqē L'ōp!Ek'a. Wā, lāxaē āem nāqemg'iltāxēs g'ilx'dē gwēg'ilasa. Wā,
- 70 āl'mēsē gwālēxs laē 'wī'la la x'ik'ewakwē xex^uē ūnā'yas. Wā, lā nāq!eqax dōmaqasēxs laē pāx'ēdeq hēbendālax āwāsgemasas. Wā, g'il'mēsē mālts!ēxs laē ētts!ēd pāx'sēndxa wāx'sōdilas. Wā, lā'mē mōx'sēndxa 'nāl'nēmts!aqē L'ōp!Ek'a. Wā, āx'sā'mēsē hē gwēg'ilax 'wāxaasasa L'ōp!Ek'ē. Wā, g'il'mēsē 'wī'la la pāpēx'saakūxs laē
- 75 k'ēxet!ēdeq. Wā, laem āx'ēdex nēxx'āla k'lāwayōsēs lā'wūnemē, qa's dzēx'walilēsēs gēm'xōltsīdza'yē g'ōgūyowa. Wā, lā dāx'ē itsēs gēm'xōlts!ānā'yē ā'yasō lāxa paakwē L'ōp!Ek'a, qa's pax'ālelōdēs lāx hēlk'!ōtsema'yas mēk'lūxlax'sīdza'yasēs gēm'xōltsīdza'yē g'ōgūyowa. Wā, lā dāx'ē itsēs hēlk'!ōts!ānā'yē lāxa nēxx'āla k'lāwayowa
- 80 qa's k'at!ēndēs āwīg'a'yas lāxa L'ōp!Ek'ē. Wā, lā tesālak'ats laqēxs laē nēx'ēdxa L'ōp!Ek'asēs hēlk'!ōtts!ānā'yē. Wā, lā xwēl'ilālaxa

her foot | and the back of the straight knife. Then she only stops doing this || when the knife does not get wet any more. Then the 85 scraped root is really | white, because it is very dry; and it | is pliable. That is the reason why it does not break; for she is | going to make a well-made basket out of it to shake the buckberries into. After | she has done this, she does the same with the cedar withes, and | she treats them in the same way, scraping || the water out of them. | 89

Cedar-Withes.—While the man is making the digging-stick for 1 digging | clover, his wife goes into the woods looking for long cedar-branches that | split straight, which are the thickness of our fingers, | and which also have no branches. They only have || leaves on each 5 side, and these are called | “cedar-branches.” As soon as the woman finds the cedar-branches, | she pulls them down and breaks them off. Sometimes there are many on | one cedar-tree, and there are not many on other cedar-trees. | When the woman who gathers cedar-branches gets enough, || she ties one end of the branches which 10 have been put together with twisted cedar-branch rope; and | after tying up one end, she goes home carrying on her shoulders the branches which she has gathered. | She puts them down in a cool corner of the house. Then | she sits down and splits them through the heart. When | they have been split in two, she splits each half in two, and || she splits them again in two, and she splits them once 15

L!ōp!Ek'axs laē nēxsawi'lālaq lāxēs 'mek!ūxlax'sīdza'yasēs g'ōgūyowē 82
Lō' āwīg'a'yasa nēxx'āla k'lāwayowa. Wā, āl'mēsē g'wāl hē g'wēg'i-
laqēxs laē k'leās la k'lūngēg'ēsa k'lāwayowē. Wā, laem ālak'lāla la
'mel'melk'lēnēda k'ēxek' L!ōp!Ek'axs laē lemlemx'ūna. Wā, hē'mi- 85
sēxs laē pēqwa. Wā, hē'mis lāg'ilas k'lēs ēal'lēma qaxs ālak'lālaē
aēk'laakwa lex'a'yaxs k'lēlats'lēlaxa g'wādemē. Wā, g'il'mēsē
g'wālexs laē hēemxat! g'wēx'īdxa texemē. Wā, laemxāē hē g'wēg'ila-
qēxs laē k'exāla x'wāpaga'yas. 89

Cedar-Withes.—Wā, hē'mēxs laē ēaxelēda begwānemaxa ts!ōyayāxa 1
LEX'sēmē, wā la gēnemas la lāxa āl'lē tayaxamax texema lāxa
g'ilsg'ilt!a neqela texemsa wilkwēxa yū āwāgwītens q!wāq!wax-
ts!āna'yē. Wā, hē'mēsēxs k'leāsaē L!ēnak'a, yīxs ā'maē qwag'i-
lena'ya ts!ap!axmenēxwē lāx wāx'sanōdza'yas. Wā, hēem lēga- 5
des texemē. Wā, g'il'mēsē q'lāda tayaxamāxa texemaxs laē hēx'ī-
da'em dzetaxelax'īdeq, yīxs 'nal'nemp!ēnaē q'lēxlālēda 'nem-
ts!aqē wilx'xa texemē. Wā, lā k'lēs q'lēxlālēda wāōkwē wilkwa.
Wā, g'il'mēsē hēlōla tāyaxemāxa texemaxs laē yilemdxēs texe-
maxs laē q!ap!lēgemakwa yīsa selbekwē dewēxa. Wā, g'il'mēsē g'wāl 10
yilemdqēxs laē nā'nakwa lāxēs g'ōkwē wīk'ilaxēs tayaxamanemē
texema. Wā, lā āx'ālilaq lāxa wūdānegwīlasēs g'ōkwē. Wā,
hēx'īda'mēsē k!wāg'alīla qa's dzet'lēdēq naq!eqax dōmaqas. Wā,
g'il'mēsē la dzets!aakūxs laē pāx'sendxa āpsōdēlē. Wā, lāxāē
ētts!ēnd pāx'sendeq. Wā, lāxāē hēloḡ'sendaxat! pāx'sendeq. 15

- 16 more in two. | Sometimes the branches are split into twenty pieces, if | the woman who splits the branches is expert in splitting them into | thin pieces. When they are all split, she puts them away. |
- 1 **Spruce-Roots** (1).—Then she gets ready again to go into the woods | to dig spruce-roots where she knows that the ground is soft, | and where young spruce-trees are growing, for really long | and thin, and without 5 branches, are the roots of young spruce-trees in soft ground. || When she finds them, she pulls out the | root, as it is showing half way on the ground. She pulls out the whole length, | for they are long; and when she comes to the point where it divides, | she bites it off, so that it breaks off, and she does so with the others; and | when 10 she thinks she has enough roots, she takes the roots || and coils them up. Then she takes a long thin root and | ties it to one side of the coil. After she has | done so, she carries the coil of roots that she has obtained and goes home to her house, | and she puts it down in a cool corner of the house. Then | she sits down and nties the tying 15 of the coiled roots; and || when the tying is ail off, she carries the uncoiled roots | and puts them down alongside the fire of her house. She takes the tongs | and ties a thin root around its neck, so that they may not split when she | pulls off the bark of the root. When this is done, she takes | one of the long roots and puts it over the fire, ||

- 16 Wā, la ʼnalʼnemplena maltseṅgʼustōxʼsēda ʼnemts!aqē ēkʼētela
texema lāxa ts!edāqaxs ēgʼilwataē lāx pāpexʼsālāxa texemē yīxs
pelspadzāʼē. Wā, gʼilʼmēsē ʼwīʼla la paakūxs laē gʼēxaq.
- 1 **Spruce-Roots** (1).—Wā, lāxaē xwānalʼidexs laē ālēʼsta lāxa ālʼlē
qaʼs lā Lʼōp!ekʼax Lʼōp!ekʼasa ālēwasē lāxēs q!ālē telq!ūs t!ekʼa,
yīx q!waxasasa ālēwadzemē, qaxs hēʼmaē ālakʼālā gʼilsgʼilt!ā
ekʼētēlē wīswīlē Lʼōp!ekʼasa telq!ūsas t!ekʼa q!wāxatsa ālēwadze-
5 mē. Wā, gʼilʼmēsē q!āqēxs laē hēxʼidaem gēlxūqolsaxa Lʼōp!e-
kraxs nēlōyīwelsaē lāxa t!ekʼa. Wā, lā nēxaq lāxēs āwāsgemasaxs
gʼilsgʼiltāʼē. Wā, gʼilʼmēsē lāgʼaa lāx qexbaxʼidaasasēxs laē q!ex-
sendeq qa ELELSēs. Wā, āʼmisē la hē gʼwēgʼilaxa waōkwē. Wā,
gʼilʼmēsē kʼotaq laem hēlālēs Lʼōp!egʼanemaxs laē āxʼēdxa Lʼōp!ekʼē
10 qaʼs qesʼēdēq qa q!elxʼwalēsēxs laē āxʼēdxa wīltowē Lʼōp!ekʼa qaʼs
yīlʼidēs lāxa āpsānēqwasa la welxʼts!ewakʼa Lʼōp!ekʼa. Wā, gʼilʼmēsē
gʼwālexs laē q!elxūlaxēs Lʼōp!egʼanemaxs laē nāʼnakwa lāxēs gʼōkwē
qaʼs lāxat! q!elxʼwalīlas lāx wūdānegwēlasēs gʼōkwē. Wā, lā hēxʼi-
daem k!wāgʼalīla qaʼs qwēlodēx yīlēwaʼyasēs q!elxwāla Lʼōp!ekʼa.
15 Wā, gʼilʼmēsē ʼwīʼlāwē yīlēwaʼyasēxs laē dālaxa lā dzakwāla Lʼōp!ekʼa
qaʼs lā gʼēnolīsas lāxa legwīlasēs gʼōkwē. Wā, lā āxʼēdxa ts!ēslāla
qaʼs yīl!EXōdēsa wīltowē Lʼōp!ekʼ lāq, qa kʼlēsēs xōxʼwīdēl qō lāl
xʼikʼālax xexʼūnaʼyasa Lʼōp!ekʼē. Wā, gʼilʼmēsē gʼwālexs laē āxʼēd-
xa ʼnemts!aqē lāxa gʼilʼstowē Lʼōp!ekʼa qaʼs kʼatlēndēs lāxa legwīle

beginning next to where it is being held, and pulling it slowly, | until 20
it gets hot all over. As soon as the bark is hot, | she puts it be-
tween the tongs next to | where she is holding it with the left hand.
She squeezes the legs of the | tongs together under it. Then she pulls
it through with her || right hand. Then the bark peels off. | As soon 25
as all the bark is off, she puts it down on the | left-hand side, and she
takes up another root and | puts it over the fire, and she does the same
as she did before | to the first one at which she was working when she
put it over the fire. || When all the bark has been taken off the roots, | 30
she splits them before they are really dry. | She begins splitting at
the thin end through the heart, | going towards the thick end.
When it has been split in two, she takes | each half and splits it again
in two; and when this has been split, || she splits it again in two; and 35
she does the same to the other half, | for the woman wishes to have
roots split into thin strips | to weave the basket that she is making.
Sometimes she splits eight strips out of one | clean root when she is
splitting it. When it has all been split, | she takes the cedar-bark
splitting-bone (the ulna of the foreleg of the || deer) and grinds it 40
well, so that it has a sharp point and also so that | it is thin. That
is the bone for splitting cedar-bark of the woman when she is making
mats, | when she is splitting cedar-bark, and when she is making

g'äg'ilela lāxa mak'ala lāx dālase^εwasēxs laē aōyaa nēx^εnakūlaq qa 20
ēk'ēs ts!Elgū^εnakūlaēna^εyas. Wā, g'il^εmēsē ts!Elx^εwid ^εnāxwē ōgwī-
da^εyas xek!ūmasēxs laē k'āk'ētōtsa mak'ala lāx dālase^εwasēxs
laē q!wēs^εitsēs gēm^εxōlts!āna^εyē lāx wāx^εsanōdzexsta^εyasa ts!ōslā-
lāxs benxtolila. Wā, hē^εmis la nexsālatsēxa L!ōp!ēk'ē yīsēs
hēlk'ōlts!āna^εyē. Wā, hē^εmis la qūsālatsa xex^εūna^εyas. Wā, 25
g'il^εmēsē ^εwīlāwēda xex^εūna^εyasēxs laē k'at!ālilas lāxēs gēm^εx-
gawalilē. Wā, laxaē ēt!ēd dāx^εidxa ^εnemts!aqē L!ōp!ēk'a qa^εs
k'at!ēndēs lāxa legwīlē. Wā, laem āemxat! neqemg'iltewēxēs
gwēg'ilasaxēs g'ilx^εdē āxse^εwaxs lāx^εdē L!ex^εlents lāxēs legwīla
L!ōp!ēk'ē. Wā, g'il^εmēsē ^εwīla la saq!wag'idekwa L!ōp!ēk'axs laē 30
ha^εyālo^εmālaa pāpex^εsendqēxs k'!ēs^εmaē ālaem lem^εx^εwīda. Wā,
laem hē g'il pāx^εitsō^εsē wīlba^εya yīxs nāq!eqaax dōma^εqas g'wā-
yōlela lāx L!ēkumā^εyas. Wā, g'il^εmēsē la pāx^εsaakūxs laē āx^εēdxa
āpsōdile qa^εs ēt!ēdē pāx^εsendeq. Wā, g'il^εmēsē pax^εsaakwa laē
ēts!endaxat! pāx^εsendaxaaq. Wā, la hēemxat! gwēx^εidxa āpsēx^ε- 35
sās yīxs ^εnēk'āēda ts!ēdāqē qa pēlspelōsa paakwē L!ōp!ēk'a qa
k'itl^εg'ēms lexēlās, yīxs ^εnāl^εnemp!ēnaē māleg'iyōx^εsēda ^εnemts!aqē
ēk'ēlela L!ōp!ēk'axs laē paakwa. Wā, g'il^εmēsē ^εwīla la paakūxs
laē āx^εēdxa q!wētanaxa seg'inōdza^εyas g'alemalg'īwa^εyē g'ōgūyōsa
gēwasē, yīxs laē aēk'laak^ε g'ēxekwa qa ēx^εbēs. Wā, hē^εmis qa 40
pēldzowēs. Wā, hēem q!wētanasa ts!ēdāqaxs k'itāaxa lē^εwa^εyē
yīxs laē pāpex^εsālaxa denasē lōxs laē dzedzēxs^εālaxa denasē.

43 narrow strips of bark. | This she uses when she is working at the roots. She stretches out | her left foot on the floor, and she takes one
 45 end of the split || root with her left hand and she puts down a root | on the right-hand side of her heel. | She takes hold with the right hand of the bone cedar-bark splitter and she | lays it on the | root and presses the bone implement against the root. Then | she pulls it
 50 through, pressing it tightly against her heel. || Thus she squeezes out all the sap in the root. If there is | much water in it, she pulls the root through four times its | whole length between her heel and the bone. When | all the sap is out, the roots become really white, flat
 55 split | roots. She does this with all of (the roots). When || all the roots have been scraped, she coils them up and | puts them away for a while. |

1 **Spruce-Roots (2).**—The woman takes her ax and her | clam-digging stick and her cedar-bark belt, and she carries them | while she is going into the woods, where she knows that small spruce-trees are growing and | where the soil is soft. When she comes to the place,
 5 she puts down her ax || and her digging-stick. She takes her cedar-bark belt, and she | puts the corners of her blanket over her left shoulder, and she puts the cedar-bark | belt around her waist over the blanket. She pins the blanket with a pin of | yew-wood shaved

43 Wä, hē^{em} äx^{ētsō}sa L^{äl}L^öp!EX^{silä}xa L^öp!EK^ē. Wä, lä dzēx-
 45 ^{walilasēs} gēmxoltsīdza^{yē} g^{ōgū}yowa. Wä, lä dābēndxa paakwē
 L^öp!EK^a yīsēs gēmxolts!āna^{yē}. Wä, lä k^{at}!āLElōtsa L^öp!EK^ē
 läx hēk[!]!ōdēnwa^{yas} ^{mēk}!ūx!ax[!]sīdza^{yasēs} gēmxoltsīdza^{yē}. Wä,
 lä dāx[!]!tsēs hēk[!]!ōts!āna^{yē} läxa q[!]wētānāxs laē k^{at}!ēnts läxa
 L^öp!EK^ē. Wä, lä tesālak[!]atsēs q[!]wētāna läxa L^öp!EK^{axs} laē
 nēx^{ēd}qēxs laē tēts!EX!ax[!]sīdzēx ^{mēk}!ūx!ax[!]sīdza^{yas} g^{ōgū}yowas.
 50 Wä, hē^{mis} la x[!]ik[!]ālats ^{wā}paga^{yas}a L^öp!EK^ē. Wä, g[!]il[!]mēsē
 q[!]lēq[!]aqēlaxēs ^{wā}paga^{yas}xs laē mōp!ēna nēxsōdxa L^öp!EK^ē läxēs
^{wā}sgēmasē läxēs ^{mēk}!ūx!ax[!]sīdza^{yasēs} g^{ōgū}yowē. Wä, g[!]il[!]mēsē
^{w!}lāwē ^{wā}paga^{yasēs}xs laē ālak[!]!āla lä ^{mē}lmadzowa paakwē
 L^öp!EK^a. Wä, lä hē^{staem} gwēx[!]!dxa waōkwē. Wä, g[!]il[!]mēsē
 55 ^{w!}lā la x[!]ig[!]ikwa L^öp!EK^{axs} laē aēk[!]!a q[!]lēx[!]wīdēq qa[!]s yawās[!]idē
 g^ēxāq.

1 **Spruce-Roots (2).**—Wä, lä äx^{ēdēda} ts!ēdāqaxēs sāyobēmē L^ē^{wis}
 k[!]!lakwē; wä, hē^{mēlēs} dēndzedzowē wūsēgranowa. Wä, lä dālaqēxs
 laē āaLaqa läxa āL[!]lē läx q[!]lāyasasa ālēwadzemē L^ē^{wis} q[!]lālē tel-
 q[!]lūts t!EK^a. Wä, g[!]il[!]mēsē lāg[!]aa lāqēxs laē g[!]ig[!]aelsaxēs sāyobēmē
 5 L^ē^{wis} k[!]!lakwē. Wä, lä äx^{ēdxēs} dēndzedzowē wūsēgranowa qa[!]s
 t!ēEX[!]idēxēs ^{nēx}!ūna^{yas}xs laē qēk[!]iyīntsa dēndzedzowē wūsēg[!]a-
 nowē laqēxs laē qēnoyālaq laqēxs laē t!ēmgēx[!]sa k[!]!ax[!]baakwē
 L!ēmq!ēda la t!ēmt!aqā!ax ^{nēx}!ūna^{yas}xs läx gēmxoltsēyāp!a^{yas}.

to a sharp point, over her left shoulder. | After doing so, she takes her digging-stick, || puts one end into the ground, and pries up the roots; 10 and when | the roots come out of the ground, she picks out straight medium-sized roots | without branches. She takes hold of them and pulls them out. | When she reaches the thick root from which it branches off, | she takes her small ax and chops it off. Then || she 15 goes back to the place where she started and takes hold again of the root and pulls it out | towards the thin end; and when she comes to the place where | it branches out, she takes her ax and cuts it off. Then | she coils it up. Some of the wood-digging women call this | *qes'id*. Then she takes the thin || roots and ties them in four places, 20 in this way;¹ and she continues | doing so while she is getting the roots. |

As soon as she has enough, she goes to a patch of young cedar-trees | and looks for good cedar-withes which are long, | without branches. || She cuts off those that are not twisted. When she thinks | she has cut 25 off enough, she ties them with twisted cedar- | withes in four different places, in this way.² After | she has done so, she carries away what she has cut off, and she just stops | to pick up the roots which she has dug, and goes home. ||

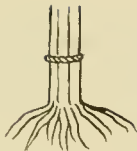
Wä, g'il'mēsē gwālesexs laē dāx'idxēs k'ilakwē, qas ts!ex'be-
telsēs ōba'yas qas k!wēt!eqāselēxa L!ōp!Ek'ē. Wä, g'il'mēsē 10
nēenleng'aelsēda L!ōp!Ek'axs laē dōq'lūx'idxa häyālag'itē nāqelaxa
k'leāsē q!wāk'!ena'ya. Wä, hē'mis lā dāk'tentsōs qas nēx'ūqā-
selēq. Wä, g'il'mēsē lāg'aa lāxa l!ekwē L!ōp!Ek'a, yīx q!wāx-
wasasēxs laē dāx'idxēs sāyōbemē, qas tsex'sendēq. Wä, lā
gwāsta lāxa g'āg'ildzasas, qas ēt!ēdē dāyodqēs nēx'ūqāselēq 15
gwāgwaaqela lāx wilbā'yas. Wä, g'il'mēsē lāg'aa lāx q!ēts!axbax'-
idaasasēxs laē dax'idxēs sāyōbemē, qas tsex'sendēq. Wä, lā
q!ēlx'wīdeq. Wä, la 'nēk'ēda wāōkwē L!āl!op!Ek'!aēnox' ts!ēdaqa
qes'ida, yīxs laē q!ēlx'wīdeq. Wä, lā āx'ēdxa wīswūltowē L!ō-
p!Ek'a, qas qex'ālelōdēs lāxa mōx'wīdalaxa g'a gwālēg'a.¹ Wä, 20
āx'sā'mēsē hē gwēgilaxs L!āl!op!Ek'!aē.

Wä, g'il'mēsē hēlōlexs laē ēt!ēd qās'ida, qas lā lāxa densmā-
dzexekūlāxa dzeseqwē. Wä, la'mē alēqaxa 'x'emē texemaxa g'īls-
g'ilt!a. Wä, hē'misēx k'leyāsaē q!wāk'!ena'ya. Wä, hē'mis lā
tsek'axelasōsēxs dōgūlē k'lēs k'ilpela. Wä, g'il'emxaāwisē k'ōtaq 25
laem hēlēs tayaxāmanemaxs lāaxat! qēqenōyōtsa selbekwē wī-
swūltō dewēx lāxa mōx'wīdalalela lāq xa g'a gwālēg'a.² Wä, g'il'-
mēsē gwālexs g'āxaē wīk'elaxēs tayaxamānemē. Wä, ā'mēsē la
dādabalaxēs L!āl!op!Ek'!ānemaxs g'āxaē nānakwa lāxēs g'ōkwē.

¹ See figure on p. 111.² See figure on p. 112.

- 1 **Cedar-Withes.**—After this is done, the man looks for long thin cedar-withes in the woods. When he finds them, he takes them and carries them home to his house. He puts one of them over his fire; and when its bark is thoroughly warm, he takes his tongs and puts the thick end of the withes between them, and he bites it and pulls at it while he squeezes together the legs of the tongs with his right hand. Then he strips the bark off with the tongs. When it is all off, he twists it; and after twisting the whole length of it, he puts it into urine while it is folded and twisted into a piece one span in length, being twisted together like a rope. When they are all done in this way, he puts all of them into urine and leaves them there over night. Then he takes them out, and the cedar-withes turn red like blood. That is why they are put into urine, that they may not get rotten quickly. ||
- 15 **Cedar-Bark(1).**—In the morning, when day comes, he goes, carrying his bark-lifter; and when he comes to a place with many young cedar-trees, he searches for one that has no twist in the bark, and that is a good tree without branches. Immediately he pulls off cedar-withes from another young cedar-tree, and he twists them; and after he has twisted them from end to end, he puts them around the butt of the young cedar-tree about half way up to our chest, (half a fathom) above the ground. He ties them on tightly and ties the

- 1 **Cedar-Withes.**—Wä, g'il'mēsē gwālexs laē ālāx g'ilsg'ilt!a wīs-wūlen dēwēx lāxa āl!ē. Wä, g'il'mēsē q!āqēxs laē āx'ēdeq. Wä, lā dālaqēxs laē nā'nak' laxēs g'ōkwē. Wä, lā āxlentsā 'nenits!aqē laxēs lēgwīlē. Wä, g'il'mēsē ts!ēlxsāwē ts!axenā'yasēxs laē āx'ēdxēs ts!ēslāla qa's āxōdēsa lēkūma'yas laqēxs laē q!ēx'īdex lēkūma'yas qa's nēx'ēdēqēxs laē q!wēq!wasāla wāx'sanōdzexsta'yasa ts!ēslāla yīsēs hēlk'!ōtts!ānā'yē. Wä, hē'mis la x'ik'ālux ts!axenā'yas. Wä, g'il'mēsē wī'lāxs laē selp!ēdeq. Wä, g'il'mēsē lābendē selpa'yasēxs laē āxstents lāxa kwāts!āxs laē nēmpl'enk' lāxens q!wāq!wax'ts!ānā'yēx, yīx wāsgemasasēxs laē melkwa yō gwēx'sa denēmēx. Wä, g'il'mēsē wī'la la gwālexs laē wī'la'sta lāxa kwāts!ē. Wä, lā xamaslāxa ganolaxs laē āx'wüstendqēxs laē L!ēl!ēx'ūwūna dēwēxē hē gwēx's ēl'ēlx'ūnālē. Wä, hēm lāg'ilas āxstānō lāxa kwāts!ē qa k'!ēsēs geyōl q!ūls'īda.
- 15 **Cedar-Bark (1).**—Wä, g'il'mēsē nāx'īdxa gaālāxs laē qās'īda dāla-xēs L!ōk!wayowē. Wä, g'il'mēsē lāg'aa lāx q!ā'yāsa dzes'eqwē, wä, lā alēx'īdxa k'!ēsē k'!lpl'enēs ts!axenā'yē lōxs ēk'ētelaē yīx k'!ēasā L!ēnx'ēnā'ya. Wä, hēx'īda'mēsē dzetāxōd lāx dēwēxasa ōgūlamē dzes'eqwa. Wä, lā selp!ēdeq. Wä, g'il'mēsē lābendē selpa'yasēxs laē qex'plēgents lāx ōx!a'yasa dzes'eqwē. Wä, laanawisē l!ō' nēq!ēbōd lāxens bālāqē wūlg'osto'wasas g'āx'īd

ends together. | Now it is in this manner:  After this he 23
takes the | bark-lifter and pushes its end
in beneath the
twisted withes || which are tied around
the cedar-tree. 25
Then he lifts the bark off the tree. When | he is
almost around the tree, all the ends of
the bark are
torn | into strips up to the cedar-withes which are tied around
the young cedar-tree, and for this reason | he put the cedar-
withes around the young cedar-tree, so that the splitting of the ends
does not pass it. | The torn shreds are all below the ring of cedar-
withes, || for the women want the cedar-bark as broad as possible 30
when they peel it off. | If they did not put the cedar-withes around
the young cedar-tree, | the bark would come off in narrow strips, and
therefore | they put the cedar-withes around it. Afterwards he
takes the cedar-withes off. As soon as they | are off, he throws them
away, and he takes hold of the bark and || puts the ends together 35
although they are split into shreds. Then he pulls | upward without
splitting it. When it is whole, it measures | one hand and three
finger-widths in width. When | he has pulled off the bark the length
of one fathom, | he steps back one fathom from the place where he
stood first, from the || foot of the young cedar, and he pulls backward 40
as he pulls at the cedar-bark, | and he continues doing so. When he
reaches | the branches, the far end of the bark that he is pulling off
becomes narrow and breaks off; | and when it comes down, he turns

lāxa awiⁿnak!ūsē. Wā, lā lek!ūt!ēdexs laē mōx^ēwīdex ōba^yas. 22
Wā, laem ga gwālēg^a (fig.). Wā, g'il^mmēsē gwālexs laē āx^ēēdxēs
L'ōk!wayowē qa^s L'exbetendēs lāx bānālelāsa dewēxē, la qex-
p!ēg^ēxa dzes^ēeqwāxs laē L'ōk!ūx^ēwīdxa ts!āqemsē. Wā, g'il^mmēsē 25
elāq lāstē L'ōk!wāyasēxs laē 'nāxwaem qūlemēstālē ōba^yas
lāg^{aa} lāxa dewēxē qex^p!ēg^{axa} dzes^ēeqwē. Wā, hēem lāg^{ilas}
qex^p!ēg^{intsa} dewēxē lāxa dzes^ēeqwē qa k'!ēsēs hāyāqēda dzexā-
xa lā qūlemēstālā lāx ōba^yasa ts!āqemsē lāxa dewēxē yīxs
āx^ēēxsdaēda ts!ēdāqē qa āwādzowēsa denasaxs laē pawālux ts!ā- 30
geg^ayas. Wā, g'il^{em}lax^{wisē} k'!ēslax qex^p!ēk'!lālaxa dzes^ēeq-
waxa dewēxē, lālaxē ts!ēlts!eq!astōlaxa denasē. Wā, hē^{mis} sēna-
talāsa dewēxē. Wā, lā kwēlelelōdxa dewēxē. Wā g'il^mmēsē lā-
wāxs laē ts!ex^ēēdeq qa^s dāx^ēidēxa ts!āqemsē. Wā, laem
q!ap!ēx^ēidxa ōba^yaxs wāx^ēmaē lā qūlemēstālā. Wā, lā aē- 35
k'!axs laē qūsōstōdeq. Wā, la^{mē} senx^ēidexs laē menēkwē 'wa-
dzewasas qa 'nemp!enk^{ēs} lāxens q!wāq!wax^{ts!}āna^yēx. Wā, g'il-
mēsē 'nemp!enk^ē 'wāsgemasas qūsa^yas lāxens bālāxs laē 'nem-
p!enk^ē lāxens bālāqē 'wālalaasas lādzasasa senq!ēnoxwē lāx ōxla-
^yasa dzes^ēeqwē. Wā, lā L'ōt!ēdexs laē qūsōstōdxa ts!āqemsē. 40
Wā, lā hana! hē gwēgilaq. Wā, g'il^mmēsē lāg^{aa} lāxa 'wālala-
sasa L'enāk^{axs} laē wilbax^ēidē senganemasēxs laē k'!ūlbelela.

it over so that it lies on its inner side, | with the sap side downward,
45 and he pulls off another piece || in the same manner, and the same
width as the first one. He does | the same with that. As soon as
everything has been taken off from the good side of the tree, | he
stops. . . . |

This is the size of a young cedar-tree. The bark of a young cedar-
50 tree is best | when it is two spans in diameter at the butt-end || and
when the outside bark is mouldy color. Bark is good to be shredded |
when it is black outside, because the bark is tough, when the bark
of the young cedar-tree is shredded. | Mats and halibut fishing-lines
made of the bark of | young cedar-trees last a long time. If the man
takes cedar-bark from a | large cedar-tree, it is brittle, therefore
55 they do not use it. ||

When the bark-peeler has peeled off enough bark, he begins | to
take off the outer bark of what he obtained, and he just takes the
long strips | of what he has peeled off and he measures three spans. |
Then he bends it over | so as to break the outer bark towards the
60 inside, || and he presses the pieces together on the inner side in this
way.¹ This is the place where | the outer bark splits from the inner
bark, and the | bark-peeler lifts the broken end of the outer bark
and | peels it off. When it is off, he measures again the same |

43 Wä, g'il'mēsē g'āxaxaxs laē hēx'ida'ima senq'lēnoxwē hāx'wūlsaq
qa hāqūlēlsēs senganemaxa denasē. Wä, lä ēt'lēd qūsōdxa hē-
45 'maxat! 'wādzowē yīx 'wādzowasasa g'alē qūsōyōs. Wä, lāxaē hē-
emxat! g'wēx'ideq. Wä, g'il'mēsē 'wīlāwē ēx'k'!ōdena'yasēxs laē
g'wāla. . . .

Wä, hē'mēsa 'wāg'idasasa dzes'eqwē. Wä, hēm ēk'ē dena-
sasa dzes'eqwaxs malp!enx'sāēs 'wāg'idasē lāxens q'hwāq'lwax'ts!ā-
50 na'yēx. Wä, hē'misēxs qūxēg'aēs ts!āqemsē. Wä, hē'mis ēk' k'asa-
lāsa ts!ōlēg'ās ts!āqemse, yīxs ts!exaēs denasē lē'wa k'asalasasa
dzes'eq^u. Wä, hēm gēg'āla lē'wa'ya lē'wa lōg'waanā'yaxa plā'yēxa
g'āyōlē lāx denasasa dzes'eqwē. Wä, g'il'mēsē g'āyōla denasē
lāxa wēlkwē laē l'ēla. Wä, hē'mis lāg'ilas k'lēs āxse'wē.

55 Wä, g'il'mēsē hēlōla senq'lēnoxwaxēs senganemaxs laē ts!a-
qōdex ts!āgēg'a'yasēs senganemē yīxs ā'maē āx'ēdxa g'ilsg'il't!a-
dzowē senganems. Wä, lä bāl'idxa yūdux^uplenk'ē lāxens q'hwā-
q'hwax'ts!āna'yēx, yīx āwāsgemasasa senganemasēxs laē dzōx'wīdeq
qa k'ōx'wīdēs ts!āgēg'a'yas g'wāgwaaqa lāx ōk!wāēdza'yas. Wä, lä
60 q'asōx'wīdama ōk!wāēdza'yas g'a g'wālēg'a.¹ Wä, hē'mis x'it'lēda-
masex ōba'yasa ts!āgēg'a'yaxs laē k'ōqwa. Wä, ā'mēsa senq'lē-
noxwē gēlx'idex wax'sōtstā'yasa la k'ōgēk^u ts!āgēg'ēxs laē pawe-
yōdeq. Wä, g'il'mēsē lawāxs laē ēt'lēd mens'idxa hē'maxat! 'wās-

¹ That is, he folds it over inward, so that the outer bark breaks.

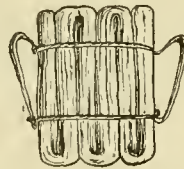
length as before, and again bends it over and breaks || the outer bark; 65 and he lifts it up on each side where the outer bark | has been broken, and peels it off. He continues to do this, | beginning at the broad end of the bark and going towards the narrow end, so that | the broad end of the peeled bark comes from the lower end of the young cedars. | The narrow end comes from the top of the cedar-tree. After || he has peeled off the outer bark, he folds the cedar-bark in the 70 places where he broke it | when the outside had to be taken off, in this manner:



Then he folds it so that the | broad end is in the middle of the bundle, and the narrow end | on the outside; and the narrow end is used to tie the bundle in the middle, in this way.¹ When | it is all tied in the middle, he places the bundles one on top of another. || Then he 75 ties them at each end so as to make one bundle out of them, in this manner: |



pieces of | and after he has done so, he takes two twisted cedar-twigs | and ties the end of them | on each side of the end | of the end | in this way: | After this has been done, he puts his arms through the pack- | ing-straps on each side of the bundle | of peeled cedar-bark, and || he carries it home. Now | it stands 80 on end on his back as he is carrying it into his house. | Then he puts it down in the corner of the house, for he does not want | the heat of the fire to reach it, nor the light of the sun to touch



gēmē wāsgemasasa g'ālaxs laē ēt!ēd dzōx'wīdeq qa k'ōx'wīdēs ts!āgēg'a'yas. Wā, āemxaāwisē gēlx'īdex wāx'sōtstā'yasa la k'ōgēk' 65 ts!āgēg'ēxs laē pāweyōdeq. Wā, āmēsē hē g'wē'nākūlāq g'āg'ī- lēla lāx wādzoba'yas sengānemas lāg'aa lāx wilba'yas, yāxs hē- mē wādzōbēs sengānemasēda g'āyōlē lāx ōxlā'yasa dzes'eqwē. Wā, hē'mis wilbēs sengānemasā ēk'ēba'yē. Wā, g'il'mēsē wīēla lā pāweyakwa ts!āgēg'a'yaxs laē āem lā nāqemg'iltewē dzōqwa'yasēxs 70 laē k'ōx'wīdeq g'a g'wālēg'a (fig.). Wā, laemxaē hēem g'il k'ōx- wītsōsē wādzoba'yas qa lās nāq!ēga'ya. Wā, lā l!āsadzayē wilba'yas qaxs hē'maē la yīlōyodayosē ōba'yasē g'a g'wālēg'a.¹ Wā, g'il- mēsē wīēla la yaēlōyālaxs laē āx'ēdxa la yaēlōyāla qa's pāgēg'indālēs laxēs wāxaasē. Wā, la yaēlbendeq qa mats!ābekwēs g'a g'wālēg'a 75 (fig.). Wā, g'il'mēsē g'wālexsāē āx'ēdxa malts!aqē selbek' dewēxa qa's t!emqemg'aalelōdēs ōba'yas laxa ēwanodzayās qēqīx'ba'yas g'a g'wālēg'a (fig.). Wā, g'il'mēsē g'wālexs laē p!emx'sāsēs ōx'sēya- p!a'yē lāxa aōxlaasē lāx wāx'sanā'yasa mats!ābekwē sengānems qa's ōxlex'īdēq. Wā, laem lāwēk'ilaqēxs g'āxaē nā'nakwa lāxēs g'ōkwē 80 qa's lā ōxleg'alilaq lāxa onēg'wīlē qaxs k'lēsaē hēlq'ōlēm lāg'aatsa l!ēselāsa leg'wīlē. Wā, hē'mesa ēnaqūlāsa l!ēsela qaxs g'il'maē

¹ It is turned over the middle of the bundle, and the narrow end is tucked under the turns that hold the bundle in the middle.

- 83 it when it is | not covered and before it is split. Then it gets dried | and stiff, and it is difficult for the women to split it || apart. |
- 85 As soon as the woman has given a meal to her husband, | she takes her bark-splitter made of the fore-leg of a black bear or of a | deer. It has a flat end, for it is sharpened on a sandstone. She goes | and
- 90 sits down where the bundle is. She unties the || end straps, and she takes out one piece of what her husband has peeled off. | She unfolds it and at once covers the others with a mat. | Then she takes her cedar-bark splitter and with it | she splits off the outer layer of bark, starting at the broad end. She splits it off and pulls it apart, | going
- 95 towards the thin end. When it is off, she uses the splitter || again to remove the middle layer. Then she also splits off down to the | narrow end, she splits the second middle layer, and | finally she splits off the inner side. As soon as everything is split off, | she hangs it up outside of the house, so that the wind may blow through it and the | sun get at it, and it gets dry quickly. After this has been
- 100 done, she goes back into || her house and takes another piece of bark, and she does | the same as she did with the first one when she split it into four pieces. | Now, after it has been split into four pieces, it is called *denas*. |

-
- 83 k'!ēs nāx^εwitsōxs k'!ēs^εmaē pāpex^ssaakwa. Wā, lā lem^xεwida. Wā, laxaē l!āx^εēda. Wā, lā lāxumalēda ts!edāqaxs laē pāpex^sε-
- 85 endeq. Wā, g'il^εmēsē gwāl l!exwēlēda ts!edāqaxēs lā^εwūnemaxs laē āx^εēdxēs q!wētana, yīxa g'āyolē lāx g'ālema^giwa^εya^s l!āyē lē^εwa gēwāsē. Wā, lā pelbaxs laē g'ēxek^u lāxa dē^εna t!ēsēma. Wā, lā k!wāgalil lax āxēlasasa mats!abekwē. Wā, la qwēltsemdex qē-
- 90 qex^εba^εyas. Wā, lā āx^εēdxa ^εnemxsa lāx senganemases lā^εwūnemē qa^s dzōx^usemdēq. Wā, hēx^εida^εmēsē na^xsemtsa lē^εwa^εyē lāxa waōkwē. Wā, la āx^εēdxēs q!wētana qa^s q!wēt!ēdēs lāxa lēlegwēg^εa^εyē g'āg'ilela lāxa ^εwādzōba^εyas. Wā, lā paweyōdeq lābendeq lāxēs wilba^εyē. Wā, g'il^εmēsē lawāxs laē q!wēt!ēd
- 95 ēt!ēdex ts!ēts!exēg^εa^εyē. Wā, laxaē paweyōdeq lābendeq lāxēs wilba^εyē. Wā, laxaē q!wēt!ēd ēt!ēdex naq!ēg^εa^εyē. Wā, laem pax⁻sendeq lō^ε ts!ēts!exēdza^εyē. Wā, g'il^εmēsē wī^εla la paakūxs laē gēxūlsa^q lāxa l!asanā^εyasēs g'ōkwē qa yālase^εwēsēsa yāla lē^εwa l!ēsēla qa halabalēs lem^xεwida. Wā, g'il^εmēsē gwālexs laē laēl
- 100 lāxēs g'ōkwē qa^s ēt!ēdē āx^εēdxa ^εnemxsa qa^s ēt!ēdēxat! ne-qemg'iltāxēs laē^εna^εyē maēmox^usālaxs paakwa ^εnālnemxs. Wā, laem lā lēgades denasaxs laē gwāl maēmox^usāla paakwa.

After it has been drying for four days outside of the house, | it is quite dry and it is stiff. Then she || folds it in the same way as she 5 folded it when it was first folded by her | husband in the woods, and the broad end is folded first. | Then she ties the middle with the narrow end, and she puts the cedar-bark into a basket, | and she puts down the basket with cedar-bark on hanging-poles, so that | the heat of the fire just reaches it. || It never gets mouldy when it is 10 really dry. | If the cedar-bark were not thoroughly dry, it would become | mouldy at once, for nothing is like cedar-bark for getting mouldy when | it is damp, for it gets mouldy at once. Therefore it is dried for four || days in the wind and sun. Then it is put away, 15 and she works at it in winter. |

Cedar-Mats.—The broad strips for matting are taken from the 1 outer layer of cedar-bark, | which is split into strips two fingers wide | for being made into mats and coarse clover- | baskets and for protecting new canoes. The next one || is the middle layer of bark. 5 This is next best for narrow strips | for ordinary woven mats and ordinary baskets, | and it is also good for halibut fishing-lines | and for anchor-lines for the halibut-fisher. | The inner part is also split into very narrow strips for || twilled mats and for well-woven spoon- 10

Wä, g'il'mēsē mōxsē 'nālās x'ilalaxs lāxa L'asanā'yasēs g'ō- 3
kwaxs laē ālak'lala lā lemṡwa lāe la L'asL'endzâ. Wä, lā k'lox-
'wīdeq laem āem nāqemg'iltâx k'loxwayasēxs g'ālaē k'lox'witsō's 5
lā'wūnemas lāxa āl'lē. Wä, he'emxat! g'il k'lox'witsō'sē 'wādzoba-
'yas. Wä, lā yīlōyots wīlba'yas. Wä, lā g'its'lōts lāxa L'ābatē
qa's lā hāng'aaLElōtsa denyats!ē L'ābat lāxa q'elilē lāxa ēk'lē qa
helālēs lāg'aaLElaēna'yasa L'ēselāsa lēgwīlasa g'ōkwē lāq. Wä,
laem hēwāxa x'īdzex'ēdexs ālak'lalaē lemṡ'wīda. Wä, hē'maa 10
qō k'lēslax ālak'lalalax lemṡwalaxa denasē, wä, lālxē hēx'ida-
emlax x'īdzex'ēd'lax qaxs k'leāsaē 'nemāx'īswūta denasaxs
delx'aē yīxs hūx'ida'maē x'īdzex'ēda. Wä, hē'mis lāg'ilas mōxsē
'nālās x'ilāsō' lāxa yāla L'ē'wa L'ē'sela. Wä, laem g'ēxaq qa's
ēaxelēLEqēxa ts!ā'wūnxē. 15

Cedar-Mats.—Wä, hēem āwādzeLEdekwe k'lita'yasa lēlēgwēg'a- 1
'yēxa maēmaldenas āwādze'wasaxs laē dzedzEXsaak' lāxENS q'lwā-
q'lwax'ts!āna'yēx, yīxs laē lēxwīlase'wa L'ē'wa yībelōsgemē t!ēgwats!ē
L'ābata L'ē'wa t!āyōlemasa alōlaqē xwāk'lūna. Wä, la māk'ilēda
ts!ēts!EXēg'a'yē. Wä, hēem māk'ilāxa aēk'aakwas k'lita'yē ts!ēts!ē- 5
qālēdekwas k'lāt!Emak' lē'wa'yā L'ē'wa k'lāt!Emakwē L'āl!ēbata.
Wä, hē'misa lōgwaanāyaxa p!ā'yē yīxs hē'maē ēk' denema
ts!ēts!EXēg'a'yē L'ē'wa denwayāsa lōlq!wēnoxwaxa p!ā'yē. Wä,
hē'misa nāq!ēg'a'yē, wä hēem ālak'lala ts!ēts!ēq!aōlīdekwe k'lita-
'yas SEWELkwē lē'wa'yā L'ē'wa aēk'laakwas k'lita'yā k'ēk'ayat 10

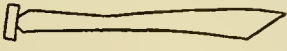
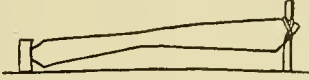
12 baskets | and twilled baskets. None of the | double twilled baskets are found nowadays. In these the | daughters of the chiefs of the tribes kept their combs. The strong inner side | is the same as the
 15 inner part, for it is good for everything. || They are both the same. You know already how the | woman measures the length of the cedar-bark when making mats and baskets. | Now I have finished talking about it. |

Shredding Cedar-Bark.—Now I will talk about the making of soft |
 20 cedar-bark: (The man) takes a small ax, for I || have finished talking about the bark-peeler which is used on | young cedar-trees. He chops around the bottom of a young cedar-tree | with black bark. He uses the small ax for lifting the bark | from the tree at the bottom, and he does the same as he does when | he peels cedar-bark.
 25 After peeling off || the rough outer bark, he also makes a bundle of it and | carries it on his back into the house. He puts it down by the side | of the fire of his house. Then his wife unties | the strings at the ends, and she takes up one of the pieces of bark for making soft bark and unfolds it. | She hangs it up back of the fire of the house, ||
 30 and she does the same with all the others. Now they are | hanging there in order to get dry quickly, for they are very thick. | It takes six days before they get dry. As soon | as they have been hung up,

11 LE^éwa SEWELX^uSEMē L^lāl^lēbata. Wä, hē^émisa k^lēāsa lāxa qeqa-pālōla seSELX^uSEM L^lāl^lēbata, yīx g^līyīmts!EWASAS XEGEMASA k^lēsk^l!EDēlasa g^līgāma^éyasa lēlqwālala^éyē. Wä, hēem ts^lēts^lē-xēdza^éyē, hēemxaa g^lwēx^lsa nāq^lēga^éyē yīxs k^lēāsaē k^lēs ēg^lrats
 15 qaxs ^éNEMāx^līsaē ā^éma. Wä, laem^llas q^lāLElaemx g^lwēg^lilasasa ts^lEDāqaxs laē MENMENTS^lālaqēxs lēxwililaxa denasē LE^éwa L^lābatē. Wä, la^émēSEN g^lwāl g^lwāg^lwēx^ls^éāla lāq.

Shredding Cedar-Bark.—Wä, la^émēSEN g^lwāg^lwēx^ls^éāla^l lāxa k^lasi-lāxa k^lāsala^{sē} denasa. Wä, hēlēda sāyōbēmē āxālas qaxg^lin
 20 la^émēg^lalal g^lwāl g^lwāg^lwēx^ls^éāla lāxa L^lōk^lwayāsa senq^lēnoxwaxa dzēs^éEqwē. Wä, laem tsex^lsē^éstā^lax ōx^lla^éyasa dzēs^éEqwēxa ts^lōlēg^lās tsāx^éena^éyē. Wä, lä hēem L^lōk^llūlēda sāyōbēmāxs laē L^lōk^lwax^éīdxa ts^lāqemsē. Wä, lä āemxat! nāqemg^liltāxēs g^lwēg^lilasaxs laē senqaxa denasē. Wä, g^lī^lmēsē g^lwāl pawā^lax
 25 ts^lāgēg^la^éyasēxs laē hēemxat! g^lwēx^éīdqēxs laē mats^lap^lēdeq. Wä, lä ōx^llaēlaq laxēs g^lōkwē qa^és ōx^lLEG^lalilēs lāxa mag^linwalīsas leg^lwilasēs g^lōkwē. Wä, hēx^līd^émēsē gēNEMAS gūdesgēmdex qēqīx^lba^éyas. Wä, lä āx^éēdxa ^éNEMXSA lāxa k^lāsala^{sē} qa^és dzōx^u-sem^ldēq. Wä, lä gēx^lwīts lāx aōgwiwalīlasa leg^lwilasēs g^lōkwē.
 30 Wä, la^émēs ^éwī^llaem hē g^lwēx^éīdxa waōkwē. Wä, la^émē LēSE-lalela qa^és halax^lts^llē lem^lx^éwīda qaxs ālak^lālāē wākwa. Wä, lä ^énāl^énemp^lēna q^lEL^lEXSē ^énālās k^lēs lem^éwūmx^éīda. Wä, g^lī^l-

the husband of the woman takes bone from | the nasal bones of the whale, and he takes a thin-edged rough || sandstone. (Here follows 35 a description of the manufacture of the | cedar-bark breaker, p. 109.) |

She takes an old yew-wood paddle and places it | edgewise on the fire of her house. When the edge is burned off | on one side, she sprinkles water on it, so that the fire goes out. || She takes a rough 40 sandstone, | puts it into water in a small dish, and rubs off | the charcoal and gives it a sharp edge on one side of the cedar-bark  holder. | When this is done, it is in this way: | She also takes a punting-pole and measures off two spans. || Then she burns it off; and | when it is burned 45 through, she drives it into the floor near the fire of her | house. She stops driving it into the ground when | the length that is standing out is one span and two finger-widths. | Then she takes cedar-bark rope and the paddle, and she places || the flat end of the paddle next to 50 the top of the  stake, and she ties it on with | cedar rope; and when it is finished, it is this way: |

When the cedar-bark holder is ready, and when | the cedar-bark is dry and brittle, the woman takes one of the | pieces of cedar-bark

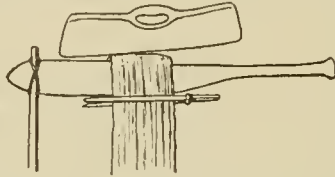
‘mēsē lēselalelaxs laē la‘wunemasa ts!edāqē āx‘ēdxa xaqē g‘a‘yōl 33
lāx xāḡēlba‘yasa gwe‘yīmē, wā, lā āx‘ēdxa pelenxē k‘!ōl!a de‘na
t!ēsema. (Here follows a description of the manufacture of the 35
cedar-bark breaker, p. 109).

Wā, lā āx‘ēdxa sēwayomōte l!emq!esgema qa‘s k‘!ōxlendēs
āpsenxa‘yas lāxa legwilasēs g‘ōkwē. Wā, g‘il‘mēsē k‘!wag‘ila
k‘!ūmelx‘‘idē āpsenxa‘yasēxs lāc xōs‘itsa ‘wāpē lāq qa k‘!ilx‘idēsa
x‘iqela lāq. Wā, lāxaē āx‘ēdxa k‘!ōl!a de‘na t!ēsema qa‘s 40
ma‘x‘stendēs lāxa ‘wābets!āsa lālōgume. Wā, lā g‘ēxālas lāxa
ts!ōlna. Wā, hē‘mūs qa ēx‘benxēs āpsenxa‘yasa k‘āsdemēlē. Wā,
g‘il‘mēsē g‘wālexs laē g‘a g‘wālēg‘a (*fig.*).

Wā, lāxaē āx‘ēdxa dzōmēg‘alē qa‘s bāl‘idēxa malp!enk‘ē lāxens
q!wāq!wax’ts!āna‘yēx, yīx ‘wāsgemasasēxs laē lē‘x‘sendeq. Wā, 45
g‘il‘mēsē lē‘x‘sens laē dēx‘walīlaq lāq māg‘inwalīsasa legwilasēs
g‘ōkwē. Wā, āl‘mēsē g‘wāl dēqwaqēxs laē la ma!denē ēseg‘iwa‘yas
lāxens bālāx’sens q!wāq!wax’ts!āna‘yēx, yīx ‘wāsgemasasa la lāc!a.
Wā, lā āx‘ēdxa densenē denema lē‘wa sēwayowē. Wā, lā k‘āde-
nōdzents pexba‘yas lāxa mag‘itā‘yasa lāc!ē. Wā, la yīl‘alelotsa 50
denemē lāq. Wā, g‘il‘mēsē g‘wālexs laē g‘a g‘wālēg‘a (*fig.*).

Wā, laem g‘wālilā k‘āsdemēlē. Wā, g‘il‘mēsē ālak‘!āla lā
lemxwa tsōsēda k‘āsalasaxs laē āx‘ēdēda ts!edāqaxa ‘nemxsa
lāxa k‘āsalasē. Wā, lā lep!ālelōts lāx neqōstāwasa legwīlē.

- 55 and spreads it out just over the fire. || Then she takes a cedar-stick two spans in length | and of the thickness of our | first finger. She takes the narrow split cedar-bark and | ties it around one end of the stick. When this is done, she splits | one end like a pair of tongs, 60 and this is called || "cedar-bark holder." When the cedar-bark is | thoroughly heated, she puts it between these tongs, | the broad end first. The holder is four finger-widths | from the end, in this way: Then the woman takes | the shredding-implement. She puts her right leg over the grip 65 of the || paddle and sits on it, so that the tip of the paddle is | between her legs. She takes her shredding-implement in her right hand and | holds the cedar-bark holding-tongs (in the left), and squeezes | them together so that the stick fits close to the cedar-bark. The | tied end is turned towards the woman who is going to soften it with the 70 shredding-implement. || The end of the cedar-bark just shows over the edge of the paddle when | she begins to shred it. Every time she strikes, she pushes the bark ahead a little, and she | keeps on doing so until she reaches the narrow end. As soon as | she reaches the end, she coils it up, and she does the same with the other pieces. | 75 When all have been finished, she opens them out and plucks off the || rough strips that are made in shredding; and when these are all off, |



- 55 Wā, lāxāē āxēdxa k!waxlāwē malp!enkē wāsgemasas lāxens q!wāq!wax'ts!ānā'yēx. Wā, lā yūem wagritōx wāg'idasaxsens s!emālx'ts!ānā'yēx. Wā, lā āxēdxa ts!ēq!a dzexek^u denasa qa's yil'alelōdēs lāx āpsba'yas. Wā, g'il'mēsē gwālexs laē xōx'wīdex āpsba'yas qa yuwēs la gwēx'sa ts!ēslālx. Wā, hēem lēgades 60 L!ēbedzewēsa k'āsāxa k'āsalasē. Wā, lā āxaxōdxa k'āsalasaxs laē ālak!lāla la ts!elx'wīda. Wā, lā L!ēbedzōtsa L!ēbedzā'yē lāx wādzoba'yasa k'āsalasē lāx mōdenē lāxens q!wāq!wax'ts!ānā'yēx g'āg'ilēla lāx ōba'yas g'a gwālēg'a (*fig.*). Wā, lā, dāx'idēda ts!edā-qaxa k'ādzayo. Wā, lā gaxseq!asēs hēlk'!ōtsīdza'yē lāx q!wēdzasasa 65 sēwayowaxs laē k!wak'lēndeq. Wā, laem L!ēuxsāle ōxtā'yas lax āwaga'yasēxs laē dāx'īdxēs k'ādzayowē yīsēs hēlk'!ōlts!ānā'yē. Wā, lā dādegōxa L!ēbedzā'yasa k'āsasalase lāx eqālabā'yas qa's q!wēq!wa-sālēq qa bendzā'yēsa L!ēbedzā'yē lāx k'āsalasē. Wā, lā gwāsax-lālēda yilēlxā'yas lāx ts!edāqaxs laē k'āk'a'yaxes k'āsasōlē. Wā, 70 hālsela'mēsē nēlbala lāx ēk'!ēnxa'yasa sēwayowēda k'asalasaxs laē k'āsīda. Wā, q!walxo'mēsē wīx'wīdexs laē k'āsīda. Wā, lā hēxsāem gwēg'ilaxs laē lābendex wīlba'yas. Wā, g'il'mēsē lābendeqēxs laē q!elō'nakūlaq. Wā, lā ēt'ēdxa waōkwē. Wā, g'il'mēsē wī'la gwāl k'ādzekūxs laē dzāx'semdeq qa's k'ūlwālēx 75 k'āk'ismōtasa k'ādzayowēxa la mōla. Wā, g'il'mēsē wīlāxs laē

she puts away in a small box what she has shredded off. This is 76
rubbed | and used for towels after washing the face. Then | she
folds up the cedar-bark well and puts it into her box. | That is all
about this. ||

Yellow Cedar-Bark.—The same is done with the yellow cedar-bark, | 1
which is peeled off in the same way as the red cedar-bark. It is also
dried in the | sun and in the wind outside of the house. Sometimes |
it takes six or eight days || to dry it so that it is thoroughly dry, 5
because it is quite thick. The outside bark is | hardly peeled off
from it. When it is dried thoroughly, | the woman takes it down. |

She puts it into her small canoe, and she paddles to a place where
there is | a deep bay and where it is always calm inside, so that waves
never || get into it, and the salt water is always quite warm. She | 10
lands on the beach and puts the yellow cedar-bark into the water. |
She places it down lengthwise at low-water mark and puts | stones on
each end. | After this is done, she goes home. ||

Then her husband also goes to work and looks for | a whale-rib. 15
I do not know how he works it | when he is making the cedar-bark
beater. |

When it has been finished, he gives it to his wife. After | the
yellow cedar-bark has soaked for twelve days, the woman || goes 20

g'ēxaxēs k'ūlānemē lāxēs xāxadzamē. Wā, hēem la q'loyasōs 76
qa's dēdegemyōxs laē gwāl ts!ōts!exūdxēs gōgūma'yē. Wā, lāla
aēk'la k'!ōx'wīdxa k'ādzekwē qa's lā g'ēts!ōts lāxēs xetsemē.
Wā, laem gwāl lāxēq.

Yellow Cedar-Bark.—Wā, lē hēem'xaa gwēg'ilase'wēda dēxwaxs laē 1
senqase'wa lāx gwēg'ilāsaxa denasē. Wā, la'xaē x'īlasōē lāxa
l'ēsela lē'wa yāla lāx l'āsanā'yasa g'ōkwē. Wā, lē 'nāl'nemp!ēna
q!elēp!enxwa'sē 'nālās lōxs ma'lgunālp!enxwa'saē x'īlsa, qa
ālak'ālēs lem'wūmx'īda, qaxs ālak'ālāē wākwaxs balse'la'maē 5
paweyakwēs ts!āgag'a'yē. Wā, g'il'mēsē lem'wūmx'īdexs laē āxā-
xōdēda ts!edāqaq.

Wā, lē 'mōxsas lāxēs xwāxwagumē qa's lē sēx'wīd qa's lē lāxa
q!āq!ōxlālīsē lāxa hēmenālaem q!ōxstalīsa, yīxa k'!ēsē kwelelīts!ē-
noxwa. Wā, lē hēmenālaem ts!elxstēda demsx'ē. Wā, lē hāng'a- 10
litsēs 'yā'yats!ē lāqēxs laē 'ya'stentsa dēxwē lāq. Wā, laem
dālālīsax āwāgemasasa g'ilsg'ilt!a dēxwa qa's t!ēt!āxbālisēsa t!ēsēmē
lāx wāx'sba'yas ōba'yas lāxa wulx'iwa'yasa x'āts!a'yē. Wā, g'il'mēsē
'wī'lāla 'ya'stālīsēxs laē nā'nak' lāxēs g'ōkwē.

Wā, lāla lā'wunemas ōgwaqaem'xat! ēaxela, yīxs laē ālāx gele- 15
masa gwe'yīmē. Wā, la'men k'!ēs q!ālelax gwēg'ilasasēxs laē
ēax'īdxa t!elwayāxa dēxwē.

Wā, g'il'mēsē gwālexs laē ts!ās lāxēs genēmē. Wā, g'il'mēsē
g'āg'iwālāxsē 'nālāsa dēxwē la 'ya'stālīsēxs laēda ts!edāqē lāxs lāxēs

21 in her small canoe, carrying the bone beater and a flat | diabase pebble. |

When she comes to the place where she put her cedar-bark, she takes out the flat | stone and puts it down on the shore. | She takes her bone
25 bark-beater in her right hand and || takes hold of the end of the bark with her left hand, for the woman is sitting on the | right-hand side of the yellow cedar-bark, facing towards the sea. | She does not pull very fast when she is pulling it out of the water, and puts it over | the flat diabase stone on which she beats it. | She first beats the broad
30 end of the cedar-bark; and when || she reaches the end, she coils it into her small canoe. As soon as | she has finished it, she goes to her home; and when she arrives | there, she carries the beaten yellow cedar-bark to a place outside of the house and hangs it up | on the halibut drying-poles. When evening comes, | she gathers the beaten
35 cedar-bark and spreads a new mat over it, || so that it may not get damp again. After it has been drying for four days, | it is thoroughly dry. She folds it up and puts it away | in a basket. Now it is finished, for she works at it | in winter-time. |

1 Cedar-Bark (2).—The woman goes into the woods to look for | young cedar-trees. As soon as she finds them, she picks out one that has no | twists in the bark, and whose bark is not thick. | She takes her

20 xwāxwagumē dālxēs xāx^ēenē t!elwayā lē^ēwa pexsemē ts!eq!ūls t!ēsema.

Wā, g'il^ēmēsē lāg'aa lāxēs 'yaasaxs laē t!āx^ēūltōdxa pexsemē ts!eq!ūls t!ēsema qa^{ēs} pax^ēalisēs lāx max^ēstalisē lāxa demsx^ē. Wā, lā dāx^ēidxa xax^ēenē t!elwayā yīsēs hēlk'!ōlts!āna^ēyē. Wā, lā dāx^ēi-
25 dex ōba^ēyasa dēxwē yīsēs gēm^ēxōlts!āna^ēyē, yīxs hāē k'!waēsa ts!edāqa hēlk'!ōtagāwalisasa dēxwaxs L!āsgēmālaē lāxa L!āsakwē. Wā, lā k'!ēs āl^ēnakūlaxs laē nēx^ēūstalaq. Wā, hē^ēmis la paqelalats lāxa pexsemē ts!eq!ūltsem t!ēsema. Wā, hē^ēmē la t!elwatsēq. Wā, laem hēem g'il t!elxwasōsēda 'wādzoba^ēyasa dēxwē. Wā, g'il^ēmēsē
30 lābendqēxs laē qesālexsaq lāxēs xwāxwagūmē. Wā, g'il^ēmēsē 'wī^ēla gwālexs laē nā^ēnakwa lāxēs g'ōkwē. Wā, g'il^ēmēsē lāg'aaxs laē dāsdēselaxa t!elōkwē dēxwa lāx L!āsanā^ēyasēs g'ōkwē; laē gēx^ēwid lāxa lem^ēwasaxa k'!āwasē. Wā, g'ilna^ēxwa^ēmēsē dzāqwxaxs laē q!ap!ēx^ēidxa t!elōkwē dēxwa qa^{ēs} lēbeg'indēsa eldzowē lē^ēwē^ē lāq
35 qa k'!ēsēs ēt!ēd delx^ēida. Wā, g'il^ēmēsē mōp!en^ēxwa^ēsē 'nālā x'ilālaxs laē lem^ēwumx^ēida. Wā, laē k'!ōx^ēwidēq qa^{ēs} g'ēxēqēxs laē āxts!ālaxa L!ābatē. Wā, laem gwāl lāxēq qaxs ēaxelēlaqēxa lāla ts!āwūnxa.

1 Cedar-Bark (2).—Wā, hēem g'il āx^ēētsō^ēsa ts!edāqaxs lāē lāxa āl!ē ālāx dzes^ēenēkūlās lāx!ōsē. Wā, g'il^ēmēsē q!aqēxs laē alēqax k'!ēsa k'!ilp!enēs ts!agēgē. Wā, hē^ēmis qa k'!ēsēs wāx^ēwūna^ēyē ts!agēg'a-

hand-adz and . . . cuts the back of the bottom || of the young cedar. 5
 She leaves a strip four | finger-widths wide, which she does not cut when
 she cuts around the tree, and | she peels off a strip two finger-widths
 wide. | This is what the women who get cedar-bark call "making a
 road," | for after that she peels off a broad strip which is to go high
 up. After she has taken off the || narrow strip which makes the road, 10
 she begins to peel at the lower end, starting with her adz | at the
 place where she cut around. The broad piece is one | span wide.
 Then she peels it off, and | as it goes up high, she steps back from the |
 place where she stands; and if the young cedar-tree is smooth high
 up, she || goes far back. 15

While she is going backward, she holds slack the cedar-bark that
 she is peeling off, | when it falls back to where it was before. Then
 the woman who peels the cedar-bark pulls at it, | so that it comes off.
 What she is peeling off becomes narrower as it goes upward, | and
 it just runs into a point and breaks off when it reaches way up. | Im-
 mediately the woman puts it down on the ground, with the inner
 side downward, and the outer bark outside. || Then she peels off 20
 other pieces as she did | the first one; and she stops peeling when a
 strip | four fingers wide is left on the cedar-tree. That is | what the
 people of olden times refer to as being left on the young cedar-tree,
 so that | it should not be without clothes and to keep it alive. ||

ʔyas. Wä, lä äxʔēdxēs kʔlīmlayowē qaʔs . . . tsekʔ!EXLEN-
 dēxa dzeʔEqwē läx äwīgʔaʔyas. Wä, lä hämōdengāla läxens 5
 qʔwāqʔwaxʔts!ānaʔyēx yīx wānemas tsexʔsēʔstendaʔyas. Wä, lä
 L!ōk!ūxʔīdxa maldenē läxens qʔwāqʔwaxʔts!ānaʔyaxs laē saqʔwōdeq.
 Wä, hēm gweʔyōsa sēsaqʔwaēnoxwē t!ēxʔila qa sexʔts!ēsa lāla
 ēt!ēd saqʔwoyōles lägʔaal läxa ēkʔ!ē. Wä, gʔilʔmēsē lawāyēda ts!e-
 q!astowē t!ēxʔīlayoxs laē L!ōk!ūxʔītsēs kʔlīmlayowē läxa gʔägʔilela 10
 läxēs tsexʔsēʔstendaʔyaxa ʔwādzowē, yīxs ʔnālʔnemp!enaē ʔnemp!en-
 gʔidzō läxens qʔwāqʔwaxʔts!ānaʔyaqē ʔwādzewasasēs laē saqʔwōdeq.
 Wä, gʔilnaḡwaʔmēsē aēkʔ!egʔilalē saqʔwaʔyasēs laē kʔ!axʔels läxēs
 Lādzasē. Wä, gʔilʔmēsē lōmaxʔīd ēkʔētelēda dzeʔEqwaxs laē kʔwä-
 gʔila qwēsgrilē kʔ!aʔnakūlaēnaʔyas kʔ!eskʔ!esaxēs saqʔwanemē de- 15
 nasa qa lās kʔūt!endxēs äxāsde. Wä, hēmēs lānaḡwa nēxʔedaatsa
 sāqʔwaēnoxwaq L!āl!odaaqāq. Wä, la ts!ēq!ēbaʔnakūlaxs laē ēkʔ!ō-
 lelēda saqʔwānemē. Wä, āʔmēsē la elts!ēxs laē lägʔaa läxa ēkʔ!ē.
 Wä, hēxʔīdaʔmēsē ts!ēdāqē häxʔwelsaq qa ēkʔ!adzaʔyēsa ts!āqemsē.
 Wä, lä ēt!ēdxat! saqʔwaxʔīdxa waōkwē. Wä, āʔmisē nāqemgʔil- 20
 tewēxs gʔilxʔdē gwēgʔilasa. Wä, āʔmisē hēxʔīdaēm gʔwāl saqʔwaxs
 laē mōdeumē ʔwādzewasasa lä äxʔenēxa dzeʔEqwē. Wä, hēm
 gweʔyōsa gʔālē begwānem äxʔālagʔiltsēqa ts!elgūmsa dzeʔEqwē qa
 kʔ!ēsēs xexanaema, wä, hēmīs qa q!ūlāyōs.

- 25 As soon as the woman has enough, she takes up at the broad end what she peeled off, | and she breaks off the outer bark | for a distance four spans in length. She goes on peeling off the | outer bark towards the narrow end, and she continues doing this | until she reaches the narrow end. When || the outer bark has been taken off, she folds it up, and she measures | a length of four spans. Then she folds it over. In folding it, she places the outer side outside. | She first folds the broad end; | and after she has gone the whole length, she ties the narrow end around it; | and she does the same with the others which she has peeled off. As soon as all || have been tied in the middle, she takes a long narrow strip of cedar-bark and | puts it around each end, in this way.¹ After she has done so, she takes | another piece of cedar-bark and puts it on as a packing-strap. The | two packing-straps are tied to the two end ropes; and she just measures it | until it is long enough when she puts her hands through them when she puts it through, || carrying it on her back. After she has done so, she puts her hands through the | packing-straps and carries the bundle on her back. In her hands she carries the | adz, and she goes home to her house. |

1 **Shredding Cedar-Bark.**²—As soon as she has finished, she takes her cedar-bark | and hangs it over her fire. She takes her cedar-bark

- 25 Wä, g'il'mēsē hēlōlexs laēda ts!edāqē āx'ēdxēs sāq!wanēmē qa's g'ābendē lāxa 'wādzoba'yē qa's k'ōx'wīdēxa ts!āgēg'a'yasxa mō-p!enk'ē lāxens q!wāq!wax'ts!āna'yēx. Wä, lā pawālaxa ts!āgēg'a'yē gweyōtēla lāxa 'wādzoba'yas. Wä, āx'sā'mēsē la hē gwēg'ilāqēxs lābendalaaq lāg'aa lāx ts!ēq!ēba'yas. Wä, g'il'mēsē 'wī'lāwa ts!a-30 q!ēg'a'yaxs laē k'ōx'wīdeq. Wä, laemxaē bāl'īdeq qa mōp!enk'ēs 'wāsgemasas k'ōxwa'yas. Wä, laem hē l!āsadza'ya māk'alaxa ts!āgēg'a'yē. Wä, laemxaē hē g'il k'ōx'wītsō'sē 'wādzoba'yas. Wä, g'il'mēsē lābendex 'wāsgemasasēxs laē qenōyōts wīlba'yas. Wä, āx'sā'mēsē hē gwēg'ilaxa waōkwē sengānems. Wä, g'il'mēsē 'wī'la 35 qēqenōyālē sengānemasēxs laē āx'ēdxa ts!ēq!adzowē denas qa's qēqex'bendēs lāq; g'a gwālēg'a.¹ Wä, g'il'mēsē gwālexs laē āx'ēdxa ōgū'la'maxat! denasa qa's aōxlaas'ēdēq. Wä, la'mē gēgalōpāla lāda malts!aqē eaōxlaasē lāxa mālē qēqex'ba'ya. Wä, ā'mēsē mensāla qa hē'asgemēs qō lāl p!emx'sāsēs 'ēeyasowē qō lāl p!emx'sāt lāq qō 40 lāl ōxlex'īdeleq. Wä, g'il'mēsē gwālexs laē p!emx'sōtsēs 'ēcya-sowē lāxa ōxlōlēmē qa's ōxlex'īdēq. Wä, ā'misē la dāk'lōtelaxēs k'!imlayowaxs laē qās'ida. Wä, laem nā'nak' lāxēs g'ōkwē.

Shredding Cedar-Bark.²—Wä, g'il'mēsē gwāla laē āx'ēdxēs denasē qa's gēx'stōdēs lāxēs legwīlē. Wä, lā āx'ēdxēs k'adzayowaxa

¹ See figure on p. 123.

² This follows a description of the preservation of elderberries, p. 262, line 55.

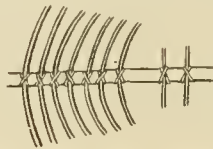
beater | and paddle, and she drives the longest one of her wedges into the floor. | Then she takes the cedar-bark and splits off a strip. || She takes the paddle and places it alongside the wedge driven into 5 the floor, and she ties | them together with the split bark. After this is done, it is in this way.¹ | After she has finished the holder for beating cedar-bark, she takes the cedar-bark beater and | puts it down where she is going to beat the bark. When | the cedar-bark gets black from the heat, she takes it down and puts it by her side. || Then she takes a cedar-stick one span | in length and splits off one 10 side | of the cedar-bark, and she ties one end of the stick at the bottom two finger-widths | from the end. When that | is done, she takes her straight knife and splits one end of the stick, || so that it is 15 like tongs. When she has done so, this is the holder | of the bark that she is going to shred, and it is like this (like a pair of tongs). When this | has been done, she takes the cedar-bark and coils it up, the narrow end on the | left-hand side of the paddle on which she is going to shred the cedar-bark. She puts the bark on | with the broad end. It is in this way.² Now the || woman who shreds the 20 cedar-bark holds the place where the holder is tied up in her left | hand, and with the right hand she takes the cedar-bark beater. | She puts her left leg over the paddle and | sits down on it. The handle

denasē ɽ^ɛwa sēwayowē. Wä, lä dēx^ɛwalilasa g^ɪlt!aga^ɛyasēs LEM- 3
g^ɪayowē. Wä, lä äx^ɛēdxä denasē qa^ɛs dzexaxodē läq. Wä, lä
äx^ɛēdxä sēwayowē qa^ɛs k^ʰäDENōdzendēs läxa dēgwilē. Wä, lä yil^ɛ- 5
ētsa dzEXEkwē denas läq. Wä, g^ɪl^ɛmēsē gwälēxs laē g^ɪa gwälēg^ɪa.¹
Wä, g^ɪl^ɛmēsē gwälä k^ʰasDEMēlaxs laē äx^ɛēdxēs k^ʰadzayowē qa^ɛs lä
g^ɪg^ɪalilas läxēs k^ʰadzasläxa denasē. Wä, g^ɪl^ɛmēsē la q^ʰ!wäq!ü-
qūyax^ɛidēda denasaxs laē gēxwaxōdeq qa^ɛs lä g^ɪg^ɪalilas läxēs
k^ʰadzasläq. Wä, lä äx^ɛēdxä k^ʰ!waxLāwē ^ɛnemp!enk^ʰ läxENS q^ʰ!wä- 10
q^ʰ!wax^ɛts!āna^ɛyēx yīx ^ɛwāsgemasas. Wä, lä dzEXōd läx äwūnxa-
^ɛyasa denasē qa^ɛs yil^ɛ!EXLēndēs läx ōxLä^ɛyasxa maldenk^ʰē läxENS
q^ʰ!wäq!wax^ɛts!āna^ɛyēx g^ɪg^ɪl^ɛla läxa ōba^ɛyas. Wä, g^ɪl^ɛmēsē
gwälēxs laē äx^ɛēdxēs NEXX^ɪälä k^ʰ!äwayowa qa^ɛs xōx^ɛwidēxa äpsba-
^ɛyas qa yuwēs gwēx^ɪsa ts!ēslälax. Wä, g^ɪl^ɛmēsē gwälä k^ʰ!libE- 15
dzâyayâsa k^ʰasäxa k^ʰadzekwaxs laē g^ɪa gwälēg^ɪa.¹ Wä, g^ɪl^ɛmēsē
gwälēxs laē äx^ɛēdxä denasē qa^ɛs q^ʰ!Elxwalilēs ts!ēq!Eba^ɛyas gē-
xagawalilasa k^ʰasDEMilē sēwayowa. Wä, lä k^ʰ!libedzōtsa k^ʰ!libE-
dzâ^ɛyē läx ^ɛwādzoba^ɛyas denasē. Wä, lä g^ɪa gwälēg^ɪa.² Wä, laEM
q^ʰ!wētsema^ɛya k^ʰats!ēnoxwax yil^ɛ!EXLä^ɛyasä k^ʰ!libedzâyasēs gē- 20
xolts!āna. Wä, la dāste^ɛwēsēs hēlk^ʰ!ölts!āna^ɛyē läx daāsasēs k^ʰa-
dza^ɛyāxs laē gāx^ɛENēsēs gēm^ɪxöltsidza^ɛyē läxa sēwayowāxs laē
k^ʰ!wāk^ʰ!lENēq. Wä, lax^ɛEX^ɪsälē gēxtä^ɛyasä sēwayowē läx meng^ɪasa.

¹ See figure on p. 127.² See figure on p. 123.

of the paddle shows at her backside, and | the bark hardly shows on
 25 the right-hand side of the paddle. Then || she begins to beat it, and
 she pushes it on with the left hand every time | she beats it; and she
 continues doing so until she | reaches the end of the whole length of
 the cedar-bark. When she | reaches the end, she puts down the
 cedar-bark beater, takes the broad | end of the shredded cedar-bark,
 30 and lays it down flat on her knee. She || keeps it in the same way
 as she had it placed over the paddle, and she peels off | what came
 off by beating it. It is all in strips; and when she has taken it
 off, | she pulls it off, and she continues plucking off what is on the
 shredded cedar-bark; and when | she has plucked it off along the
 whole length, she splits it into strips one | finger wide.¹

- 1 **Open-Work Basket.**—She takes split cedar-withes and | picks out
 four back pieces of the split cedar-withes. These | are to be the cor-
 ners of the flat-bottomed basket (the four pieces). Then | she takes
 another one different from the four pieces, which is to form the
 5 stiff || bottom of the flat-bottomed basket. Then she takes thin split
 cedar-withes and puts | them into the bottom, and she takes split
 roots and | ties them together with them. Now it
 is tied crosswise in this way, | being placed and
 tied close together. The || length of the bot-
 10 tom is | two spans and four finger-widths; || that
 is, where the corner withes are tied in. | As soon










Wä, lä hälselaem nēlbālēda denasē lāx hēlk^ēlōdedzā^ēyasa sēwayo-
 25 waks laē k^{ās}īdeq. Wä, lä q!waxōem wix^uwīdeq yīsēs gēmxōl-
 ts!āna^ēyaxs lāna^xwaē k^{ās}īdeq. Wä, āx^usā^ēmēsē hē g^{wē}gilaqēxs
 laē lābēndālax ^ēwāsgemasasa denasē. Wä, g^{il}ī^ēmēsē lābēndex
^ēwāsgemasas laē g^{il}ī^ēalīlaxēs k^{ād}zayowē. Wä, lä dāx^ēīdxa ^ēwādzō-
 ba^ēyasa k^{ād}zek^u qa^s pak^āx^ēīndēs lāxēs ōkwāx^āyē. Wä, laem
 30 hēx^sāem banādza^ēyēda āxālax^{dē} lāxa sēwayowē. Wä, lä qūsā-
 laxēs k^{ād}zela^ēyaxs laē lēnoqwala. Wä, g^{il}ī^ēmēsē ^ēwilg^ēeldzōxs laē
 nēx^ēēdeq qa^s hanāle qūsel^{dze}wēxēs k^{ās}ēla^ēyē. Wä, g^{il}ī^ēmēsē
^ēwilg^ēeldzō lāxēs ^ēwāsgemasaxs laē dzexālaxa ^ēnāl^ēnemdenē lāxens
 q!wāq!wax^{ts}!āna^ēyēx yīx āwādzewasas.

- 1 **Open-Work Basket.**—Wä, lä āx^ēēdxa paakwē texema qa^s mēn-
 maqēxa mōts!aqē ēwēg^ēēsa paakwē texema. Wä, hēem l!āl!ē-
 xenōts!exsdēsa lēq!exsdē lexā^ēya, yīxa mōts!aqē. Wä, lä āx^ē-
 ēdxa ^ēnemts!aqē ōgū^ēla lāxa mōts!aqē. Wä, hēem l!āxexsdēsa
 5 lēq!exsdē lexā^ēya. Wä, lä āx^ēēdxa pēlspelē paak^u texema qa^s
 ka^t!ēndēs lāxa l!āxexsde^ēyē. Wä, lä āx^ēēdxa paakwē l!ōp!ēk^ā
 qa^s k^{il}īx^ēīdēs lāq. Wä, laem gālopalē k^{il}īk^āyās g^ā g^{wā}lēg^ā
 (fig.) lāxēs memk^ēwak!wēna^ēyēs k^{il}īk^āyē lāx hāmōdengālaēna-
^ēyās ^ēwāsgemasasa l!āxexsda^ēyē lāx mal^p!enk^ē lāxens q!wāq!wa-
 10 x^{ts}!āna^ēyēx. Wä, hē^ēmis lā wāx^āba^ēyaatsa l!āl!ēxenōts!exs-

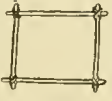
¹See Doghair, p. 1317.

as she finishes tying the flat | bottom, she takes the material for 12
 twining round the flat-bottomed basket and she puts it | on the
 corners, which are bent upward. | The twining consists of split
 roots, and the crosspieces consist of split cedar-withes. || She ties the 15
 basket with the best quality | of thin roots. She twines it on as she
 is tying it on with | the root twining, and the sides of the basket stand
 up and down. | This is called the "standing side of the flat-bottomed
 basket." | Other basket-makers call it "standing up straight." She ||
 continues doing this, moving upward until the basket is one span 20
 high. | As soon as it is one | span high, she takes thick | split root
 and bends the tops of the warp-strands. | When all the warp-strands
 of the sides are bent over, || she ties them into a round coil around 25
 the mouth of the flat-bottomed basket. | This is called "the tying at
 the mouth of the flat-bottomed basket" | (what she is tying now).
 As soon as this is finished, she takes the narrow split cedar-bark | and
 makes a rope, which she puts on each side of the flat-bottomed basket
 at | the middle, lengthways. This is called the "carrying-rope of
 the || flat-bottomed basket." Some basket-makers call it | "piece 30
 for tying on cross-straps." Now the | flat-bottomed clover-basket
 is finished. |

da^éyē. Wä, g'il^émēsē g'wāl k'il^élx^éalelōdalasa q!waabā^éyasa 11
 ōxsda^éyē laē āx^éēdxa xwēmasa LEq!EXsdē lexā^éya qa^és k'at!endē
 lāxa q!waabā^éyaxs laē ēk!ēbāla. Wä, laem paak^u L!ōp!Ek'a
 xwēmē. Wä, lā paak^u texema q!waabā^éyasa LEq!EXsdē lexā^éya.
 Wä, hē^émis la k'il^él^éilasa lexēlaēnoxwa aēk!laakwē paak^u wīs- 15
 wūltowē L!ōp!Ek'a. Wä, laem mel'gaalelōdālasa k'ilg'imē
 L!ōp!Ek' lāxa xwēmē lē^éwa la ēk!ēbal^éida q!waabā^éyē. Wä,
 laem lēgades q!wāsgema^éyasa LEq!EXsdē lexā^éya. Wä, lāda
 waōkwē lexēlaēnox^u lēqelas q!waēlē lāxa q!wasgema^éyē. Wä, lā
 hēx^ésāem g'wēg'ilaq lālaa qa ^énemp!enk'ōstāwīsē ^éwālasgemasas 20
 lāxens q!wāq!wax'ts!āna^éyēx. Wä, g'il^émēsē lālex ^énemp!en-
 k'ostāwē ^éwālasgemasas lāxens q!wāq!wax'ts!āna^éyaxs laē āx^éēdxa
 lālēkwala paak^u L!ōp!Ek'a qa^és gwāgwanagetōdēxa q!waēlē. Wä,
 g'il^émēsē la ^éwīla la gwānagekwa ōxtā^éyasa q!waēlē ēk!ōt!endā-
 laxa xwēmāxs laē k'ilg'ilendex āwāxsta^éyasēs LEq!EXsdē lexā^éya. 25
 Wä, hēem lēgades k'ilg'ixstendēsa LEq!EXsdē lexā^éya yix la
 k'il^él^ékrasō^és. Wä, g'il^émēsē g'wālexs laē āx^éēdxa dzexekwē denasa
 qa^és mel'gaalelōdēs lāx wāx'sanā^éyasa LEq!EXsdē lexā^éya lāx
 negōyā^éyas g'ildolāsas. Wä, hēem lēgades k'lāk'logwasē yīsa
 LEq!EXsdē lexā^éya. Wä, lāda waōkwē lexēlaēnox^u lēqelas 30
 māmadasē lāq. Wä, laem g'wāla ts!ōyats!ēlaxa lēx'semē
 LEq!EXsd lexā^éya.

- 1 **Cedar-Bark Basket (1).**—Now the flat-bottomed basket is finished. | Then the woman takes cedar-bark and puts it down at the place where she is seated, | not far from the fire of the house, so that the | heat of the fire just strikes it. She measures the cedar-bark with her hand ||
- 5 and cuts off a length of five spans | with her fish-knife. When the cedar-bark has been cut, | she splits it so that it is one | finger-width wide in the middle, in this manner:  | This will be the
- 10 bottom of the cinquefoil-basket. As  soon as all || the cedar-bark has been split in the middle, the woman who makes the basket takes cedar-sticks | and splits them in square pieces half the thickness of the | little finger, and she measures them so that each is two spans | long. Then she breaks them off. | When this has been
- 15 done, she takes a narrow strip of || split cedar-bark, and she takes the two | cedar-sticks that have been measured and places them together crosswise, in this way:  Then she | ties them together with the narrow split cedar-bark. As soon as this has been finished, she | takes  another one of the cedar-sticks that have been measured and puts it | on the other end of those that have
- 20 been tied together, and she  ties it on with narrow || split cedar-bark, in this manner:  After this has been done, she | takes up another one of  the cedar-sticks that have been measured, and she puts it | on the ends of the two sticks, and she ties

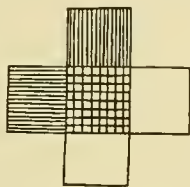
- 1 **Cedar-Bark Basket (1).**—Wä, laemla gwäla leq!exsdē lexa^əya; wä, laxaēda ts!edāqē āx^əēdxa denasē qa^əs āx^əālilēs lāxēs k!waēlasē lāxa k!lēšē ālaem qwēsala lāx leqwilasēs g'ōkwē qa ā^əmēsē hēlālē l!ēs^əalā-ēna^əyasa leqwilē lāqēxs laē menments!ālaxa denasē. Wä, laem
- 5 bāl^ətsēs q!wāq!wax^əts!āna^əyē lāq. Wä, sek!ap!enk^əē bāla^əyasēxs laē t!ōts!entsēs xwālayowē lāq. Wä, g'il^əmēsē 'wīla la t!ōt!ets!aa-kwa denasaxs laē dzedzensexdeq qa 'nāl^ənemdenēs lāxens q!wā-q!wax^əts!āna^əyēx yīx āwādzewasas yīxa negedzā^əyas g'a gwālēg'a (fig.) yīxa ōxsdēlasa legrats!ēlē l!ābatēlasō^əs. Wä, g'il^əmēsē 'wīla
- 10 la dzexoyewakūxs laēda l!ābātēlaēnoxwē ts!edāq āx^əēdxa k!wax-lāwē qa^əs xōx^əwidēq qa k!lēk!ewel^əxunēs. Wä, lā k!lōden lāxens selt!ax^əts!āna^əyēx yīx āwāgwidasas. Wä, lā bāl^əideq qa maēmalp!enk^əēs āwāsgemasasa mōts!aqē lāxens q!wāq!wax^əts!āna^əyaxs laē k'ōx^əsendeq. Wä, g'il^əmēsē gwālexs laē āx^əēdxa ts!ēlts!eq!astowē
- 15 dzexek^u denasa. Wä, laxaē āx^əēdxa malts!aqē lāxa menēkwē k!waxlāwa qa k'ak'etōdēs ōba^əyas g'a gwālēg'a (fig.). Wä, lā yālōtsa ts!eq!adzō dzexek^u denas lāq. Wä, g'il^əmēsē gwālexs laē ēt!ēd āx^əēdxa 'nems!aqē menēk^u k!waxlāwa. Wä, laxaē k'atbents lāx āpsba^əyasa lā yālewakwa qa^əs yīl^əalēlōdēs yīsa ts!ēq!ādzowē
- 20 dzexek^u denas lāq; g'a gwālēg'a (fig.). Wä, g'il^əmēsē gwālexs laē ēt!ēd āx^əēdxa 'nems!aqē menēk^u k!waxlāwa qa^əs k'ak'etbendēs lāx ōba^əyasa malts!aqē. Wä, lāxāē yālemg'aalēlōts wax^əsba^əyasēs

it to both ends. | She just ties it on with narrow split cedar-bark. 23
 Now | it is this way,  and it is the stiff bottom of the clover-
 basket, for || that is what the cedar-sticks tied together 25
 are called. Therefore all the | clover-baskets are of the
 same size when they are made by the basket-makers. One

is neither | bigger nor smaller than another, for the bottoms
 are measured. | When this is done, the woman takes the cedar-
 bark that has been split | and measured off, and she
 splits it again down to one end, || in this manner: Then she 30

takes the stiff bottom and places
 middle of the cedar-bark, in this way:
 weaves it like a mat in | coarse
 so that it is of the
 bottom. Now it

way,
 woven
 in || split
 been

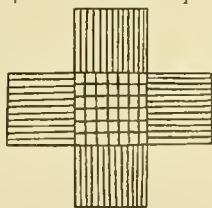


it is of the
 Now it
 and it is
 in broad strips;" namely, the bottom woven
 cedar-bark. When the stiff bottom has 35



same size as | the stiff
 is woven in this
 called | "the bottom
 weaving,
 same size as | the stiff
 is woven in this
 called | "the bottom
 weaving,

into narrow strips, starting from
 stiff bottom, in this way:
 split it, she takes a long strip of
 cedar-bark, puts the end
 ners of the stiff bottom into the
 of the basket, and she ties the



covered, | the woman splits the cedar-bark

the | edge of the

After | she has



narrow split |

through the cor-

|| woven bottom 40

| two ends to the

ālem k'at!aleloyā yīsa ts'ēq!adzowē dzEXEkwa denas laq. Wā, lā 23
 g'a g'wālaxs laē g'wālēda L'āxaxsdēlāsa l'ēg'ats!ēlē L'ābata (*fig.*)
 qaxs hē'maē l'ēgēmsa yāLEWakwē k'!waxlāwa lāg'ilas 'nemālasa 25
 l'ēg'ats!ē L'ābataxs laē k'!itasē'wa yīsa L'abatēlaēnoxwē k'!ēas
 'wālats. Wā, lāxaē k'!ēas āmās qaēda menyayowēxa L'axEXsda'yē.
 Wā, g'il'mēsē g'wāLEXs laēda ts'ēdāqē āx'ēdxa menments!aakwē
 dzEXōyEWak^u denas qa's dzEX'ēdē ēt'ēdxa denasē lābend lāx āpsba-
 'yas, g'a g'wālēg'a (*fig.*). Wā, lā āx'ēdxa L'āxEXsda'yē qa's āxdzō- 30
 dēs lāxa NEgēdzā'yas g'a g'wālēg'a (*fig.*). Wā, lā k'!it!ēdeq qa
 āwādzolidekwēs. Wā, hē'mis qa 'nemādzowēsēs k'!ita'yē l'ē'wa
 L'axEXsda'yē. Wā, laem g'a g'wālē k'!ita'yasēg'a (*fig.*). Wā, hēm
 l'ēgades k'!it!EXsde'yē āwādzōlidek^u, yīxa ōxsdeyē, yīxs laē gadze-
 qalēda dzEXEkwē denasa. Wā, g'il'mēsē hamelg'idzōwa L'āxEXs- 35
 da'yaxs laēda ts'ēdāqē hēloX^usEND dzEDzEXSENDxa g'āg'īLEla lāx
 ēwūnxa'yasa L'axEXsda'yē qa ts'ēlts!eq!astowēs (*fig.*). Wā, g'il-
 'mēsē g'wāl dzEDzEXs'ālaq laē āx'ēdxa g'ilstowē ts'ēq!adzō dzEXEk^u
 denasa qa's nēX'sōdēs lax k'!ēk'!ōsāsa L'āxEXsda'yē hēX'sāla lāx
 āwādzolidekwē k'!it!EXsdendēsa L'ābatē. Wā, lā mōkūmg'aalelōts 40
 wāX'sba'yas lāxa k'!ēk'!ōsāsa L'āxEXsda'yē g'a g'wālēg'a (*fig.*). Wā,

- 42 corners of the flat bottom, in this way:  | Then she ties on
strips of split cedar-bark to the center, | where
they cross, in this manner:  As soon as this is
done, | she hangs the strings that she has tied to it to a
45 pole in the corner of the || house, and she measures
the height so that she may sit by its side when she is weaving
it; and | she ties the cedar-bark strings to the pole, and now it
is | in this way.¹ As soon as this is done, she takes long, split, |
narrow cedar-bark, which is called "woof." It is as wide as
50 this.² And she begins | weaving at the corner of her basket || and
weaves around it. After she has gone around once, she | adds on
another strip and continues weaving. Now there are two woof-
strands. | After she has gone around once, she puts on another one
and weaves it in; | and after she has gone around once, she adds on
still another one | to weave with. Now there are four of them.
55 Now she weaves around; || and as soon as she has the size that she
wants for the height of the cinquefoil-basket, | she twists in the warp-
strands. When this has been finished, she continues | making baskets,
for sometimes she needs as many as ten baskets if she has a large |
cinquefoil-garden. |

1 **Basket for Viburnum-Berries.**—You know already all the ways of work-
ing | roots and cedar-withes: therefore I will | talk about the way in

- 42 lā mōx^uwitsa g'ilstowē dzEXEK^u ts!ēq!astowē denas lāxa nexdzāwas
gādzexēdaasas g'a g'wālēg'a (*fig.*). Wā, g'il^umēsē g'wālexs laē
g'ēx^useq!entsa ālē mōx^uwalelōdayōs lāxa q!eldemēlaxa ōnēgwilas
45 g'ōkwa. Wā, ā^umisē gwanāla qa's k!wanāilēqēxs lālē k'litāq laē
mōx^uwitsa tēgwēlemē denas lāxa q!eldemēlē. Wā, laem g'a
g'wālēg'a.¹ Wā, g'il^umēsē g'wālexs laē āx^uēdxa g'ilsg'ilstowē dzEXEK^u
ts!ēlts!ēq!astowē denasa. Hēem lēgades k'lidema g'aem āwādzē-
watsē g'ada.² Wā, lā k'lit!alēlōts lāxa k'losāsēs L!ābatēlasēwē
50 qa's mēlē^ustalēxs laē k'litāq. Wā, g'il^umēsē lāstēda ēnēmts!aqxs
laē g'inwasa ēnēmts!aqē k'lidema lāq. Wā, lā malts!aq k'lidema.
Wā, g'il^uemxaāwisē lāstaxs laē g'inwasa ēnēmts!aqē qa's k'lit!a-
lēlōdēs. Wā, g'il^uemxaāwisē lāstaxs laē g'inwasa ēnēmts!aqē
k'lidema. Wā, la^umē mōts!axsē^ustālaxs laē k'lit^usē^ustālaq. Wā,
55 g'il^umēsē lāg'aa lāx gwe^uyās qa ēwālasgēmat^usa lēg'ats!ēlē L!āba-
tēxs laē malagēxstēndēq. Wā, g'il^umēsē g'wālexs laē hanal
L!ābatēla qaxs ēnāl^unēmp!ēnaē neqasgēmē L!ābatila^uyasa lēxedzās
lēg'edzōwē.

1 **Basket for Viburnum-Berries.**—Wā, laemlās q!ālēla ēnāxwa g'wēg'i-
latsēxa L!ōp!ēk'ē lē^uwa tēxēmaxs laē ēaxēlaq. Wā, hēt!ēn lāg'ila
ēnēx^u qen g'wāgwēx^us'ālē lāxa ts!ēdāqaxs laē lēxēlaxa k'loxstano-

¹ See last figure.

² About 6 mm. wide.

which the woman makes the basket | for viburnum-berries. It is made differently from other baskets. The weaving || is done in the same 5 way. The only thing that is different is that the sides are straight up and down, | and the bottom is flat. It is measured so as to fit into the | box for steaming viburnum-berries. The bottom is bent square, in this way:

side. It is |
one long
short side.
two fingers |
loosely into
four || spans



| There are two handles to it, one on each
two spans high, and || two spans long, and 10
span and one short span | is the length of its
| The box for cooking viburnum-berries is
wider than this size, so that the basket fits
| the box when it is put in. The box is
high. As soon as | the cooking-basket for 15
viburnum-berries has been finished, it is put down at a damp place,
so that | the weaving may not get loose, for it is not well woven. |

Basket for Wild Carrots.—The wife makes a | cedar-bark basket. You know already about the making of || baskets, for it is the same 20 as the cinquefoil-basket. The only | difference is that it is shallower than the cinquefoil-basket. | The basket for carrots is made of broad strips. |

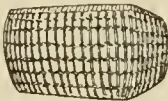
Cedar-Bark Basket (2).—You know already | how baskets are made. 1 The only difference in the basket for | lily bulbs is that it is woven

waxa t!elsē lexā'ya, yîx ôgû'qālaē lāxwa laelxa'yēx yîxs yō'maē
gwālē k'îlk'a'ya. Wā, la lēx'aem ôgû'qalayosēx hēyanāē LEQ!- 5
exsdaē, yîx; laē menēk', qas ā'mē hēldzēxbeta lāx laxalts!ā lāxa
q'ōlats!ēLaxa t!elsē. Wā, lā k'!ēk'!ôgēkwē ôxsde'yas g'a gwālēg'a
(fg.). Wā, lā mālē k'!ēk'!ôgwasas lāx wāx'sanā'yas. Wā, la māl!en-
k'ostāwē 'wālasgemasa lāxens q'wāq!wax'ts!āna'yēx. Wā, lāxaē
malp!enk'ē g'ildōlās lāxen q'wāq!wax'ts!āna'yēx, yîxs ts!ex'uts!anē- 10
bālaēda 'nemp!enk'ē lāxens q'wāq!wax'ts!āna'yēx, yîx ts!eg'ōlās.
Wā, lālē mālđenē lālēxalagawa'yasa q'ōlats!ēLaxa t!elsē lāxens
q'wāq!wax'ts!āna'yēx qa dzebeqelēsēxs laē hānāxalts!āwa k'!ōxsta-
nowē lexāxa t!elsē. Wā, lā mōp!enk'ustāwē 'wālasgemasas lāxens
q'wāq!wax'ts!āna'yēx, yîxa q'ōlats!axa t!elsē. Wā, g'il'mēsē 15
gwāla k'!ōxstanowē lexāxs laē hānēgwēlem lāxa dēlnēlē qa k'!ēsē
s'!ēnakūlē k'îlk'a'yas, qaxs k'!ēsaē a'k'!aakwē k'îlk'a'yas.

Basket for Wild Carrots.—Wā, lāLa genemas L!ābatilaxa den-
tsemē L!ābata, qax le'maaqōs q!āLElax gwēg'ilasasa L!ābatilāxa
L!ābatē qaxs hē'maē gwālēda t!egwats!ē L!ābata. Wā, lēx'a'mēs 20
ôgû'x'idayosēxs ā'maē kwākwatsemālagā'wēsa t!egwats!ē L!ābata.
Wā, laxaē āwādzōlīdēkwēda k'!idēla'yasa xetxet!aats!ē L!ābata.

Cedar-Bark Basket (2).—Wā, laemLasna'xwa q!āLElax gwayi'fālāsasa 1
L!ābatila. Wā, lēx'a'mēs ôgû'qālayōsa L!ābatila qas x'ôgwats!ēxa

flat and low, for its length | and breadth are two spans each and it is
 5 one || span high. It has | no holes along the rim for lashing, as the
 other baskets have, | for lashing them when they are being tied up.
 The baskets for lily-bulls have the tops of the sides bent backward. |
 That is all about this. |

Huckleberry-Basket.—As soon as this is done, she begins to make the
 10 basket || for shaking the huckleberries into; but I will not | talk about
 the making of the basket, for the only thing that is different about
 the huckleberry-basket | is that it has a wide mouth and low sides
 and narrow bottom, | and that it is very finely made
 in this way:  When | this is finished, she makes another
 15 smaller bas- ket of medium size. || It is made in the
 same way as the large | swallowing-basket. |

Box for picking Salmon-Berries.—Let me for a while talk about
 what the hooked box for picking salmon-berries is, | and what its
 sizes are. It is just this. The box is made of the best kind of cedar-
 20 wood, and || the hooked box is well made. It is | made as light as
 possible, and it is made in the same way | as they make the oil-box;
 and these are its sizes. It is | one span and a short span high, and
 25 is | one span and four fingers long, || and one span wide. | It has the

3 x'ōkūmaxs peqelaē yīxs kūtelaē, yīxs malp!enk'īlā'laēs g'ildōlasē
 1 ē'wis ts!eg'ōla lāxens q!wāq!wax'ts!āna'yēx. Wā, ā'mēs!a 'nemp!en-
 5 k'ustāwē 'wālasgemasas lāxens q!wāq!wax'ts!āna'yēx. Wā, laxaē
 k'leās t!emag'ats!exstēs hē gwāleda L!āl!ebataxs malag'exstalaē
 qa neyemx'sālat'sa t!emag'īmas yīxs ā'maē gwāgū'nāg'etē'wakwē
 ōxtā'yasa āwaxsta'yasa x'ōgwats!ē L!ābatā. Wā, laem gwāl lāxēq.

Huckleberry-Basket.—Wā, g'īl'mēsē 'wī'la gwālexs laē k'īlats!eg'ī-
 10 laxēs k'īlats!ēlaxa gwādemē lexa'ya. Wā, lā'laLEN k'īlēs gwāgwēx'-
 s'ālal laqēxs laē lexēlaq. Wā, la lēx'aem ōgū'qalayōsa k'īlats!āxa
 gwādemaxs lēxexstaē; wā, lā kūtela; wā, laxaē t!ōgwapa; wā,
 hē'misēxs ālak'!ālaē t!ōlt!ōxsema g'a gwālēg'a (fig.). Wā, g'īl'mēsē
 . . . gwālexs laē ēt!ēd k'īlāts!ēg'ilaxa āmāyē hēlomagem k'īlats!ē
 15 lexa'ya. Wā, laemxaē hēem gwālēda 'wālasē nāg'ē k'īlats!ē
 lexa'ya.

Box for picking Salmon-Berries.—Wā g'a'mās!en gwāgwēx's'ē-
 x'īd lāx gwēx'sdemasa ga!ekwē hāmyats!ēxa q!amdzekwē, yīx
 'wālayasas yīxs lēx'a'maē wūlx'ētse'wa ālā la ēk' khwaxlāwa, qaxs
 20 ālaē la aēk'!akwa ga!ekwaxs laē wūlasē'wa. Wā, hē'misēxs ālaē
 k!wāk!wayaak", qa's klūtsemē. Wā, la yūem gwālē wūla'yasē
 wūlā'yasa dengwats!ē. Wā, g'a'mēs 'wālayatsēg'a, yīxs 'nem-
 p!enk'aē hē'mēsa ts!ex'uts!āna'yē 'wālagostawasas; wā la mōdenba-
 lēda 'nemp!enk'ē lāxens q!wāq!wax'ts!āna'yēx yīx g'ildōlās;
 25 wā, lā 'nemp!enk'ē tseg'ōlās lāxens q!wāq!wax'ts!āna'yēx.

thickness of one-half of the tip of the little finger, | and it is well made. 27
It is grooved all over with fine grooves, in this manner.¹ | When it is
done, the wife of the box-maker takes the very best | cedar-bark to
make a packing-strap. The cedar-bark is split || into very narrow 30
strips, and each end is twisted to a rope. In the middle it is woven
like a mat, | in this way:

the forehead-strap is
twists a small cedar-bark



As soon as
finished, | she
rope; and

when she thinks | it is long enough for being tied around the hooked
box, she stops | twisting rope. She takes the hooked box, turns it
around, and half way up its height || she winds the cedar- 35
bark around it as tightly as possible. She puts it around
four times, | and she ties the end to ¹ (1) and (2). After |
she has done so, she cuts off the cedar- ² bark rope | at (3).
Then she takes the part that she has cut off and makes a
loop underneath, passing over the bottom board, brings it up,
and takes a turn | at (4). She puts it around four times. Then
she ties the end at || (4). As soon as this is done, she takes the 40
packing-strap which passes around her forehead, and | puts it on
with two half-hitches at the end at (1) and also at (2). | That is the
carrying-strap for the hooked box. That is all about this. ||




Tump-Line.—As soon as the basket has been finished, | she takes 1
cedar-bark and measures off one long fathom | and two spans for | its

Wä, lä k'löden läxens selt!ax'ts!āna'yē lāxa māk'!emēx'ts!a'yaxs 26
yīx wāx^usemasas. Wä, lä aēk'!aakwa, yīxs k'!wēdekwaēg'a gwāle'g'a.¹
Wä, g'il'mēsē gwālexs laē genemasa w'!lōnoxwē āx'ēdxa ālāxat! ēk'
denasa, qa's q'!aleyōgwilēq. Wä, laem ts!ēlts!eq!astōwē dzexa-
ēyase denasē, yīxs laē melkwēs wāx'sba'yē. Wä, lä k'idōyewa- 30
kwa g'a gwālēg'a (*fig.*). Wä, g'il'mēsē gwāla q'!āleyōwaxs
laē melx'ēdxa 'wīl'enē densen denema. Wä, g'il'mēsē k'ōtaq
laem hēlala 'wāsgemasas lāx welxsemēsēs gālekwxas laē gwāl
melaq. Wä, lä āx'ēdxa gālek wē qa's negōyōdē 'wālasgemasēxs laē
qex'semts lāq, qa's lek'!ūtsemdē qenōyōts. Wä, lä mōp!enē'sta 35
lāqēxs laē yīl'aLElōdex ōba'yas lāx (1) lō' (2). Wä, g'il'mēsē
gwālexs laē t!ōts!endeq. Wä, lä galōp!ēts ōba'yasēs t!ōsoyowē
lāx (3), qa's lä x'imaabōdālax pāq!exsda'yas, qa's g'āxē galop!its
lāx (4). Wä, laemxaē mōp!enē'stax laē yīl'aLElōts ōba'yas lāx
(4). Wä, g'il'mēsē gwālexs laē āx'ēdxa q'!āleyowē qa's lä māx- 40
'waLElōts āpsba'yas lāx (1); wä, laxaēs āpsba'yas lāx (2). Wä,
laem aōxlaēkwa gālek wē lāxēq. Wä, laem gwāla.

Tump-Line.—Wä, g'il'mēsē gwāle k'!ilāts!eg'ila'yas lex'a'ya, laē 1
āx'ēdxa denasē qa's bāl'ēdēq qa 'nempe!enk'ēs lāxens bālxa;

¹ See figure below.

5 length. Then she takes the straight knife and || cuts it off, and she puts the bark into water to get soaked. | She does not leave it there long before taking it out. Then she | splits it into narrow strips; and after it has been split, | she twists it into a rope three | spans long; and then she continues plaiting it like a mat, beginning with the rope
10 that she has twisted. || This plaiting is three spans long, and serves as a strap over the forehead for carrying the basket. | When she reaches the end, she twists it again, beginning at the end of the | matting, and the twisted rope is also three spans long. | After it is finished, | it is in this way.¹ This is called the "forehead-strap," and is
15 tied || to the opening of the huckleberry-basket which she has made. |

Back-Protector.—After she has finished all the baskets, | she quickly splits cedar-bark five spans in length; | and when she thinks she has enough, | she takes some narrow split cedar-bark and she weaves the
20 middle || together in this manner,  so as to keep the strands close together. This is two spans | in width. As soon as this has been finished, | she hangs it over the mat-stick, and she sits down at the place | where hangs the cedar-bark that she is going to weave, and she begins weaving in the middle. | When she reaches the end, she puts in the selvage; and

3 hē^εmisa ma!p!enk^εs ēseg^εiwa^εyas lāxens q!wāq!wax^εts!āna^εyēx,
yix wāsgemasasēxs laē dāx^εdxēs nexx^εāla k^ε!āwayowa qa^εs
5 t!ōts!endēq. Wā, lā hāpstendeq lāxa ēwāpē qa pēx^εwidēs. Wā,
k^ε!ēst!a gēstalīxēxs laē āx^εwüstendeq lāxa ēwāpē, qa^εs ts!lts!ē-
q!astōgwilēxs laē dzedzēxsālaq. Wā, g^ε!l^εmēsē wī^εla la dzexekūxs
laē aēk^ε!a melx^εideq qa yūdux^εp!enk^εsa melkwē lāxens q!wā-
q!wax^εts!āna^εyēx. Wā, lā k^ε!līt!ēd g^ε!g^ε!lēla lāx melā^εyas. Wā,
10 lā yūdux^εp!enk^εemxaē ēwāsgemasasa k^ε!līdedzewakwē q!alēyōwa.
Wā, g^ε!l^εmēsē lābendeq laē ēt!ēd melx^εid g^ε!g^ε!lēla lāx ōba^εyasa
k^ε!līdedzewakwē. Wā, laemxaē yūdux^εp!enk^ε ēwāsgemasas mela-
εyas lāxens q!wāqwax^εts!āna^εyēx. Wā, g^ε!l^εmēsē gwālēxs laē
g^εa gwālēg^εa.¹ Wā, laem lēgades q!alēyowē. Wā, lā t!lēm^εx^εalēlōts
15 lāx āwāxsta^εyasēs k^ε!līlats!lēg^ε!lāē lēxa^εya.

Back-Protector.—Wā, g^ε!l^εmēsē gwāl wī^εlē L!ābatēla^εyasēxs laē
hanāx^εwīd dzedzēxsēndxa denasēxa sek^ε!āp!enk^εas āwāsgemasē
lāxens q!wāq!wax^εts!āna^εyēx. Wā, g^ε!l^εmēsē k^ε!ōtaq laem hēl^εā-
lāxs laē āx^εedxa ts!ēq!adzowē dzexek^ε denasa qa^εs yībōyōdēs
20 lāxēs dzexēx^εdē g^εa gwālēg^εa (*fig.*) qa q!asātēs lāx ma!p!enk^ε!ēna^εyas
ēwādzewasas lāxens q!wāq!wax^εts!āna^εyēx. Wā, g^ε!l^εmēsē gwālēxs
lāē gēx^εseq!ents lāxa k^ε!līt!ēmēlāxa lē^εwa^εyē. Wā, lā k!wāg^ε!līla lāx
gēwēla^εsas qa^εs k^ε!līt!ēdēq g^ε!g^ε!lēla lāx yībōyoda^εyas. Wā,
g^ε!l^εmēsē lābendqēxs laē mālagestendeq. Wā, g^ε!l^εmēsē gwāl

¹ See figure on p. 141.

after|| she has finished weaving it, she turns over what she is weaving, 25
and she again starts from | the middle and weaves downward; and
when she gets to the end, | she puts in the selvage. After this has
been done, | she takes it down, takes her fish-knife, and cuts off the
rough ends | that are sticking out. When she has cut them off all
around the || selvage, the back-protecting mat for digging clover is 30
done. |

Belt.—She also splits cedar-bark into narrow strips of the same 1
width as the one she used | when splitting bark for the back-protector
for digging clover. | This is the width.¹ She weaves it so that it is
three fingers | wide and one fathom long. || When she comes near the 5
end, she lets it | taper; and when it is one fathom | long, the end is
narrow; and she twists a rope out of the same bark that she used |
for weaving; and when the rope is also one | fathom long, she ties a
knot at the end || so that it will not untwist. Now the cedar-bark 10
belt is | two fathoms long. She uses it when she goes to dig clover. |

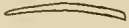
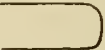
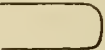
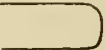
Implement for peeling Cedar-Bark.—When (a person) gets ready to
go | to peel off cedar-bark in the woods, he takes | his small ax,
and he takes a branch of pine, flat at one end, four || spans long, and 15
two finger-widths | in diameter. He also takes a flat, | rough sand-

malaqaqēxs laē ɣwēl^ēELōdxēs k'litāse^ēwē qa^{ēs} g'äg'ilelēxat! lāxa 25
yībōyoda^{ēs}yas qa^{ēs} banōlēlē k'litāq. Wä, g'il^ēemxaāwīsē lābendex
ōba^{ēs}yasēxs laē mālaḡexstendeq. Wä, g'il^ēmēsē gwālexs laē
ḡēɣwaxōdeq qa^{ēs} äx^ēēdēxēs xwālayowē qa^{ēs} t'ōsālēx ōba^{ēs}yasa
q!wadzāyaq. Wä, g'il^ēmēsē ^ēwīlā t'ōsōdxa wāx^ēsabala lāxa mala-
qa^{ēs}yas laē ḡwāla LEbēḡ^ēELē lē^ēwēxs ts!ōsēLaxa LEX^ēSEMē. 30


Belt.—Wä, lāxaē dzedzEXSENDxa denasē hēemxaē äwādzewē 1
dzEXa^{ēs}yasē dzEXa^{ēs}yas qaēs LEbēḡ^ēELē lē^ēwēxs ts!ōsēLaxa LEX^ēSE-
mēxag'a äwōdzewēg'a.¹ Wä, lā k'litlēdeq qa yūdux^ēdenēs wādze-
wasas lāxENS q!wāq!wax^ēts!āna^{ēs}yēx. Wä, la ^ēnemp!enk^ē ^ēwāsgēma-
sas lāxENS bālax. Wä, g'il^ēmēsē ELāq lābendqēxs laē ts!ēq!ā^{ēs}na- 5
kūlē ōba^{ēs}yas. Wä, g'il^ēmēsē lābendxa ^ēnemp!enk^ē lāxENS bālāxs
laē wīlba. Wä, lā mELx^ēidxa ^ēwīlē densen denema g'āyōlem lāxa
k'litase^ēwa qaxs hē^ēmaē ōbēsē. Wä, g'il^ēemxaāwīsē ^ēnemp!enk^ē
lāxENS bālāk^ē melā^{ēs}yas densen denEMaxs laē mōɣ^ēubendeq qa
k'lē^{ēs}s qwēlaxbax^ēida. Wä, laem maɣp!enk^ē ^ēwāsgēmasas denē- 10
dzowē wūsōḡanōs qō lāl ts!ōsaɣa LEX^ēSEMē.

Implement for peeling Cedar-Bark.—Wä, hē^ēmaaxs laē xwānaɣē-
lēda lālē senqaɣa denasē lāxa āLlē. Wä, hē^ēmis äx^ēētsō^{ēs}sēs
sāyōbemē. Wä, lāɣa pEXbaakwa L!ENak^ēasa mōmōɣ^ēdē mōp!enk^ē
^ēwāsgēmasas lāxENS q!wāq!wax^ēts!āna^{ēs}yēx. Wä, lā mālDENx^ēsā^{ēs}wē 15
^ēwāḡidasas lāxENS q!wāq!wax^ēts!āna^{ēs}yēx. Wä, lā äx^ēēdxa pEXSEMē


¹ About 6 mm.

- 18 stone and places it by the side of the | fire of his house. He puts the end of the pine-branch | into the fire; and when it is burnt, he takes
 20 it || by the big end and puts the burnt end on the rough sandstone, | and he rubs it on it so that one  end of it will become flat, and it is bent | in this manner:  When this is done, he does the same to the | other side. Then the end is flat; and he rubs the corners off, | so that the point is rounded, like this:  As
 25 soon as the point is really sharp, || he takes tallow of  the mountain-goat and chews it; | and he takes the bark-lifter with which he is going to peel the cedar-bark, and puts the | flat end into the fire of his house. When it gets quite | hot, he puts the chewed tallow on both sides of | the flat end. He keeps on turning the bark-lifter while the ||
 30 tallow is melting, so that it spreads over both sides. Then he | puts it up near the fire so as to let the tallow soak in. When | it almost catches fire, he stops heating it. Then he puts it down | in the corner of his house so as to let it cool quickly; | and when it is cool, it is hard.
 35 After that it is ready. || This is the bark-lifter of the first people when they went to peel red cedar-bark | and yellow cedar-bark, of which they made blankets before the white men came | in early days. |
 1 Spade.—Her husband makes the spade for digging lily-bulbs. | It is also chopped out of yew-wood. When he goes into the woods and | he

- 17 k'ōl'la de'na t'lēsema qa's g'āxō pax'ālīlas lāxa māg'īnwalīsas legwīlasēs g'ōkwē. Wā, lā L'ENXLENTS wilba'yasa L'ōxūlp'lenk'asa mōmox'dē lāxēs legwīlē. Wā, g'īl'mēsē x'ix'ēdexs laē dāx'īdex
 20 LEX'ba'yas qa's āx'ālōdēsa k'lūmelba'yē lāxa k'ōl'la de'na t'lēsema qa's yīselālēs lāq, yīxa āpsōtba'yē qa pexbēs, yīx wak'alaēna'yas-g'a g'wālēg'a (*fig.*). Wā, g'īl'mēsē g'wālēxs laē ōgwaqaxa āpsōt-lēna'yēs. Wā, la'mē pexba. Wā, lāxaē yīselalax wax'sōtba'yas qa kelx'bēs g'a g'wālēg'a (*fig.*). Wā, g'īl'mēsē la ālak'lāla la cēx'baxs
 25 laē āx'ēdxa yāsekwasa 'melxlowē qa's mālex'wīdēq. Wā, lā āx'ēdxa L'ōk'wayōlaxēs senqasōla denasē. Wā, lā L'ENXLENTS pexba'yas lāxa legwīlasēs g'ōkwē. Wā, g'īl'mēsē ālak'lāla la ts'elx'wīdexs laē āxbentsa malēg'īkwē yāsek' lāx wāx'sadza'yasa pexba'yas. Wā, ā'misē lēx'īlālaxa L'ōk'wayāxs laē yāx'īdēda
 30 yāsekwē qa lās hamelālēla lāx wāx'sadza'yas. Wā, lā ēt'lēd pex'īdēq lāxa legwīlē qa lā'laqēsa yāsekwē lāq. Wā, g'īl'mēsē lā elāq x'ix'ēdexs laē g'wāl pex'ēq. Wā, ā'mēsē lā k'adenē-g'wilaq lāxa onēg'wīlasēs g'ōkwē qa halabalēs k'ōx'wīda. Wā, g'īl'mēsē k'ōx'wīdexs laē L'EMX'wīda. Wā, la'mē g'wālala laxēq.
 35 Wā, hēem L'ōk'wayāsa g'ālē begwānEmxs senqaaxa denasē L'ēwa dōxwē qa's k'ōbawasīlaxs k'lēs'maōlēx g'āxa mamaf'ax lāxa qwēsālā 'nāla.
 1 Spade.—Wā, lāla lā'wūnemas ēaxelaxa ts'loyayāxa x'ōkūmē. Wā, hēemxaēda L'EMq'lē sōplētsōs yīxs laē ālāq lāxa āLlē. Wā

finds (yew trees), he chops down one that is two | spans in diameter. When the tree falls, he measures off || two spans and chops it off with 5 his | ax. After he has done so, he splits it through the heart. | He takes the side without branches | and chops off all the heart-wood so that it comes off and so that | it is flat. After he has done this, he chops the other side so || that it is two spans thick, and | he chops it 10 well until it is smooth and of the same thickness. After | doing so, he measures one short span  and | chops it so that it is in this way: and he chops the top | so that it has a crosspiece on it. After finishing one edge, || 15 he does the same with the other edge. Now the end, | beginning at the bottom (1) is square. This is the digging-point, which extends to (2), | the middle handle, and towards (3), the crosspiece on top. After doing so, | he carries it in his hands as he goes home. He puts it down and | takes a piece of fire-wood, on which he adzes it. He takes his adz || and takes hold of the spade for lily-bulbs. With his | 20 left hand he holds it by the point, and he places the crosspiece (3) | on the fire-wood. In his right hand he takes the adz, and | he first adzes down at the middle handle (2), which he makes round. | When it is round, he turns the end so that the point (1) || stands on the 25

g'il'mēsē q'lāqēxs laē hēx'idaem sōp!exōdxa mōdenx'sá lāxens 3
q!wāq!wax'ts!āna'yēx. Wä, g'il'mēsē t!āx'idexs laē bāl'idxa
malp!enk'ē lāxens q!wāq!wax'ts!āna'yaxs laē temx'sentsēs sōba- 5
yowē lāq. Wä, g'il'mēsē lāx'sexs laē nāq!eqax dōmaqasēxs laē
kūxsendeq. Wä, la'mēs hē āx'ētsō'sē wilemasēs ōk!waēdza'yē.
Wä, lā aēk'la sōpālax dōmaqas qa lawāyēs. Wä, hē'mis qa
ēnemādzowēs. Wä, g'il'mēsē gwāla laē sōp!ēdex āpsādze'yas qa
māldenēs lāxens q!wāq!wax'ts!āna'yaqē wāgwasas. Wä, laxaē 10
aēk'la sōpaq qa ēnemādzowēs wāgwasas. Wä, g'il'mēsē gwālexs
laē bāl'idxa ts!ex'ts!āna'yē lāxens q!wāq!wax'ts!āna'yaxs laē
sōp!ēdeq qag'ēs gwālē g'a (*fig.*). Wä, laxaē sōbetendxa ōxtā'yas
qa gēxtewēlas. Wä, g'il'mēsē gwāla āpsōtenxa'yaxs laē hēmxa!
gwēx'idxa āpsenxa'yas. Wä, ā'misē la k'liwely'ūna ōxlā'yas 15
g'äg'ilela lāx ōxlā'yas (1) xa tsēgwayoba'yē hēg'ustāla lāxa (2)
daadzoyewē lāg'aalela lāxa (3) gēxtā'yē. Wä, g'il'mēsē gwālexs
laē dāk'lotelāqēxs laē nā'nak^u lāxēs g'ōkwē. Wä, lā āx'ālilaq qa's
āx'ēdēxa lēqwa qa's k'limldemaq. Wä, laxaē āx'ēdxēs k'limlā-
yowē qa's dāx'idēxa ts!ōyayōlaxa x'ōkūmē qa's dālēsēs gēmxiōl- 20
ts!āna'yē lāx (1) tsēgwayoba'yas. Wä, lā lāk'lents (3) gēxtā'yē
lāxa lēqwa. Wä, lā dālasēs hēlk'lotls!āna'yē lāxa k'limlāyowaxs
laē hē g'il k'liml'itsō'sē (2) daadzoyewē qa lēx'ēnx'idēs. Wä,
g'il'mēsē lēx'ēnx'idexs laē xwēl'idēq qa hēs lā lēnqālas (1)
tsēgwayoba'yas lāxa lēqwa. Wä, lā k'liml'idēq qa pelbēs yō gwā- 25

25 fire-wood, and he adzes it so that the  point becomes thin | like an adz, in this manner:¹ As soon as this is done, he takes | his crooked knife and shaves it off so as to make it smooth. Now | the digging-point is sharp; and he smooths the crosspiece on top | by shaving it. As soon as he has done so, he hard-
30 ens it by means of tallow. || You know the way it is done with the digging-stick for clover when it is heated | by the fire and rubbed with tallow to make the point brittle. | He does it in the same way when he is making the spade for lily-bulbs | when he is hardening the point of the spade that he is making. |

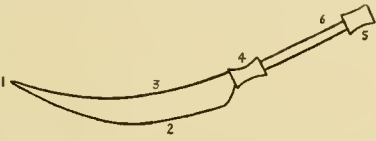
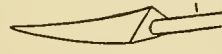
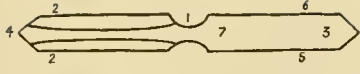
- 1 **Digging-Stick for Clover.**—First | this is searched for by the man. He takes his ax to go into the woods | to look for a yew-tree without branches. As soon as he finds one, he | cuts down the thick yew-tree
5 that has no branches. || When it falls down, he measures | five spans and | four finger-widths, nearly six spans, | then he cuts it off; and when it has been cut off, he splits it in two | through the heart.
10 When it has been split in two, he splits one side || again in two through the heart; and when this has been split, | it is triangular (in cross-section). He measures two spans | and four finger-widths | four spans, and cuts a notch into it, so that it is in size three | spans

26 lōxda sōbayōx; g'a gwāleg'a (*fig.*). Wā, g'il'mēsē gwālexs laē āx^ē-ēdxēs xelxwāla k'lāwayowa qā'sa'k' lē k'lāxwaq qa qēsēs. Wā, laēm ēx'bēs tsēgwayōba'yas Wā, laxaē qaqēts'lax gēxtā'yas lāxēs k'lā-
30 ēwēna'yaq. Wā, g'il'mēsē gwālexs laē p'lāp'lēts'laxa yāsekwēlāq,—xēs laēmōs q'lāla lax gwēg'ilasasas ts'ōyayāxa LEX'semaxs laē pEX'asō lāxa legwile qā's yils'ētāse'wēsa yāsekwē qa L'EMX'widēs ōba'yas. Wā, hē'mis neqemg'ilte'wēsōsa ēaxelaxa ts'ōyayāxa x'ōkūmaxs laē p'lāp'lēts'lax tsēgwayōba'yasēs ts'ōyayōgwila'yas.


- 1 **Digging-Stick for Clover** (Ts'ōyayōxa LEX'semē).—Wā, hēem g'il la alāsō'sa begwānemē; āx^ēēdxēs sōbayowē qā's lā lāxa āL'lē ālāx ēk'ētēlā L'EMq'la. Wā, g'il'mēsē q'lāqēxs laē hēx'idaem sōp'lEXōdeq yīxa L'EKwē L'EMq'la Lōxs k'leāsaē L'ENX'ēna'ya.
5 Wā, g'il'mēsē tlāx'idēxs laē mens'idēq yīsēs q'lwāx'ts'lāna'yē. Wā, lā bāl'idxa sek'lāp'lenk'ē lāxēns q'lwāq'wax'ts'lāna'yēx hē'misa mōdenē lāxēns q'lwāq'wax'ts'lāna'yēx yīx q'lāq'laL'ep'lēlayāsēxs laē sōpsēndeq. Wā, g'il'mēsē la temg'ikūxs laē kūxsēndeq qā's naq'lē-qēx dōmaqas. Wā, g'il'mēsē kūxsaa'k'ūsexs laē ēts'lēndxa āpsōdēlē
10 kūxsēndeq nāq'lēqax dōmaqas. Wā, g'il'mēsē kūxsaa'k'ūsexs laē k'lōk'lūnōsa. Wā, lā mens'idxa mal'lenk'ē lāxēns q'lwāq'wax'ts'lāna'yēx, hē'misa mōdenē bābelawēs lāxēns q'lwāq'wax'ts'lāna'yēxs laē sōbetēndeq qa ēwilōyīwēs qa yūdux'denēs lāxēns q'lwā-

¹ Seen sideways.

in this manner, this is done, he chops is three spans | from (4). | When it is squared, starting from (1), he chops out the heart | so that it all comes off; and when it is all off, he chops the one side | so it is flat (3). When it is finished, he lays it down flat || and he 20 chops (6) and (5) so that they are this way: When it is | triangular in cross-section, he chops at (3) so that it is pointed and so that it | bends back. Now it is one hand wide at (7), and it is four | finger-widths under each side of (7). | When this is done, | he carries it on his shoulders and goes home. Then he puts it down and || takes 25 his adz. First he measures | the grip at (5). Its length is one hand- | cuts around it with his adz, so that the handle of the digging-stick (6) | is two fingers thick; and he does the same at (4), so that the grip is one | hand-width in length. When this is done, || he adzes (6) so that it is round; and after he has done 30 so, | he adzes the back (3), going to the hard point (1) of the | digging-stick. When this is done, he adzes the belly (2), | going towards the hard point of the digging-stick (1); and when this is done, | he takes his crooked knife and straight knife and cuts a



q!wax'ts!āna'yēx yix 'wāg'idasas g'a gwālēg'a (*fig.*) yix (1). Wā, g'il'mēsē gwālexs laē sōpalax (2) qa yūdux'denēs lāxens q!wā- 15 q!wax'ts!āna'yaqē 'wāg'idasa g'āg'ilēla lāx (1) lāxlēnd lax (4). Wā, g'il'mēsē la k'!ēwēlx' g'āg'ilēla lāx (1) laē sōpālux dōmaqas qa 'wīlāwē lāwā. Wā, g'il'mēsē 'wīlāxs laē sōplēdzōdxa āpsōd-dzā'yē qa pēx'ēdēs (3). Wā, lā gwāluxs laē hāx'welsasqēxs laē sōplēdex (6) lōē (5) qa g'as gwālēg'a (*fig.*). Wā, g'il'mēsē la 20 k'!ōk!ūlnōsexs laē sōplēd (3) qa wīlbax'īdēs. Wā, hē'mis qa t!ēqalēs. Wā, laem emxlē 'wādzok!ūnasas (7), la mōdenē lāxens q!wāq!wax'ts!āna'yaqē benadza'yas (7). Wā, g'il'mēsē gwālexs laē wīk'ilaqēxs laē nā'nakwa lāxēs g'ōkwē. Wā, lā wēx'ahilaqēxs laē āx'ēdxēs k'!imlayuwē. Wā, hē'mis g'il mens'itsō'sēda (*fig.*) (5) 25 q!wēdzadzētā'yē yixs emxlāē 'wasgēmasas lāxens a'yasāxs laē tsex'sēstālasēs k'!imlayuwē lāq qa māldenēs 'wāg'idasas (6) k'!ilxp!ēqē. Wā, lāxāē hēem gwēx'īdex (4) yixs emxlā'maaxat! laxens a'yasowē yix 'wasgēmasasa daadzoyā'yē. Wā, g'il'mēsē gwā- 30 lexs laē aēk'!a k'!iml'īdex (6) qa lēx'ēnx'īdēs. Wā, g'il'mēsē gwā- lexs laē aēk'!a k'!iml'īdex (3) āwēg'a'yas lāg'aa lāx (1) p!ēsba'yasa ts!ōyayowē. Wā, g'il'mēsē gwālexs laē k'!iml'īdex (2) ōk!wāēdza'yē lāg'aa lāx (1) p!ēsba'yasa ts!ōyayowē. Wā, g'il'mēsē gwālexs laē āx'ēdxēs xēlxwāla lē'wēs nexx'āla k'!āwayowa. Wā, lā qēmdō-

35 notch || at (7) with the straight knife, and he shaves it off so that it is hollow in the middle, | in this way: and he does the same at (5). | After this has been  done, he takes the crooked knife and shaves off | the whole digging-stick smoothly. When it has all been shaved off, | he puts it over the
40 fire of his house to dry, || and it stays there four days drying. When it is dry, he takes | perch-oil and pours it into a large | clam-shell. Then he takes tallow, which he puts down | by the side of the fire of his house; and he takes down his | digging-stick and heats the ends
45 over the fire of his house. When || it is burnt black, he takes the tallow and rubs it | on the end of the digging-stick. When this is done, he heats it again | over the fire, and he only stops heating it when it is scorched at the point | and when the tallow begins to boil as it is melt-
50 ing. Then | he takes also the perch-oil which he put into the large clam-shell, || and he takes rubbed shredded cedar-bark, puts it into the | perch-oil and rubs it on the digging-stick. When it is rubbed all over | and oiled with perch-oil, he heats the digging-stick over the fire of his | house; and when it is really hot, he again takes the | shredded cedar-
55 bark, puts it into perch-oil, and rubs it || on the hot digging-stick. When it is rubbed all over, | he stands it upright in the cool corner of the house. Then the | digging-stick for digging clover is finished.

35 yōDEX (7) yīsa nexx'āla k'lāwayowa qa's k'lax'widē qa x'ilboyā-lēs-g'a gwālēg'a (fig.) yix (7). Wā, lāxāē hēem gwēx'idEX (5). Wā, g'il'mēsē gwālexs laē āx'ēdxa xelxwāla qa's aēk'lē k'lax'wid
ōgwida'yasa ts'ōyayowē. Wā, g'il'mēsē 'wīla k'lōkwē ōgwida'yasa
laē lēs'alelōts lāx neqōstāwasēs legwīlē qa lem'x'widēs. Wā, lā
40 mōxsē 'nālās x'ilelalelā. Wā, g'il'mēsē lem'x'widEX laē āx'ēdxa
dzēk'wēsē qa's k'lūnxts'!ōdēs lāxa 'wālasē xōxūlk'limōtsa met'lā-
na'yē. Wā, lā āx'ēdaxaaxa yāsekwē qa's g'āxē g'ig'alilas lāx
māg'inwalisasa legwīlasēs g'ōkwē. Wā, hē'mis la āxaxōdaatsēxa
ts'ōyayowē qa nōx'widē ōba'yasa lāxa legwīlasēs g'ōkwē. Wā, g'il-
45 'mēsē la k'lūmla'nakūlaxs laē āx'ēdxa yāsekwē qa's megūlbē'yēs
lāxa ōba'yasa ts'ōyayowē. Wā, g'il'mēsē gwālexs laē ēt'lēd pEX'id
lāxa legwīlē. Wā, ā'mēsē gwāl pEX'aqēxs laē k'wēk'ūmelk'iyax'-
idē ōba'yasa lōxs laē medelx'widēda yāsekwaxs laē yāxa. Wā, lāxāē
āx'ēdxa dzēk'wēsē q'lōts'lāxa xōxūlk'limōtsa 'wālasē met'lāna'yaxs
50 laē āx'ēdxa q'lōyaakwē k'ādzekwa qa's dzōpstendēs lāxa dzēk'wē-
saxs laē dzeg'ilents lāxa ts'ōyayowē. Wā, g'il'mēsē hāmelx'EN la
q'elēx'usa dzēk'wēsaxs laē pāpax'ilālasa ts'ōyayowē lāxa legwīlasēs
g'ōkwē. Wā, g'il'mēsē la ālak'lāla la ts'elqwaxs laē ēt'lēd āx'ēdxa
k'ādzekwē qa's dzōpstendēs lāxa dzēk'wēsaxs laē ēt'lēd dzeg'ilents
55 lāxa ts'elqwa ts'ōyayowa. Wā, g'il'mēsē hāmelx'ENxs laē dālaq
qa's lā lānēgwēlas lāx wūdanēgwēlasēs g'ōkwē. Wā, laem gwāla
ts'ōyaywaxa lEX'semē laxēq.

Digging-Stick for Roots.—First the man makes | a digging-stick of 1
yew-wood for digging carrots. When it is nearly | spring, and the
plants begin to have buds, the man | takes his ax and goes into the
woods to look for a yew-tree. When || he finds one, he picks out a 5
good branch without knots, which is | bent and about two finger-
widths thick. | He chops it off close to the trunk; and when it is off, |
he measures off three spans and chops it off. | Then he chops off the
end so that it is flat, and || it is like the stick for peeling off hemlock- 10
bark. After chopping it, he | goes home to his house. He carries it
along. When | he arrives at his house, he puts down what is to be
the digging-stick for digging carrots. He takes his | crooked knife
and his straight knife and takes what is to be the digging-stick | for
carrots and sits down. First the || bark of the yew-wood digging- 15
stick for carrots is shaved off with a straight knife. | When it is all
off, he shaves off the sap, so that it is | all off; and when it is all off,
he puts down his straight | knife, takes his crooked knife, and shaves |
the digging-stick that is being made. He shaves it well, || so that it 20
is smooth; and when it is smooth, | he shaves off the end so that it is
flat, and he also makes it smooth and | a ⁴₁ ²₂ ³₃ little bent.
There is a knob at the other end, in this way: | When the

Digging-Stick for Roots.—Wä, hēm g'il äx'etsō'sa begwānema 1
ts!ōyayāxa xetēmē, yīxa l'emq!ē. Wä, hē'maaxs laē elāq q!wā-
xenxa yīxs g'ālaē temx'idēda q!wāq!wexēmasē, lāda begwānemē
äx'ēdxēs sōbayowē qa's lā lāxa āl!ē ālāx l'emq!a. Wä, lā g'il'mēsē
q!lāqēxs laē dōq!tūqa lāx ōk'a l'enk'ēdemsxa ōk'ētela lōxs ōk'aēs 5
wāwak'alaēna'yē lōē qa māldenēs wāg'idasas lāxens q!wāq!wax-
ts!āna'yēx. Wä, lā sōp!exlendeq. Wä, g'il'mēsē lāx'sexs laē
bā'idxa yūdux'p!enk'ē lāxens q!wāq!wax'ts!āna'yaxs laē temx'-
sendeq. Wä, lā sōp!ēdex ōba'yas qa pexbēs ōba'yas. Wä, laem
yō gwālōxda l!ōk!wayāxwa lāqē. Wä, g'il'mēsē gwāl sōpaqēxs laē 10
nā'nakwa lāxēs g'ōkwē. Wä, laem dālaq. Wä, g'il'mēsē lāg'aa
lāxēs g'ōkwaxs laē äx'ā'ililasa ts!ōyayolaxa xetēmāxs laē äx'ēdxēs
xelxwāla lē'wis nexx'āla k'āwayowa. Wä, lā dāx'idxēs ts!ōya-
yolaxa xetēmē qa's k!wāg'alilēxs laē hē g'il k'!ax'ālayoxa xex'ū-
na'yasa l'emq!ek!enē ts!ōyayowēs nexx'āla k'!āwayowa. Wä, 15
g'il'mēsē w'ilāwōda xex'ūna'yasēs laē k'!ax'ālayoxa xodzēg'a'yas qa
w'ilāwēs ōgwaqa. Wä, g'il'mēsē w'ilāxs laē g'ēg'alilaxa nexx'āla
k'!āwayowa qa's dāx'idēdxēs xelxwāla k'!āwayowa qa's k'!ax'wīdēs
lāx ōgwīda'yasēs ts!ōyayogwīlase'wē. Wä, la'mē aēk'!axs laē k'!a-
xwaq qa qēs'enēs. Wä, g'il'mēsē qāqēts!aakūxs laē aēk'!a k'!ax'wī- 20
dex ōba'yas qa pexbēs. Wä, laemxaē qāqēts!aq qa qēsēs lāxēs
k'ak'elx'bālaēna'yē. Wä, la megūtālaxa lōxsemē g'a gwālēg'a (fig.)
yīxs laē gwāla ts!ōyayāxa xetēmē. Wä, la lēqelēda waōkwē

digging-stick for carrots (some | Indians call it rock carrot) is
 25 finished, he puts it down by the fire of the house || so that
 the heat will strike its back; and when it begins to smoke, he |
 turns it over so that the inner side (2) is towards the fire; and when
 this | also begins to smoke, he takes deer-tallow and rubs it on | all
 over the stick and the knob (3). The name of | this knob is "top
 30 handle." Then he puts it down again by the side of the fire, || and
 turns it over so that the melting tallow will soak into | the digging-stick.
 When it nearly catches fire on account of the heat, | he wraps soft
 cedar-bark around his hand, takes hold of | the handle at the end of
 the digging-stick, and pushes the flat digging-point | (4) into the hot
 35 ashes. He watches it; and || when the hot ashes seems to boil up,
 he knows | that the point of the digging-stick is burnt black. | Then
 he takes the top handle of the digging-stick | and pushes it into the
 tallow; and when it has been there long enough, he | heats the point
 40 of the digging-stick again. When the melted || tallow at the end
 begins to boil, he dips it into cold | water and takes it out again.
 Now it is brittle. | Now the digging-stick for carrots is finished. |
 1 **Digging-Stick for Cryptochiton.**—First the man goes | into the woods
 to get a branch of yew-wood. When he finds | a curved branch, he
 chops it off. When it is off, | he measures off two spans. Then he

bāk'lums xetxet!a lāq. Wā, lā k'adnolisas lāx legwīlasēs g'ōkwē
 25 qa L'ēs'alase'wēs āwīg'a'yas yīx (1). Wā, g'il'mēsē kwāx'īdexs laē
 lēx'elēsaq qa L'ask'!aēs'alēs ōk'!waēdza'yas yīx (2). Wā, g'il'emxaā-
 wisē kwāx'īdexs laē āx'ēdxa yāsekwasa gēwasē qa's dzek'ēt'lēdēs
 laq qa hamelx'ēndēsēq L'ōmē megūtā'ya yīx (3). Hēm lēgades
 q'!wēdzadzētā'yē. Wā, lāxaē ēt'lēd k'adnōlisas lāxēs legwīlē. Wā,
 30 la'mē lēx'īlālaq qa lābetēsa yāxa yāsekw lāx ōgwida'yasa ts!ōyayo-
 waxa xetxet!a. Wā, g'il'mēsē elāq x'ix'ētsēs laēna'yē ts!elqwaxs
 laē sax'ts!ānālaxa q!oyaakwē k'ādzekwaxs laē dāx'īdex q'!wēdzadze-
 tātā'yasa ts!ōyayowaxa xetxet!a qa's L'ēnxbetalisēsa ts!ōyayōba-
 'yas yīx (4) lāxa ts!elqwa gū'na'ya. Wā, lā dōqwalaq. Wā, g'il-
 35 'mēsē hē gwēx's la maemdelqūlēda ts!elqwa gū'nāxs laē q!āLE-
 laqēxs le'maē k'lūmla'nākūlēda ts!ōyayoba'yasa ts!ōyayowē. Wā,
 lā hēx'īda'mēsē dāx'īdxa q'!wēdzadzētā'yasa ts!ōyayāxa xetxet!a
 qa's L'ēnx'ēdēs lāxa yāsekwē. Wā, g'il'mēsē gagālaxs laē ēt'lēd
 pex'ītsa ts!ōyayoba'yē lāxa legwīlē. Wā, g'il'mēsē maemdelqū-
 40 lēda yāxa yāsekw lāx ōba'yasēxs laē L'ēnxstents lāxa wūda'sta
 'wāpa. Wā, lā xwēlax'ūstendēq. Wā, la'mē L'ēm'x'wida lāxēq.
 Wā, la'mē gwāla ts!ōyoyāxa xetxet!a laxēq.
 1 **Digging-Stick for Cryptochiton.**—Wā, hēm g'il la āxsōsa begwā-
 nemē lāxa āL'ē L'ēnāk'!asa L'ēmqlē. Wā, g'il'mēsē q!āxa
 wāwak'alāxs laē sōpōdxa L'ēnak'ē. Wā, g'il'mēsē lāwāxs laē

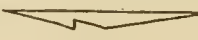
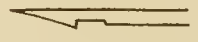
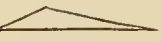
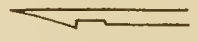

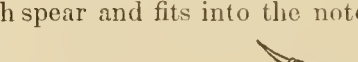

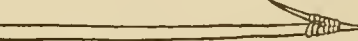
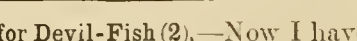
cuts it off, || and he chops the end until it is flat on one side. It 5
is two finger-widths | in thickness. After chopping | the ends, he
goes home, carrying the chiton digging-stick in his hands. | He
goes into his house, takes his knife, | and cuts off the bark and
the sap; and when || it is all off, he cuts the end so that it may be flat and 10
thin and | smooth, and it also has a round point, in this way.¹ Now
the digging-stick for cryptochitons is finished. | He takes deer-tallow
and | puts it down close to the fire. Then he takes the digging-
stick for cryptochitons and | pushes the flat end into the ashes where
it is not very hot. || He watches it; and as soon as it begins to 15
burn, he rubs the tallow | on both sides, and he keeps it a while.
Then he puts | the flat end back into the hot ashes; and he does not
keep it there long | before he takes it out and rubs more tallow on
both sides, | and he heats it by the fire of his house. When || it is 20
nearly burning, he puts it down in the corner of the house, so that it
cools off quickly; | and as soon as it gets cold, the point is brittle. |

Hook for Devil-Fish (1).—When the devil-fish hunter gets ready | to get
devil-fish, he first goes to get a long thin | young hemlock-tree. After
he finds it, he cuts it down, so that || it falls down. He cuts off the 25
branches and measures a piece two | fathoms long. Then he cuts off

bāl'idxa malp!enk'ē lāxens q!wāq!wax'ts!āna'yēxs laē tsex'sendeq.
Wā, lā sōplēdex ōba'yas qō pexbēs āpsba'yas. Wā, maldenx'sāwē 5
'wāg'idasas lāxens q!wāq!wax'ts!ānā'yēx. Wā, g'il'mēsē gwāl sōpax
ōba'yasēxs laē nā'nakwa. Wā, laem dāk'!ōtelaxēs q!enyayāxa
q!enasē. Wā, lā laēl lāxēs g'ōkwē. Wā, lā āx!ēdxēs k'lāwayuwē
qa's k'!axā'lēx xex'wūna'yas lō' xodzēg'a'yas. Wā, g'il'mēsē
'wīlāxs laē aēk'!a k'!ax'ubendex pexba'yas qa pelēs; wā, hē'mis qa 10
qēsēs; wā, hē'mis qa k'ilx'bēs, g'a gwālēg'a'xs¹ laē gwāla q!enyayōlaxa q!enasē.
Wā, lā āx'ēdxa yāsekwasa gēwasē qa's g'āxē
k'!wanōlisaxēs legwīlē. Wā, lā āx'ēdxa q!enyayōlaxa q!enasē qa's
L!engēsēs pexba'yas lāxa gūna'yē lāxa hēlālās ts!elqwalaēna'yē. Wā,
lā dōxdoqwaq. Wā, g'il'mēsē k'lūmelx'ēidexs laē dzex'itsa yāsekwē 15
lāx wāwax'sadza'yas. Wā, lā gagālexs laē xwēlaqa L!enxalisasa
pexba'yas lāxa ts!elqwa gūna'ya. Wā, k'!ēst!a ālaem gaēsexs
laē dāx'ideq qa's ēt!ēdē dzex'itsa yāsekwē lāxaax wāwax'sadza-
'yas. Wā, lā papax'lālas lāxa legwīlasēs g'ōkwē. Wā, g'il'mēsē
elāq x'ix'ēdexs laē āx'ālīlas lāx ōnēgwīlasēs g'ōkwē qa hālabalēs 20
wūdex'ida. Wā, g'il'mēsē wūdex'īdexs laē L!emx'wīdē ōba'yas.

Hook for Devil-Fish (1).—Wā, hē'maaxs laē xwāna'idēda nēts!ēno-
xwaxa teq!wa. Wā, hē'mis g'il la āx'ētsō'sēda g'ilt!a wilen q!wa-
q!waxmēdzema. Wā, g'il'mēsē q!āqēxs laē tsek'!exlendeq qa
t!ax'īdēs. Wā, ēgūlendeq L!enāk'as. Wā, lā bāl'id qa malp!enk'ēs 25
lāxens bālax yīx 'wāsgemasas. Wā, lā k'!axālalax xex'ūna'yas. Wā,

¹ See figure on p. 144.

27 the bark; | and when it is all off, he sharpens the thick end. | He
 measures four finger-widths from the | thick end and cuts in
 30 a notch in this manner:  Then he || cuts a piece
 of hemlock-wood four  fingers long, | in this
 shape:  After  this is done, | he takes
 spruce-  root and splits it, and he takes | the hook of the
 devil-fish spear and fits into the notch of the devil-fish spear, | and
 he ties  it on with the split root.
 When  he has finished, || it is like
 35 this:  Then he sharpens the thin
 end to  | feel for the devil-fish. |

- 1 **Hook for Devil-Fish (2).**—Now I have finished talking about him | who
 makes the kelp fishing-line. Now I shall talk about him who goes
 to get | devil-fish to put on his line. First he has to take his |
 straight-edged knife, which he takes when he goes into the woods to
 5 look for a slim hemlock-tree. || As soon as he has found one, he cuts
 it down, so that it falls | on the ground. He cuts off the branches.
 After he has cut off the | branches, he cuts the top off. Sometimes | it is
 two fathoms, sometimes three fathoms long. Finally he cuts off the |
 10 bark, until it is white, and he cuts off || the top until it is sharp.
 He does not sharpen the butt-end of the | pole for fishing devil-fish.
 As soon as he has finished the long pole for fishing devil-fish, | he looks

27 g'il'mēsē 'wīlāxs laē k'!āx'wīdex lē'x'ba'yas qa ēx'bēs. Wā, lā
 mens'īdxa mōdenē lāxens q!wāq!wax'ts!āna'yēx g'āg'īlēla lāxa
 ōba'yasa lē'x'ba'yasēxs laē qem'tēdeq g'a g'wālēg'a (*fig.*). Wā,
 30 lā mōdenas 'wāsgemasē lāxens q!wāq!wax'ts!āna'yēx g'ayōl lāxa
 q!wāxasē. Wā, lā g'a g'wālēg'a (*fig.*). Wā, g'il'mēsē g'wālexs laē
 āx'ēdxa L'ōp!Ek'asa ālēwasē qa's dzexsēndēq. Wā, la āx'ēdex
 galbelasa nēdzayowē qa's k'it!alēlōdēs lāxa qem'tba'yasa nēdza-
 yowē. Wā, lā yīl'alelōtsa dzexekwē L'ōp!Ek' lāq. Wā, g'il'mēsē
 35 g'wālexs laē g'a g'wālēg'a (*fig.*). Wā, lā k'!āx'wīdxa wīlba'yē qa
 ēxbesa plēwayoba'yaxa teq!wa.

- 1 **Hook for Devil-Fish (2).**—Wā, la'men g'wāl g'wagwex's'āla lāxa pena-
 yogwēlāxa penayowē. Wā, la'mēsen g'wāgwēx's'ālal lāxa tatēlāxa
 teq!wa qa tēlēlasēxēs penāyowē. Wā, hēem g'il āx'ētsōsēs nex-
 x'āla k'!āwayā qa's daakūxs laē alē'sta ālāx g'ilt!ā wīl q!waxasa
 5 lāxa āl!ē. Wā, g'il'mēsē q!āqēxs laē k'!imt!exlēndeq qa t!āg'a-
 elsē. Wā, lā k'!imtālax L!enak'as. Wā, g'il'mēsē 'wīlāwēda
 L!enak'axs laē k'!imtōdex wīlētā'ya. Wā, la 'nat'nemp!ena
 ma!p!enk' laxens bālax lōxs yūdux'p!enk'aē. Wā, lawīslā
 k'!axwālax xex'ūnyas qa 'melk!enēs. Wā, laxaa k'!āx'wēdex
 10 wīlētāyas qa ēx'bēs. Wā, la!ā k'!ēs ēx'bēda lē'x'ba'yasa nēdza-
 yolaxa teq!wa. Wā, g'il'mēsē g'wāla g'ilt!a nēdzayāxa teq!wāxs
 laē ētlēd alēx'īdex wīlagawa'yasa g'ilx'dē āxānems yīxs hēlts!ē;

for a stick smaller than the first one, which is the size of a | short span 13
 when the fingers are put around the butt-end of the | long pole for
 fishing devil-fish.¹ The one for which he is looking must be small. ||
 As soon as he finds it, he begins to cut it down with his straight- 15
 edged knife. | Then he does the same as he did with the former one; |
 only this is different, that the two ends are sharp, | and that it is
 shorter than the one he first made, for it is only a | fathom and a half
 long. There is also a hook made of the concave side of || hemlock 20
 on it. After he has shaved off | with his straight-edged knife, the
 butt-end of the pole for fishing devil-fish he cuts a notch three | finger-
 widths long, made in this way;² and as soon as | the notch is deep
 enough, he takes the brittle convex side of the hemlock- | tree and
 cuts it until its butt-end is sharpened. || He measures four finger- 25
 widths | and cuts it off so that it is | flat on one side. After he has cut
 it, he takes | spruce-root, splits it, and scrapes off the bark | and the
 juice; and when it is done, he takes the pole || for fishing devil-fish, 30
 puts the short end into the notched-end of the | pole for fishing devil-
 fish, and ties it on with the split root. | Now it looks | like this.³
 Now there is a hook at the end of the pole for fishing devil-fish. | This

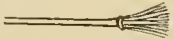
˚staENS ts!EX^uts!āna˚yēxs bāLa lāx q!wēsEndayo lāx lĕgūtā˚yasa 13
 g!lt!a nēdzayāxa teq!wa.¹ Wā lāLāLē wāwīlālē la ālāsō˚s. Wā,
 g!l˚mēsē q!āqēxs laē k!lmt!EXlEndentsōs nEXx˚āla k!lāwayowē 15
 lāq. Wā, la hēEMxat! gwēx˚ēdqēxs gwēg˚ilasaxa g˚ālē āxās. Wā,
 lēx˚a˚mēs ōgū˚qalayosēxs ˚nāxwa˚maē ēēx˚bēs wax˚sba˚yē. Wā,
 hē˚misēxs ts!Ek!wagāwayaasa g!lē āxās qaxs ā˚maē ˚neq!Ebōdē
 ēsEg˚iwa˚yaslāxENS bāLa. Wā, hē˚mēsēxs galbalaaxa L!EMwēg˚a˚yasa
 q!waxasē Lāsa. Wā, hē˚maaxs laē gwāl k!lāxwasa nEXx˚āla k!lāwayo 20
 lāx lĕX^uba˚yasa nēdzayāxa teq!wa. Wā, lē qemt!ēdxa yūdux˚u-
 denē lāxENS q!wāq!wax˚ts!āna˚yēxa g˚a gwālēg˚a.² Wā, g!l˚mēsē
 hē!˚abetē qemta˚yasēxs laē āx˚ēdxa L!EMwēg˚a˚yasa q!waxasē
 Lāsa. Wā, la k!lāx˚wīdeq qa ēēx˚bēs āpsba˚yās yīx lĕX^uba˚yas.
 Wā, g!l˚mēsē ēēx˚baxs laē mens˚īdeq qa mōdenēs lāxENS q!wā- 25
 q!wax˚ts!āna˚yēx. Wā, lē k!lmtsEndeq. Wā, lē k!lāx˚wīdeq qa
 pEXk!ōt!ENēs. Wā, g!l˚mēsē gwāl k!lāxwaqēxs laē āx˚ēdxa L!ō-
 p!Ek˚asa ālēwasē qa˚s dzet!ēdēq. Wā, lē k˚ēxōdex xEX˚ūna˚yas
 lō˚ wāpaga˚yas. Wā, g!l˚mēsē gwālENS laē āx˚ēdxa nēdzayāxa
 teq!wa lĕ˚wa ts!EX˚ustō. Wā, lē āx˚āLElōts lāx qemtba˚yasa 30
 nēdzayowaxa teq!wa. Wā, lē yīl˚ētsa dzedekwē L!ōp!Ek˚ lāq.
 Wā, la˚mēsē g˚a gwālēg˚a.³ Wā, laEM galbalēda nēdzayāxa teq!wa.
 Wā, hēEM nēSELāxa teq!wāxs lēmwaēs g˚ōkwasēda t!ēSEMē lāxa
 wūlx˚iwa˚yasa x˚ats!a˚yē. Wā, hēEM lĕgades nēdzayāxa teq!wa.

¹ That is, one short span circumference at the butt-end.

² See figure 1 on p. 152.

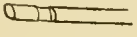

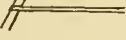
³ See figure 4 on p. 152.

is used to catch devil-fish when its hole is dry | at low tide. Now its
35 name is "pole for pulling," || and the name of the long pole is "implement for pulling out at half tide | from the hole under water when the tide is not out far." | There is no hook at the end of the long pole | for fishing devil-fish. |

- 1 **Spear for Sea-Eggs.**—First there is taken by the man a thin | young hemlock-tree in the woods. When he finds one that is clear of branches and long, | he cuts it down with a knife, so that it falls; and | when it falls, he measures off three and a half fathoms in length. ||
5 Then he cuts off the top. He cuts off the bark | and the sap. He tries to make it one and a half | finger-widths in thickness. After this has been done, | he takes thin yew-wood branches for prongs. He measures the prongs to be | two spans and four finger-widths in
10 length. || These are to be at the end of the sea-egg spear. | He cuts off the ends so that they are sharp-pointed, and he also cuts off | the lower end so that it is flat. When this is done, he digs out | the roots of a spruce-tree and splits them in two. | Then he peels off the
15 bark; and when this is done, he cuts || the butt-end of the spear-shaft until it is square. | Then he takes the prongs and lays the flat ends against | the square end of the spear-shaft, and he ties them on |
this way:  with the split spruce-root, so that it is in

35 Wä, hē^{mis} lēgades nānesamendzayowa g'iltagawa^{yē} nēdzayā lāxa tegwatslē tlēsemxs t!epelaē; yixs k'!ēsaē wālaxa x'ats!a^{yē}. Wä, laem k'!eās galbala, yixēda g'iltagawa^{yē} nēdzayāxa teq!wa.

- 1 **Spear for Sea-Eggs.**—Wä, hēem g'il la āxsō'sa begwānema wilē q!hwāq!waxadzem lāxa āl!ē. Wä, g'il^{mēsē} q!lāxa ēk'ētela g'ilt!axs laē hēx^{idaem} k'!imt!exōdeq qa t!ax^{idēs}. Wä, g'il^{mēsē} t!ax^{idēxs} laē bal^{ideq} qa mamōp!enk'ilisēsa neq!ēbōdē lāxens
5 bālax. Wä, lā k'!imtōdex ōxtā^{yas}. Wä, lā k'!axā!ax xex^{ūnāyas} lē^{wēs} xodzēg'a^{yē}. Laem lalō!la qa māmaldenx^{sālēs} lāxens q!hwāq!wax^{ts!āna^{yē}} yix^{wāg'idadas}. Wä, g'il^{mēsē} gwālexs laē āx^{ēdxa} wiswülē L!emq!la qa ts!ē^{x^{bēs}}. Wä, lā^{mēns^{ideq}} qa hāmōdengālēs lāxens q!hwāq!wax^{ts!āna^{yē}} lāx malp!enk'ē āwās-
10 gemasasa mōts!aqē ts!ets!ē^{x^{ba^{yasa}}} māmaseq!hwayop!ēqē!laxa mesēqwē. Wä, lā k'!āk'!ax^{u^{baq}} qa eēx^{bēs}. Wä, laxaē k'!ax^{widex} ēox!a^{yas} qa pēpeq!exlēs. Wä, g'il^{mēsē} gwālexs laē lāp!idex L!ōp!ek'asa ālēwasē. Wä la pax'sendeq qa malts!ēsēxs laē sa-
q!wōdex xex^{ūna^{yas}}. Wä, g'il^{mēsē} gwālexs laē k'!ax^{widex} ōba-
15 ^{yas} māmaseq!hwayop!ēqē yix lē^{x^{ba^{yasa}}} qa k'!ewül^{x^{ūnēs}}. Wä, lā, āx^{ēdxa} ts!ēts!ex^{ba^{yē}} qas pax^{āLElōdalēs} pēpeq!ex!a^{yas} lāx k'!ēk'!ewül^{x^{ba^{yasa}}} māmaseq!wayolē. Wä, lā yil^{āLElōtsa} pāx⁻saakwē L!ōp!ek' lāq. Wä, la g'a gwālēg'a (fig.).

Hook for picking Elderberries.—Those who pick elderberries first go | 1
to make a hook of a small hemlock-branch of | the size of our first-
finger and one fathom in length. | The woman shaves off the bark
until it is smooth; || and after this is done, she takes a piece of the same 5
hemlock-tree, | which is thinner and is to form the hook. She |
shaves off the bark of this also, and it is one | span long. Then she
cuts it off | and measures two finger-widths from the || end. There 10
she cuts a notch which goes half way  through | the
thickness of the pole. It is in this way: After | this is
done, she does the same thing with the piece that is to form the hook;
and when | the notch is also cut in one-half the thickness of the piece
that is to form the hook, | she takes split spruce-root, puts it into water, || 15
and soaks it. After it has been soaked, she takes the piece that is to
be the hook at the end | and puts the two notches together. She | takes
up the soaked split root and ties the  two pieces together.
When | it is finished, it is this way: | 

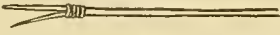
Pole for gathering Eel-Grass.—First the man || goes to look in the 20
woods for a bent young hemlock-tree; and when | he finds one, he
cuts it at the bottom with his adz; and when | it falls, he measures
off two fathoms and a half. | Then he cuts off the top. At the top it

Hook for picking Elderberries.—Wä, hēm grīl la āx'ētsō'sa 1
ts!ēx'alaxa ts!ēx'inēs galayōlaq yīxa wile q!waxasaxa yō 'wāg'i-
tens ts!ēmā!ax'ts!āna'yēx. Wä, lä ēseg'eyowē 'wāsgemasā lāxens
bā!ax. Wä, lä aēk'laxs laē k'laxā!ax xēx'ūnā'yas qa qēs'enēs.
Wä, grīl'mēsē gwā!exs laē āx'ēdxa g'āyōl'maxat! lāxa q!waxasē. 5
Wä, lā!a wāwī!alagawēsa galp!ēqlē. Wä, laxaē aēk'laxs laē
k'laxā!ax xēx'ūnā'yas. Wä, lä 'nemp!enk'ē lāxens q!wāq!wax'-
ts!āna'yēx yīx 'wāsgemasasēxs laē k'!imts!endeq. Wä, lä
mens'idxa mā!denē lāxens q!wāq!wax'ts!āna'yēx g'āg'ī!ela lāxa
ōba'yasēxs laē qemt!betendeq qa negoyōdēsēx 'wāgidasas yīx 10
'wālabedadas qemta'yas. Wä, lä g'a gwālēg'a (*fig.*). Wä, grīl'mēsē
gwā!exs laē ōgwaqa hē gwēx'idxa galp!ēqlē. Wä, grīl'emxaāwisē
negōyōdē 'wālabedadas qemta'yas lāx 'wāgidasasa galp!ēqlē, laē
āx'ēdxa paāk'wē L!ōp!Ek'sa ā!ēwasē qa's hapstendēs lāxa 'wāpē
qa pēx'widēs. Wä, grīl'mēsē pēx'widexs laē āx'ēdxa galbē!ē 15
qa's k'āk'etōdēsēs qēqemta'yē 1.0' qemta'yasa galp!ēqlē. Wä, lä
āx'ēdxēs pēqwase'wē paak' L!ōp!Ek'a qa's ya!ōdēs lāq. Wä,
grīl'mēsē gwā!a laē g'a gwālēg'a (*fig.*).

Pole for gathering Eel-Grass.—Wä, hē'mis grīl la ā!āsō'sa
begwānemē lāxa ā!lē wāk'alā q!wāq!waxadzema. Wä, grīl'mēsē 20
q!lāqēxs laē tsek!exōdeq yīsēs k'!im!ayowē. Wä, grīl'mēsē
t!āx'idexs laē bāl'idēq yīsa neq!ebōdās bā!elawa'yē lāxens
bālāxs laē tsek'ōdex ōxtā'yas. Wä, lä mā!denx'sāwē 'wāgidasas

25 is two | finger-widths thick. Then he takes his straight || knife and cuts off the bark and the sap. | When they are all off, it is a finger-width and a half thick | at the thin end, and it is hardly thicker at the | other end. The tip is more curved than the | butt. At each
30 end there is a knob. || When it is finished, he goes home carrying it; and as soon as he enters | his house, he puts down the twisting-stick by the side of the fire. | Then he takes deer-tallow and puts it down where he is working at the | twisting-stick. Then he takes the twisting-stick and pushes it to and fro over the | fire. He pushes it
35 to and fro until the whole stick gets warm; || and when it is very hot, he takes the | tallow and rubs it over the twisting-stick. As soon as it is | all covered with tallow, he pushes it to and fro over the fire; | and when the tallow nearly catches fire, then he rubs on | some more
40 tallow; and when it is covered with tallow, || he puts it down in the corner of the house, where it cools off quickly. | He wishes it to be brittle and stiff. Therefore he does so | with the tallow. As soon as it gets cold, he takes soft cedar-bark | and the twisting-stick, and wipes it off with the soft shredded cedar-bark, | so that all the tallow
45 comes off from the surface. When it is all off, it is finished. || That is all about this. |

ōxtā^éyas lāxens q!wāq!wax'ts!āna^éyēx. Wā, lā āx^éēdxes nexx'āla
25 k'lāwayowa qa^és k'!axālēx xex'ūnā^éyas lō^é xōdzēg'a^éyas. Wā, g'il^émēsē 'wīlāxs laē māmaldēnx'sāla 'wāg'idāsas lāxens q!wā-q!wax'ts!āna^éyēx yīxa wīlētā^éyē. Wā, lā hālselaem lālākwalēda āpsba^éyas. Wā, lā xēnlela wāk'alagawēsa wīlba^éyē, yīxa lē^éx'uba^éyē. Wā, lā mēmox'ubalaxa lōelxsemēda wāx'sba^éyas. Wā,
30 g'il^émēsē gwālēxs laē nā^énakwa dālaq. Wā, g'il^émēsē la laēl lāxēs g'ōkwaxs laē k'adēnōlisasa k'ilbayowē lāxēs legwīlē. Wā, lā āx^éēdxa yāsekwasa gēwasē qa^és g'āxē g'ēg'alīlas lāxēs ēaxēlasaxa k'ilbayowē. Wā, lā āx^éēdxa k'ilbayowē qa^és k'ak'adelālēs lāxēs legwīlē. Wā, laem wīqwi'lālaq qa 'nema^énakūlēs ts!elgū^énakūlē
35 ōgwīda^éyas. Wā, g'il^émēsē ālak'lāla la ts!elx^éwīdēxs laē āx^éēdxa yāsekwē qa^és yīlsēt'īdēs lāxa k'ilbayowē. Wā, g'il^émēsē megū-g'itxa yāsekwaxs laē xwēlaqaem la k'āk'adelālās lāxēs legwīlē. Wā, g'il^émēsē elāq x'ix^éēdēda yāsex'ūna^éyasēxs laē xwēlaqa yīlsetlītsa yāsekwē lāq. Wā, g'il^émēsē la megū-g'itxa yāsekwaxs laē
40 krat'lālīlas lāxa ōnēgwīlasēs g'ōkwē qa hālabalēs wūdex^éīda. Wā, laem 'nēx' qa l'ēm^éx'wīdēs qa l'axēs, lāg'ilās hē gwēg'ilasa yāsekwē lāq. Wā, g'il^émēsē wūdex^éīdēxs laē āx^éēdxā k'ādzekwē lē^éwa k'ilbayowē. Wā, lā dēg'it'lētsa q'lōyaakwē k'ādzekwē lāq qa lāwāyēs yāsex'ūna^éyas. Wā, g'il^émēsē 'wīlāxs laē gwāla. Wā,
45 laem gwāl laxēq.

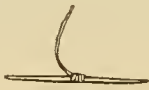
Flounder-Spear.—The first thing to be done by the | flounder- 1
fisherman is to get a spear-shaft for flounder-fishing. He | has to get
tough wood for the prongs. It is split in two | in this manner.¹ It
is split through the heart, and cut at the ends || which are made 5
sharp. When this has been done, he takes bird-cherry bark and the |
shaft, and he so cuts the sides that they are flat, | and he also cuts
one side of the prongs so that they will fit | on the end of the shaft.
When he has finished this, he takes the | bird-cherry bark and ties
it to the prongs and the shaft. || He ties it very tightly. When it is 10
done, | it is like this:  Now the flounder-spear
is finished. |

Fishing-Tackle for Flounders.—When a man goes to catch many |
flounders, he takes the leg-bone of a deer which is | thoroughly dry, so
that it is white, and he breaks it up || lengthwise into slender pieces. As 15
soon as it is broken up, he measures off | pieces two finger-widths long,
and breaks them off | at the end, so that they are all the same length.
When this has been done, | he takes a flat, rough sandstone. He |
also takes a dish and pours water into it until it is half full. || Then 20
he puts the sandstone into it; and he takes | one of the thin bones,
dips it into the water, and | puts one end against the sandstone and

Flounder-Spear.—Pāpa'yaxa paēsē, yīxs hē'maē g'il la āxsō'sa 1
papayaēnoxwaxa paēsēda saents!ō qa's pāpayayowa. Wā, hē'mē-
lāl āx'ētso'sēda ts!ax'insē qa dzēx'bēsxa xōkwē qa's malts!ē g'a
gwālēg'a.¹ Wā, laem nāq!eqax dōmaqas. Wā, lā k'!āk'!ax'bendēq
qa ēx'bēs. Wā, g'il'mēsē gwālexs laē āx'ēdxa len'wumē lē'wa 5
saents!ō. Wā, lā k'!āk'!ewenōdzendēq qa pēpegeñō'sēs. Wā,
lāxāē k'!āx'wīdxa ēpsanōdza'yasa dzēdzēgumē qa beng'aalelēs
lāxa ōba'yasa saents!owē. Wā, g'il'mēsē gwālexs laē āx'ēdxa
len'wumē qa's k'!ilx'alelōdēs lāxa dzēdzēgumē lē'wa saents!owē.
Wā, laem aelaxs laē k'!il'k'!ak'ōdēq. Wā, g'il'mēsē gwālexs laē 10
g'a gwālēg'a (*fig.*). Wā, laem gwāla pāpayayōlaxa paēsē.

Fishing-Tackle for Flounders.—Wā, hē'maaxs q!āq!eyōl'aēda be-
gwānēmaxa paēsē, lā āx'ēdex xāqas g'ōg'egūyāsa gēwasaxs laē
lemlemx'ūnx'īda yīxs laē mōmx'ūna qa's tētepsendēq lāxēs g'il-
dolasē qa wīswul'enēs. Wā, g'il'mēsē 'wīwelx'sexs laē mens'ēdēq 15
yīsēs q!wāq!wax'ts!āna'yē qa māldenēs āwāsgemasasēxs laē tepā-
lax ēpsba'yas qa 'nemēs āwāsgemasas. Wā, g'il'mēsē gwālexs
laē āx'ēdxa de'nasgemē t!ēsemaxa pegēdzowē k'!ōltsema. Wā,
laxāē āx'ēdxa lōq!wē qa's gūxts!ōdēsa 'wāpe lāq qa negoyoxsda-
lisēxs laē mox'ustentsa de'nasgēme t!ēsem. lāq. Wā, lā āx'ēdx- 20
'nemts!aqē lāxa xāxmenēxwē qa's hāpstendēs lāxa 'wāpaxs laē
tesālōts āpsba'yas lāxa de'nasgemē t!ēsema qa's yīselalax'īdēs

¹ It is cut through the center lengthwise.

23 rubs it | until it is sharp-pointed, and he does the same with the
 other end. As | soon as it is sharp-pointed, he rubs the middle part
 25 so that it is round; and when || it is round, it is done. He does this
 with all of them. | When he has finished fifty, he puts them away, for
 that | is the number of bones for the flounder fishing-line. Then he
 takes | hair and twists a length of two | spans; that is, hair of women.
 30 And when he has || enough of these, the same number as the polished
 bones, then he puts them away. He takes | cedar-bark and gives it to
 his wife, and she goes at once | and puts it into the water to soak.
 After it has been there for one night, | the woman takes out the cedar-
 bark and splits it into | long, narrow strips, and she twists it until
 35 it is moderately thick. || When it is forty fathoms long, it is finished. |
 Then (the man) stretches it outside of the house | tightly, so that it is
 stretched (taut). It remains there for four days. | Then he takes
 down the twisted cedar-bark fishing-line | and coils it up and puts it
 40 down in his house, and then || he takes dried back-sinew of the deer
 and shreds it, and | twists it until it is like thread. As soon as he
 has | twisted much of it, he takes the round bones and the twisted-|
 hair thread and ties one end of the twisted hair to the
 45 round bone. | He ties the hair || to the crosspiece a little
 beyond the middle, in this way:  He does this with all of

23 qa ēx'ba^xīdēs. Wā, lāxaē hēm gwēx'īdxa āpsba'yē. Wā, g'il-
 mēsē ēx'ba^xs laē yīlēlax'īdēq qa lēx'ēn^xīdēs. Wā, g'il'mēsē
 25 la lēx'ēn^xīdēx laē gwāla. Wā, lā hē'staēm gwēx'īdxa waōkwē.
 Wā g'il'mēsē wīla gwāla sek'lasgemg'ustāx laē g'ēxaq qaxs hē-
 maē āwāxwēda xāxē'ēnasa L'āgēdzayāwaxa paēsē. Wā, lā āx'ēd-
 xa se'ya qa's mēt'lēdēq qa maēmālp!enk'ēs āwāsgemasas lāxen
 q!wāq!wax'ts!āna'yēx, yixōx se'yāxsa ts!ēdāqēx. Wa, g'il'mēsē
 30 hēlāla lāx wāxaasasa g'ixekwē xāqēxs laē g'ēxaq. Wā, lā āx'ēd-
 xa denasē qa's lā ts!ās lāxēs genēmē. Wa, hēx'ida'mēsē la
 hāpstalisas lāxa wā qa pēx'wīdēs. Wā, g'il'mēsē xama'stalise^xs
 laē āx'wū'stēdēq yīxa ts!ēdāqē lāxa denasē qa's dzēdzēx^sendēq
 qa ts!ēlts!ēq!astowēs g'ilsg'īldēdzowa. Wā lā melx'ēdēq qa hēla-
 35 g'itēs. Wā, lā mōsgemg'ostāp!enk'ē wāsgemasas lāxēns bāla^x.
 Wā, g'il'mēsē gwālexs laē dōx'wūlsa^q lāx L'āsanā'yasēs g'ōkwē
 qa's lek'lūt!ēlsēq qa ts!ās'īdēs. Wā, lā mōp!ēn^xwa'sē 'nālās
 hē gwēx'sēxs laē āx'ēdxa L'āgēdzaanā'yē yīxa melkwē densen
 denema qa's qes'ēdēq qa's lā qes'ālila^q lāxēs g'ōkwē. Wā, lā
 40 āx'ēdxa lemōkwē ādēg'esa gēwasē qa's dzēdzēx^sendēq qa's mel-
 x'īdēq qa mēdek^wēs hē gwēx'sa q!ēuyō. Wā, g'il'mēsē q!ē-
 nemē mēta'yas laē āx'ēdxa lēlx'ēnē xāq lē'wa mēdek^wē
 sēsē'yak!ēna. Wā, lā yīl'ālelōdālasa lēlx'ēnē xāq lāx ēpsba-
 yasa mēdek^wē se'ya. Wā, lā g'ēk'lōlts!ā'yē yīlālaasasa se'ya
 45 lāxa galōdayowē lēx'ēn xāqa g'a gwālēg'a (fg.). Wā, lā nāxwaēm

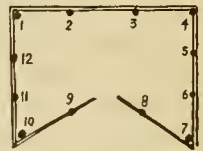
them; | and when they are finished, he gathers | up the ends of the hair 46
threads and ties them with twisted sinew, | so that they are all gathered
together, and he hangs them up in the corner of his house. The |
round cross-bones are hanging downward. ||

Fish-Trap for Perch.—First the man takes | cedar-bark and soaks it in 1
the river. Then he goes into the woods | carrying his hand-adz; and
when he comes to a place where there are | many straight young hem-
lock-trees, he cuts the tall || slender trees which are a little over four 5
finger-widths in diameter. | As soon as the tree falls down, he measures
off four spans. | Then he cuts it off. That is the measure | which he
uses in cutting off twenty-four pieces of the same length; | and he cuts
off twenty of them four || finger-widths thick, longer than the first 10
ones. | After he has done so, he measures a length of two | spans and
cuts it off. He cuts sixteen | of this length. After he has done so, |
he measures them three spans || long and cuts them off. There are 15
twelve of these all of the same | length. After he has done so, he
sharpens the points of the twelve. | These will be the posts for the
perch-trap at one end. | And he also sharpens the sixteen | short ones
which are two spans in length. || These will be the entrance. And 20

hē gwēx'ēidxa waōkwē. Wā, g'îl'mēsē 'wīla gwālexs laē q'lap'lēx'ēi- 46
dex ēpsba'yasa sēse'yak'!en qa's yîl'īdēsa mēdek'wē at!ema qa
q'lap'lēx'lālēsēxs laē tēx'walilas lāx onēgwīlasēs g'ōkwē. Wā, laem
bēbenba'yēda lēlx'ēnē galōdayu xāqa.

Fish-Trap for Perch.—Wā, hēm g'îl āx'ētsō'sa begwānema 1
denasē qa's lā t'lētalēsaq lāxa wā. Wā, lā lāxa āl'ē qa's dā-
lēxēs k'îm!ayuwē. Wā, g'îl'mēsē lāg'aa lāxa k'îq'hwēkūlāxa
q'lēnemē q'hwāq!waxmedzemxs, wā, lā tsek'!exlēndxa g'îlt!a
'wīlaxa hālsela'mē lēkwagawēsēns q'hwāq!wax'tslāna'yēx. Wā, 5
g'îl'mēsē t'lāx'ēidxs laē bāl'ēidxa mōp!enk'ē lāxēns q'hwāq!wax'tslā-
na'yēx yīx 'wāsgemasasēxs laē tsex'sendeq. Wā, hē'mis la men-
yayōsēxs laē hanāl tsetsex's'alaxa hāmōts!aqāla 'nemāsgema.
Wā, lā ēt'lēd tsetsex'sendxa maltsemg'ostāwē mōden lāxēns q'lwā-
q!wax'tslāna'yēx, yīx g'îltagawa'yas lāx g'îlx'dē tsek'ēs. Wā, 10
g'îl'mēsē gwālexs laē bāl'ēidxa malp!enk'ē lāxēns q'lwāq!wax'tslā-
na'yēx yīx 'wāsgemasasēxs laē tsex'sendeq. Wā, lā q'el!ets!age-
g'īyuwē tsek'a'yas hēx'sā āwāsgēmē. Wā, g'îl'mēsē gwālexs laē
ēt'lēd bāl'ēidxa yūdux'p!enk'ē lāxēns q'lwāq!wax'tslāna'yēx, yīx 'wās-
gemasasēxs laē tsex'sendeq. Wā, la malts!ageg'īyowa hēx'sā 15
āwāsgēmē. Wā, g'îl'mēsē gwālexs laē dzōdzo'ubēndxa malts!age-
g'īyowē. Wā, hēm lēlem!tsa lālemwayolē lāwayâ lāx ēpsba'yas.
Wā, laxaē dzōdzo'ubēndex ēpsba'yasa q'el!ets!ageg'īyuwē ts!el-
ts!ek!waxa maēmalp!enqas āwāsgemas lāxēns q'lwāq!wax'tslāna-
yēx yīxa xōlōslē. Wā, g'îl'mēsē 'wīla gwāla laē āx'ēdxa l'ōp!ek'ē 20

- 21 when it is all done, he takes roots | and ties them together in the middle. He puts them together and carries them | home to his house. When the tide is half down, | he takes his stone hammer and cedar-bark that he had soaked in the river and | carries the posts for the
25 trap down to the beach, and he || puts them down where the beach is not very steep and where it is sandy. He | unties the roots in the middle of the bundle, and he first takes out one | of the pieces four spans in length | for a measure, and he lays it down and he marks along it | in this manner.¹ Then he takes it up and lays it down at one end of
30 the || line, in this manner,¹ and he marks along it. He takes it up again | and lays it down on the other end of the first line, in this manner,¹ and he | marks along it. After he has done so, he takes up two pieces | two spans in length, and he | puts them down on each side of what has been marked, in this way,
35 and he || marks along them. As soon as this is done, he takes his stone hammer | and one of the posts three spans in length, | and he drives it in at (1); and when | one span and a half shows, | then he takes
40 another one and drives it in at (2). When || the top is level with the first one, he drives another one in | at (3), and other ones at from



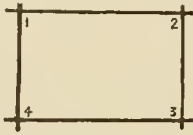
- 21 qa's yîlôyôdēs lāqēxs laē q!ap!legox'wīdeq qa's wik'îlēqēxs g'āxaē uā'nakwa laxēs g'ōkwē. Wā, g'îl'mēsē naenxseg'ilalēsēda x'āts!axelāxs laē āx'ēdxēs pelpelqē lē'wa denasē t'ēltalēs lāxa wā. Wā, lā wik'îlaxa lālemwayolē qa's lā wik'înts'ēselāq lāxa l'ēma'isē qa's
25 lā wix'ālisāq lāxa k'lēse ālaem tsēdēsa lāxa ēx'stewēsē. Wā, lā qwēlōdxa yîlôyā'yē l'ōp!ēk'a. Wā, h'ēmis g'îl dāx'ītsōsēda 'nemts!aqē g'ayōl lāxa mōp!enk'as 'wāsgemasē lāxens q!wāq!wax'ts!āna'yēx qa's menyayowa qa's k'at!ālisēq. Wā lā xūdelēnēq g'a gwālēg'a.¹ Wā, lā dāg'îlisāq qa's k'at!ālisēs lāx āpsba'yasa
30 xūldēsē g'a gwālēg'axs¹ laē xūldelēndēq. Wā, laxaē ēt!ēd dāg'îlisāq qa's k'at!ālisēs lāx āpsba'yasa g'ālē xūltēs g'a gwālēg'a.¹ Wā, laxaē xūldelēnēq. Wā, g'îl'mēsē gwālēxs laē āx'ēdxa malts!aqē lāxa mālp!enk'as āwāsgemasē lāxens q!wāq!wax'ts!āna'yēx qa's k'atēmg'alisēs lāx wāx'sanōdzexsta'yasa la xūldekwa g'a gwālēg'a (*fig.*)
35 qa's xwēxūldelēndēq. Wā, g'îl'mēsē gwālēxs laē āx'ēdxēs pelpelqē lē'wa 'nemts!aqē lāxa dzōdzoḡūla yīxa yūdux'p!enk'as āwāsgemasē lāxens q!wāq!wax'ts!āna'yēx qa's dēx'walisēq lāx (1). Wā, g'îl'mēsē 'nemp!enk'a la nēlala lē'wa nexsa'yē lāxens q!wāq!wax'ts!āna'yēxs laē ēt!ētsa 'nemts!aqē dēx'walisāq lāx (2). Wā, g'îl'mēsē
40 'nemātōx'wīd lē'wa g'ālē dēqwēsēxs laē ēt!ētsa 'nemts!aqē dēx'walisāq lāx (3). Wā, la ēt!ētsa waōkwē dēx'walisāq lax (4)-(11).

¹ See outlines of cut on this page.

(4) to (11). | The last one he drives in at (12). | These are the posts 42
of the perch-trap. As soon as | this is done, he takes the soaked
cedar-bark, splits it into long strips, || and, when it is all split, he 45
takes up | one piece of the stops four spans in length | and lays it
down at the outer side of the back of the perch- | trap, close to the
posts. Then he ties it with cedar-bark | to the posts, and he ties it
together with the back; for he first ties it to || posts (1)-(4), which are 50
the back-stop. As soon as this is done, he takes | another one of the
same length and lays it down on top | of what he has already tied on
the back-stop at post (4), and he ties it on to | the back-stop and the
side-stop, and he ties the side-stops on to posts | (5), (6), and (7).
When this is done, || he takes another one of the same length and lays 55
it down on the | upper side of the side-stop at post (1). He ties it on,
and | ties the side-stop to posts (12), (11), and (10). When this | is
done, he takes one of the pieces two spans in length, | with sharp
point towards (9), and || he places the thick end under the side-stop 60
at (10). | Then he ties together the entrance and the side-stop at
(10), and he ties the entrance to | (9), and he does the same with
(7) and (8). When | this is done, he takes another one of the four- |
span sticks and places it over the || side-stops, and he ties it together 65

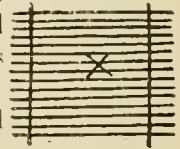
Wä, la ēt!ēdxā ālēlxsdāyē ēnemts!āqā dēx^ēwālisāq lāx (12). Wä, 42
hēm dzōdzōxūlasā lālemwayuwe lāwayowa. Wä, g'il^ēmēsē gwā-
lēxs laē āx^ēēdxā pēgek^{wē} dēnasā qā^s dzēdzēxsēndēq qā g'ilsg'il-
stowēs ts!ēlts!ēq!astowa. Wä, g'il^ēmēsē ēwī^ēwēlx^ssexs laē dāx^ēīdxā 45
ēnemts!āqē lāxā mōp!ēnk^{as} ēwāsgēmasē lāxēns q!wāq!wax^{ts}!ā-
nāyēx qā^s k'at!ālīsēs lāx lāsadza^{yas} āwāp!āyasa lālemwayowē
lāwayowa mā^kīmk!ēnē lāx dzōdzōxūlāxs laē yīl^ēitsā dēnasē lāxā
dzōdzōxūlā qā^s yālōdēsā emxap!āyē lē^ēwē hēm g'il yālōtsōsē
(1)-(4) lēwa emxap!āyē. Wä, g'il^ēmēsē ēwī^ēlaxs laē āx^ēēdxā 50
ēnemts!āqēxā hē^ēmaxat! ēwāsgēmē qā^s k'at!ēndēs lāxā ēk!^ēlōt!ēna-
yasa la yīlēlālēla emxap!āyā lax (4). Wä, lāxāē yālōdxā emxa-
p!āyē lē^ēwa emxenwāyē. Wä, lāxāē yālōdxā emxenwāyē lāx
(5); wä, lā hēm^ēxat! gwēx^ēīdex (6) lō^ē (7). Wä, g'il^ēmēsē gwālēxs
laē āx^ēēdxā ēnemts!āqēxā hē^ēmaxat! ēwāsgēmē qā^s k'at!ēndēs lā- 55
xā ēk!^ēlōt!ēnāyasa emxap!āyē lāx (1). Wä, lā yālōdēq. Wä, lā et!ēd
yālōdxā emxenwāyē lō^ē (12) lō^ē (11), hē^ēmisē (10). Wä, g'il^ēmēsē
gwālēxs laē dāx^ēīdxā ēnemts!āqē lāxā mālp!ēnk^{as} āwāsgēmasē
lāxēns q!wāq!wax^{ts}!ānāyēx qā^s gwēbalēs ēx^ēba^{yas} lāx (9), laē
k'at!ēntsā lēx^ēba^{yē} lāx bēnk!^ēlōt!ēnāyasa emxenwāyē lāx (10) 60
laē yālōdxā xōlsoē lāx (10) lē^ēwa emxenwāyē. Wä, lā yālōdex
(9) lē^ēwa xōlsoē. Wä, lā, hēm^ēxat! gwēx^ēīdex (7) lō^ē (8). Wä, g'il-
mēsē gwālēxs laē ēt!ēd dāx^ēīdxā ēnemts!āqē lāxā mōp!ēnk^ē lāxēns
q!wāq!wax^{ts}!ānāyēx yīx ēwāsgēmasā qā^s k'at!ēndēs lāx ēk!^ēlōt!ēna-
yasa emxenwāyē. Wä, lā yālōdēq lō^ē (1) lō^ē (2) lō^ē (3); wä, 65

- 66 at (1), (2), (3), and | (4). When this is done, he takes another one of the same | length and lays it on top of the back-stop, and he | ties it at (1), (12), (11), and (10), and he does the same | with the other
- 70 side at the entrance. As soon as there are eight || rows, it is finished. Then he takes pieces four spans and | four finger-widths in length and puts them down, and he | takes up another one and lays it on it, in this manner:
- and he places the
he also ties them
- 75 takes up another
width | apart
- both ends; and | he continues tying on all the others, going towards (4) and (3). As | soon as it is all covered, it is like this.
- When it is finished, he | goes up from the beach and
- 80 breaks off hemlock-branches in the woods. He || carries them down to where he is making the perch-trap and | puts them down, and he goes up again and takes small clams, which he gets for bait | for his fish-trap. He carries them down and breaks the shells of the clams | and scatters them in the trap. As soon as this is done, he puts | the cover over the trap.
- 85 He puts hemlock-branches on top of it, so that || it is dark inside, and he places four large stones | on top of the hemlock-branches to keep it under water. Then it is done. |




He | ties them together at (1), other ones on (2) and (3), and | at (4). When this is done he one || and places it one finger-

from the first one and ties it on at both ends; and | he continues tying on all the others, going towards (4) and (3). As | soon as it is all covered, it is like this.



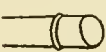
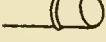

- 66 hē^εmisē (4). Wä, g'il^εmēsē gwālexs laē ēt!ēd dāx^εidxa hē^εmaxat! wāsgēmē qa^εs k'at!ēndēs lāx ōk'!ōt!ēna^εyasa emxap!ā^εyē. Wä, lāxāē yālōdeq lāx (1) lō^ε (12) lō^ε (11); wä, hē^εmisē (10). Wä, lā hē^εmxat! gwēx^εidxa āpsānā^εyē lē^εwa xōlosē. Wä, g'il^εmēsē mālgūnālt!^εak'ostālaxs laē gwāla. Wä, lā dāx^εidxa sayak!ap!ēnk'elāsa mōdenē lāxens q!wāq!wax'ts!āna^εyēx qa^εs k'at!ālisē. Wä, lā dāx^εidxa nēmts!aqē qa^εs k'atbēndēs lāq; g'a gwālēg'a (*fig.*). Wä, lā yālōdex (1). Wä, lā ēt!ēd k'atbentsa waōkwē lāx (2—3), wä la yālōdeq (4). Wä g'il^εmēsē gwālexs laē ēt!ēd dāx^εidxa nēmts!aqē
- 75 qa^εs k'at!ēdēs lāxa nēmdenē lāxens q!wāq!wax'ts!āna^εyēx yīx āwālagālaasas lē^εwa gālē āx^εālelōdayōsēxs laē yaēlbendeq. Wä, lā hā^εna! yīl^εālelōdalasa waōkwē lālag'aalelaa lāx (4) lō^ε (3). Wä, g'il^εmēsē emdzōxs laē g'a gwālēg'a (*fig.*). Wä, g'il^εmēsē gwālexs laē lāsdēsa lāxa l!ēma^εisē qa^εs lā l!ēx^εwīdex q!wāxa lāxa āl!ē qa^εs
- 80 lā gēm^εxents!ēse!aq lax āx^εētsasas lālemwayowas lāwayowa. Wä, lā xwēlax^εūsēdēsa qa^εs lā āx^εēd lāxa g'āwēq!ānēmē tātēlanems qaēs lāwayowē. Wä, lā dents!ēse!aq qa^εs lā tepts!ālasa tēlē g'āwēq!ānema qa^εs gwēlalts!ōdalēs lāq. Wä, g'il^εmēsē gwālexs laē pāqeyōtsa sāla lāxa lāwayowē. Wä, lā xeseyīntsa q!wāxē lāq qa
- 85 p!ēdek'ilēs. Wä, lā t!āqeyīndālasa mōsgēmē āwākwas t!ēsem lāx ōkū^εya^εyasa q!waxē qa wūnsālayōs. Wä, laem gwāl lāxēq.

Net for Sea-Eggs.—You know already how nettle-bark | is cleaned 1
and what is done with it. When it is put | on the netting-needle, they
take the netting-measure, which is half a finger wide | and four
finger-widths || long, and they net on it. | After they have netted 5
three spans in length, the ends are netted together. Thus | the
mouth is three spans around, and they net downward; | and as soon as
it is two spans long, | they net the bottom together. Then the scraping-
net for flat sea-eggs is like a basket. || It is this way: After he 10
has finished netting it, | he takes his ax and goes  into the
woods looking for the root of yellow-cedar; | and when he
finds a yellow-cedar tree, he digs out a root which is |
moderately thick, and he measures five spans | and then cuts it off.
He splits it through the || heart; and when it is in two parts, he chops | 15
off the heart on one side so that it all comes off, and he chops off the |
sap. Then he tries to make it half a finger | thick; and he chops off
the two edges, so that it is two finger-widths wide, | its whole length
from end to end. || After finishing it, he carries it out of the woods and 20
takes it into his house; | and he puts it down on the floor, and he takes
his crooked knife, | sits down, and takes the yellow-cedar wood and
he shaves | the two edges straight; and after doing so, | he shaves off

Net for Sea-Eggs.—Wä, laemlas q!âLElax gwē·ilasaxa gūnaxs 1
laē āxse^{wa} lē^{wa} ēnāxwa ēaxēnēq. Wä, g'il^{mēsē} la qetts!ōyo
laxa yegayō laē āx^{ēdxa} ts!ewēkwēxa k'!ōdenōselās wāgwasas
lāxens q!wāq!wax'ts!āna^{yēx}. Wä, lā mōden lāxens q!wāq!wax'
ts!āna^{yēx} yix ēwāsgemasas. Wä, lā yixentsa gūnēlaq. Wä, lā 5
yūdux^{p!}enk^ē ēwāsgemasasēxs laē yaqōdex ōba^{yas}. Wä, laem
yūdux^{p!}ex'sitē ēwādzeg'ixstaasas. Wä, la yīqaxōdeq. Wä, g'il-
^{mēsē} māl^{p!}enk^ē ēwāsgemasas lāxens q!wāq!wax'ts!āna^{yaxs} laē
yaqōdex ōxsda^{yas} qa^s yīwila gwēx'sa l!ābatēxa xelōdzayowaxa
āmdema. Wä, laem g'a gwālēg'a (*fig.*). Wä, g'il^{mēsē} gwāl yīqaqēxs 10
laē āx^{ēdxēs} sōbayowē qa^s lā lāxa āl!ē ālāx l!ōp!ek'asa dēxwē.
Wä, g'il^{mēsē} q!āxa dēx^{mesaxs} laē ēlāplīdex l!ōp!ek'asxa hēla-
g'ite l!ōp!ek'a. Wä, lā bāl'idxa sek'!āp!enk^ē lāxens q!wāq!wax'-
ts!āna^{yēx} yix ēwāsgemasasēxs laē tsex'sēndeq. Wä, lā naq!eqax
dōmaqasēxs laē xōx^sēndeq. Wä, g'il^{mēsē} malts!exs laē sopā- 15
lax^{id} āpsōdilē dōmaq^s qa ēwī^{lāwēs}. Wä, lā sopā^{lax}idex xōdzē-
g'a^{yas}. Wä, laem lalōl'a qa k'!ōdenēs lāxens q!wāq!wax'ts!ā-
na^{yēx} yix wāgwasas. Wä, lā sōp!ēdex ēwūnxa^{yas} qa maldenēs ēwā-
dzewasas lāxens q!wāq!wax'ts!āna^{yēx} hēbendāla lāx ēwāsgemasas.
Wä, g'il^{mēsē} gwālexs laē dālt!alaq qa^s lā daēLElaq laxēs g'ōkwē. 20
Wä, lā k'at!ālilaq qa^s āx^{ēdēxēs} xelxwāla k'!āwayowa. Wä, lā
k!wāgalila qa^s dāx^{idēxa} dēyōdzowē. Wä, hē^{mis} g'il k'!āx-
ēwitsō^{sē} ēwūnxa^{yas} qa naenqenxelēs. Wä, g'il^{mēsē} gwālexs laē
k'!ōdzōdex āpsādzē^{yas} qa qēdzēdzowēs. Wä, g'il^{mēsē} gwālexs

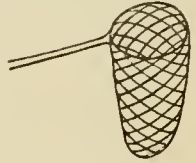
- 25 the one flat side so that it is smooth. After doing so, he || turns it over and shaves off the other side until it has a thin edge, | and it is half a finger thick. | After doing so, he takes a basket, goes to the beach, | picks up stones, which he puts into the basket. | When he
 30 has enough, he carries them on his back into his || house and puts them down by the side of the fire. | He puts the stones on the fire, and he takes the basket and he | goes down again to the beach and plucks off dulce; | and when his basket is full, he carries it up the beach | into
 35 his house, and he puts it down on the floor. || Then he digs a hole by the side of the fire of the same length | as the stick of yellow cedar which is to be steamed to make a hoop for the scraping-net. One | span is the width of the hole that he is digging, | and its depth is the same. When this is finished, he takes | mats, so that they are ready
 40 for use, and he takes the tongs to put || the red-hot stones into the hole, and he puts them into the hole that has already been dug. | When it is nearly full, he takes his dulce and throws it on the | red-hot stones; and when a thick layer has been put on, | he puts the yellow-cedar stick on it, and he takes | more dulce and throws it on
 45 to it; and as soon as there is a || thick layer of dulce on the yellow cedar, he takes water and | throws a little on top the whole length of the yellow-cedar stick, | and he covers it over with mats. After he

- 25 laē lēx^ˈid qa's k'!ādzōdēx āpsādzā'yas qa pelēsa āpsenxa'yē.
 Wā, lāla k'!ōdenx'sā'ma āpsenxa'yē lāxens q!wāq!wax'ts!āna'yēx.
 Wā, g'il'mēsē gwālexs laē āx'ēdxa lexā'yē qa's lā lāxa L!ema'isē
 qa's lā t!āqax t!ēsēma qa's lā t!āxts!ālas lāxa lexā'yē. Wā,
 g'il'mēsē hē!ats!āxs laē ōxlōsdēsa qa's lā ōxlaēlelaq lāxēs
 30 g'ōkwē qa's lā ōxleg'alīlas lāx māg'inwalīsasēs legwilē. Wā, lā
 xēx^ulents laxēs legwilē. Wā, la xwēlaqa āx'ēdxa lexā'yē qa's lā
 xwēlaqents!ēs lāxa L!ema'isē. Wā, lā k'!ūlx^ˈid lāxa L!esl!ekwē.
 Wā, g'il'mēsē qōt!ē lexā'yasēxs laē ōxlex^ˈid qa's lā ōxlōsdēsēla
 qa's lā ōxlaēlelaq lāxēs g'ōkwē qa's lā ōxleg'alīlaq. Wā, lā
 35 'lap!alila lāxa māg'inwalīlasēs legwilaxa 'nemāsgēmē lō' nek'asō-
 lasxa deyōdzowē qex'exstēlasa xelōdzayowē. Wā, la 'nemp!enk'
 lāxens q!wāq!wax'ts!āna'yēx yix 'wādzeqawīlasas 'lāpa'yas. Wā, lā
 hēemxat! 'wālabetalilē. Wā, g'il'mēsē gwālexs laē āx'ēdxa lēel-
 wa'yē qa g'āxēs gwa'lila. Wā, lā āx'ēdxa ts!ēslāla qa's k'!ip!ēdēs
 40 lāxa x'ix'ixsemāla t!ēsēma qa's lā k'!ipts!ālas lāxa 'lābegwēlkwē.
 Wā, la elāq qōt!axs laē āx'ēdxa L!esl!ekwē qa's lexeyīndēs lāx
 ōkū'ya'yasa x'ix'ixsemāla t!ēsēma. Wā, g'il'mēsē wāk!waxs laē
 āx'ēdxa deyōdzowē qa's paq!eqēs lāq. Wā, laxaē āx'ēdxa
 waōkwē L!esl!ekwa qa's lexēg'indēs lāq. Wā, g'il'mēsē la wāx^u-
 45 wūnaya L!esl!ekwē lāxa deyōdzōxs laē āx'ēdxa 'wāpē qa's
 xel!ex^ˈidē tsādzeleyīnts lāx 'wāsgemasa kūnyasaxa deyōdzowē.
 Wā, lā nās'itsa lē'wa'yē lāq. Wā, g'il'mēsē gwālexs laē āx'ēdxa

has finished, he takes a | round billet, and he cuts it with an ax until it is round. | Its size is three spans around. || When it is done, he 50 takes thin cedar-bark rope, so that it is | ready for use. After it has been steaming quite a while, he | takes off the covering mats and he pulls out the yellow-cedar wood that has been steamed, | and he puts it around the end of the round piece of fire-wood, | and he ties it tightly to the fire-wood, in this manner:  After he has tied it on with a || rope, he heats it by the  fire of the house. 55 Now | he heats it all round until it is burnt black. Then he takes tallow and | rubs it on it while it is still warm. When it is covered | with tallow, he puts it down in the corner of the house, until it | cools off quickly. Now he wants it to become brittle and || to 60 retain its hoop shape and to not spring back again. | Therefore the tallow is put on. When it gets cool, he | takes the hoop for the mouth of the scraping-net for flat sea-eggs, and he takes the | drill and drills ten holes to sew on | the mouth of the scraping-net. After he has done so, it is || in this manner:  Then he takes the 65 scraping-net and | nets its mouth to the ferent kind of | nettle-bark twine that drill-holes. It passes through | two this is done, he takes a small | hemlock-

lēx'ēnē leqwa qa's k'īmī'īdēq qa lēx'ēnēs. Wä, hē'mis qa 48 yūdux'p!ēnsē'stēs 'wāg'idasas lāxens q!wāq!wax'tsāna'yēx. Wä, g'il'mēsē gwālexs laē āx'ēdxa 'wīlē densen denema qa g'āxēsē 50 gwā'lila. Wä, g'il'mēsē gagiyāla la g'iyē kūnsasē'wasēxs laē nāsōdex nayīmas lēlwa'ya. Wä, lā lēx'ūqōdxēs kūnsasē'wē deyōdzā. Wä, lā qex'sē'stents lāx ōba'yasa k'!ax'baakwē leqwa. Wä, lā yī'īdxa māx'īna'yaxa leqwa (fig.). Wä, g'il'mēsē gwā'yīlāsa denemē laqēxs laē pex'ī'deq lāxa legwīlasēs g'ōkwē. Wä, laem 55 pex'sē'stalaq qa k'ūmēlx'īdēs. Wä, lā āx'ēdxa yāsekwē qa's dze'ildzōdēs lāqēxs hē'maē ālēs ts!elqwē. Wä, g'il'mēsē hamel-sē'stēda yāsekwē lāqēxs laē āx'ālīlas lāxa ōnegwīlasēs g'ōkwē qa ōdax'īdēs wūdex'īda. Wä, laem 'nēx' qa l'ēm'x'wīdēs qa xak'!ēmts!āwēs lax laēna'yas wāk'ala qa k'!ēsēs ēdēsa dza'x'wīda. 60 Wä, hēem lāg'ilāsa yāsekwē lāq. Wä, g'il'mēsē wūdex'īdexs laē āxōdxa wūlg'ixstēlasa xelōdzayāxa āmdema. Wä, lā āx'ēdxa selemē qa's selem'x'sōdēxa neqadzeqē sela'ya qa neyīm'x'so-watsa t'ēm'gexsta'yasa xelōdzayowē. Wä, g'il'mēsē gwālexs laē g'a gwālēg'a (fig.). Wä, lā āx'ēdxa yīgekwē xelōdzayo, la'mē 65 yīndzōdeq lāxa wūlg'ixstēlas. Wä, laem ōgū'laem mēdek' gūnk'!ēnē la nēx'soyōs lāxa sēsela'yē qa's lā hēx'sāla lāxa māē-maltsemtowē yīgēla'ya. Wä, g'il'mēsē gwālexs laē āx'ēdxa wīlē qwāxasa malp!enk'e 'wāsgemasas lāxens bālax. Wä, lā k'!axālax


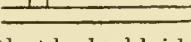

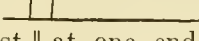
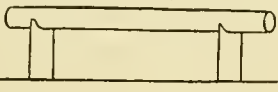

70 in length, cuts off || the bark and the sap; and when it is all off, he cuts | off the thick end so that it is flat, and he puts t on the end of his scraping-net | for flat sea-eggs to serve as a net-handle, for thus is called what they tie to the end of it; | and he takes a split spruce-root and ties the | scraping-net for small, flat sea-eggs to the end of the net-
75 handle. After he has || done so, it is in this way: |



1 Staging for drying Roots.—After they have eaten, | they go out of the house. Immediately (the man) goes into the woods, | carrying his ax, and he cuts down four | good-sized long, straight cedar-trees
5 that have no branches. He measures off || three fathoms and cuts them off. | The four sticks are each three fathoms in length. | Then he measures off one fathom and | cuts them off, and he chops off eight of the same length. | As soon as all these have been cut off one
10 fathom in length, || he sharpens one end. When | all the ends are sharp, he carries them on his shoulders and | carries them into his house, and he throws them down where he is going to put them up for | a staging. When they are all in the house, he takes one | of the sharpened sticks and drives it into the ground close to the inner ||
15 back-rest in the corner of the right-hand side of the house; and when it is | two spans in the ground, he | takes another one of the sharp-

70 xē'x'w'ūna'fyaſ lō' xōdzēg'a'fyaſ. Wā, g'il'mēse 'wī'lāxs laē k'!a'x-
'wīdēx lē'x'ba'fyaſ qa pēpēgēnōsēs. Wā, lā āxbēntsa xelōdzayo-
waxa āmdēma lāxa xelōsp!ēqē qaxs hē'maē lēgēmsa lāl yīlbayaats.
Wā, lā āx'ēdxa dzēdek'wē l!ōp!ēk'sa ālēwasē qa's yīl'ālēlōdēsa
xelōdzayowaxa āmdēma lāx ōba'fyaſa xelōsp!ēqē. Wā, g'il'mēsē
75 g'wālēxs laē g'a g'wālēg'a (*fig.*).

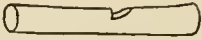
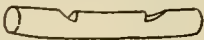
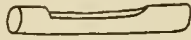
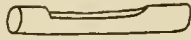
1 Staging for drying Roots.—Wā, g'il'mēsē g'wāl l!ēxwaxs laē
hōqūwēsa qa's lā lāxēs g'ōkwē. Wā, hēx'ida'mēsē lā lāxa āl!ē
dak!ōtēlaxēs sōbayowē qa's lā sōp!ēxōdxa mōts!aqē g'ilsg'ilt!a
ha'yāl'ag'it ēk'ētēla naenk'ēla dzēsekwa. Wā, lā bāl'īdēq qa
5 yaēyōdu'p!enk'ēs lāxēns bālāqē āwāsgēmasasēxs laē sōpsēndēq.
Wā, la'mē 'nēmax'ē āwāsgēmasasa mōts!aqē lāx yūdu'p!enk'ē
lāxēns bālax. Wā, lā ēt!ēd bāl'īdxa 'nēmp!enk'ē lāxēns bālāxs
laē sōpsēndēq. Wā, lā malgūnaits!aqa sōpa'fyaſ hēx'sā āwāsgēmē.
Wā, g'il'mēsē 'wī'wēlx's'ēda 'nāl'nēmp!enk'as āwāsgēmasē lāxēns
10 balāxs laē dzōdzox'ubēndēx ēpsba'fyaſ qa eēx'bēs. Wā, g'il'mēsē
'wī'la la dzōdzox'ubaakūxs laē yīlkūlsaqa qa's lā yīl'x'wūlt!alāq qa's
lā yīlgwēlelaq laxēs g'ōkwaxs laē yīl'x'walilaq lāxēs ax'ālililasasa
k'!ag'ilē. Wā, g'il'mēsē 'wī'laēlaqēxs laē āx'ēdxa 'nēmts!aqē
lāxa dzōdzox'ubaakwē qa's dēx'walilēs lāxa mag'idzā'fyaſa tsaqlēx-
15 la'yē lāx onēgwīlasa hēlk!ōtēwalilasa g'ōkwē. Wā, g'il'mēsē
malp!enk'ē 'wālabetalilasas lāxēns q!wāq!wax'ts!āna'fyaſs laē
āx'ēdxa 'nēmts!aqē dzōdzox'ubaakwa qa's dēx'walilēs lāxa

ened sticks and drives it into the floor | one span distant from the 18
 first | post; and he takes one of the long sticks for a crosspiece and ||
 lays it down outside, in this manner:  Then he 20
 takes another one | of the sharpened poles  and drives
 it down at the other end of the long stick that he had laid down; | and
 when it is two spans in the ground, | he takes the other sharpened
 stick, | places it at the same distance as at the other end, and drives
 it into the floor. || When it is also two spans deep in the ground, | he 25
 takes his hand-adz and adzes off the tops | of all the posts, so that
 they are hollowed out. These are called "notches for the beams,"
 and | they are in this manner:  As soon as they
 have all been notched out on top,  | he takes a
 beam and places it over the post || at one end, and he puts the 30
 other end on the top of the other post, | so that it is in this man-
 ner:  When the staging is finished, he
 puts | the baskets with long cinquefoil-roots
 on it,  and he does the same along the other
 side. | 35

Frame for drying Berries.—Now we will talk about the work | of 1
 the husband of the woman, for he does not sit still in his house while |
 his wife is picking elderberries. First he has to look for a good |
 cedar-log which is soaked in water and soft, for this splits straight. ||
 After he has found one, he chops it with his ax on the under side. | 5

‘nemplenk’ē lāxens q!wāq!wax’ts!āna’yēx, yix āwālagōlilasasa lē- 18
 lāmē. Wā, lā āx’ēdxa ‘nemts!aqē lāxa k!axdemaLē qa’s
 k’at!ālilēs lāx L!āsaliḥa g’a g’wālēg’a (*fig.*), lā āx’ēdxa ‘nemts!aqē 20
 lāxa dzōdzoḥ’baakwē qa’s dēx’walilēs lāxa āpsba’yasa la k’ādēla.
 Wā, g’il’emxaawisē malp!enk’ē ‘wālabetalilasas lāxens q!hwā-
 q!wax’ts!āna’yaxs laē āx’ēdxa ‘nemts!aqē dzōdzoḥ’baakwa qa’s
 nā’naxts!owēx āwālagōlilasasa āpsba’yaxs laē dēxbetalilaq. Wā,
 g’il’emxaawisē malp!enk’ē ‘wālabetalilasas lāxens q!hwāq!wax’ts!ā- 25
 na’yēx laē āx’ēdxēs k’līm!ayowē qa’s k’līm!etōdēq qa xūbetōwēs
 ‘naḥwēda lēlāmē. Hēem lēgades q!asēxa k’ats!ewaslasa k!axde-
 maxa g’a g’wālēg’a (*fig.*). Wā, g’il’mēsē ‘wīla lā q!lēq!ādzekwa ōxtā-
 ‘yasa lēlāmāxs laē āx’ēdxa k!axdema qa’s k’adetōdēs lāxa lāmāsa
 āpsba’yē. Wā, lāxaē ōgwaqa k’adetōtsa āpsba’yas lāxa lāmē. 30
 Wā, la’mē g’a g’wālēg’axs (*fig.*) laē g’wāla k!ag’ilē qa g’ēxdemasa
 laxabats!ē L!āl!abata. Wā, lā hēem xat! g’wēx’ēdxa āpsōdeq!a.


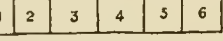
Frame for drying Berries.—Wā, la’mēsens g’wāg’wēx’sēx’ēdēl lāx 1
 lā’wūnemasa ts!edāqaxs k!ēsāē āem k!hwaēl lāxēs g’ōkwaxs laē
 ts!ēx’ēs genemāsa ts!ēx’ina. Wā, hēem g’il la ālāsōsē ēk’a k!wax-
 lāwaxa k!ūnk!ūnq!ēqēxa telqwē qaxs hē’māē ēg’aqwa lāx pats!ase-
 ‘wē. Wā, g’il’mēsē q!āqēxs lāē sōplētsēs sōbayowē lāxa wilemē qa’s 5
 temḥ’betendēq g’a g’wālēg’a (*fig.*), g’il’mēsē negōyōdē temkwa’yas

- 6 He chops into it this way:  As soon as he has chopped half way down | to the heart of the wood, he measures from the place where he has | chopped nine spans of our hand. | Then he chops in, and cuts in || as deep as before at the other end. Then he stops chopping. Now it is | in this way:  Then he takes his wedges and drives them in at the end | of (1), towards the top of the cedar-tree; and he uses his stone hammer to drive them in; | and when he has a piece wedged off, he turns it over on its back. Then it is in this way: |  Then he wedges the piece which he has cut off from  the tree into pieces. He splits it up small enough so that he || can carry it out of the woods. After he has cut it into pieces, he carries it home on his shoulder | out of the woods and into his house. There he | throws it down in the corner of the house; and after all has been carried out, he | takes his adz and puts it down. He also takes his straight | knife, 20 his wedge, and his stone hammer, and he || splits off the thickness of one of our fingers; | and when it has come off, he measures pieces two finger-widths | in width. He takes his straight knife and | splits the wood with it. He continues to do so until he has many of the same size. | When 25 he thinks he has split out enough, he takes his straight || knife and one of the cedar-sticks which he has split and cuts it well | and straight on one side, so that it is straight and flat. | After he has done so, he turns


- 7 lāx lālaa lāx dōmaqas laē bāl'itsēs q!wāq!wax'ts!āna'yē g'āg'ilēla lāxēs temkwa'yē. Wā, lā 'nā'nemāp!enk' lāxens q!wāq!wax'ts!āna'yēx yīx bāla'yasēs laē temx'wīdeq. Wā, g'il'emxaāwisē la 10 'nemālē 'wālabedāsas lē'wa āpsba'yaxs laē g'wāl sōpaq. Wā, laem g'a g'wālēg'a (fig.). Wā, lā āx'ēdxēs lemlemg'ayowē qa's q!hwaēlben-dēs lāx (1) xa wīletā'yasa wēlkwē. Wā, lā pelgetewēsēs pelpelqē lāq. Wā, g'il'mēsē nelaxē latoyās lāxa wēlkwaxs laē g'a g'wālēg'a (fig.). Wā, lā lemlemx'sendxēs lātoyowē. Wā, ā'mēsē gwanāla qa's 15 lākwēsēs qō lāl yīlx'ūlt!ālaleq. Wā, g'il'mēsē 'wī'welx'sexs laē yelx-'wīdeq qa's yīlx'ūlt!ālāq qa's lā yīlgwēlelaq lāxēs g'ōkwē. Wā, lā yelx'walilaq lax onēg'wīlasēs g'ōkwē. Wā, g'il'mēsē 'wī'lōlt!axs laē āx'ēdxēs k'īmlayowē lā g'ig'alilaq. Wā, hē'mislaLēs nexx'āla k'!ā-wayowē. Wā, lā āx'ēdxēs lemgrayowē lē'wē pelpelqē. Wā, lā 20 latōdxa 'nemdenē lāxens q!wāq!wax'ts!āna'yēx, yīx wāgwasas. Wā, g'il'mēsē lāwāxs laē mens'itsa maldenē lāxens q!wāq!wax'ts!āna'yēx qa 'wādzewatsēs, laē āx'ēdxēs nexx'āla k'!āwayowa qa's xōx'sendēq. Wā, lā hēx'sāem gwēgilaxa q!lēnemē hēx'sā āwāgwītē. Wā, g'il'mēsē k'ōtaq laem hēlalēs xā'yaxs laē āx'ēdxēs nexx'āla 25 k'!āwayowa lē'wa 'nemts!aq lāxēs xā'yē k!waxlāwa qa's aēk'lē k'!āxwax āpsōt!ēna'yas qa neqelēs; wā, hē'mis qa pex'enēs. Wā, g'il'mēsē g'wālexs laē lēx'īdeq qa's k'!āx'wīdēx āwīg'a'yas qa lēnē-

it over and cuts the back so that it is round | and also straight. After 28
 doing so, he takes another one | and does the same as he did to the first
 one he made, and he || continues doing so with the others. When all 30
 have been cut out, he | splits some smaller than our little finger. He
 takes | his straight knife and cuts them square. | When he thinks he
 has enough of these, he measures these off | two spans and two finger-
 widths || in length. Then he cuts them off. There are many of 35
 these | which he has cut the same length. After they have been done,
 he takes his | wedge and his stone hammer and he wedges the other |
 cedar-sticks into thin pieces. When they are all in pieces, he takes
 his | straight knife and the cedar-sticks which he has wedged into
 pieces and || splits them into small pieces with his straight | knife, so 40
 that they are the thickness of half the thickness of our little finger. |
 Now he has split out very many. After doing so, he takes the | first
 one which he made two finger-widths in width, and he cuts | square
 holes a little larger than the size of our little finger || four finger-widths 45
 from the end of what he | is cutting. As soon as the hole passes
 through, he measures | two spans from this hole, and there he makes
 another hole; | and when it also passes through, he measures off two
 more spans | from the last hole he made; and he continues to do so,
 proceeding to the end of the stick. || As soon as this side-stick has been 50

g'ēs Lō^ē qa neqelēs. Wä, g'il'mēsē gwālexs laē ēt'lēdxā 'nemts!aqē. 28
 Wä, âemxaē nānaxts!ewaxēs g'ilx'dē āxā'ya. Wä, āx'sä'mēsē hē
 gwēgilaxa waōkwē. Wä, g'il'mēsē 'wi'la la k'lākwa. Wä, la ēt'lēd 30
 xōx'wīdxā wawilālagawa'yaSENS selt!ax'ts!āna'yēx. Wä, lā āx'ēd-
 xēs nexx'āla k'lāwayowa qa's k'lax'wīdēq qa k'!ewelx'ūnēs.
 Wä, g'il'emxaāwisē k'otax laem hēlalaxs laē bāl'īdēq yīsē q!wā-
 q!wax'ts!āna'yaxa malp!enk'ē hē'misa māldenē bābelawē lāxENS
 q!wāq!wax'ts!āna'yaxs laē k'l'mts!ēndēq. Wä, laemxaē q'lēnemē 35
 k'l'mta'yas hē gwēx'sē. Wä, g'il'mēsē gwālexs laē āx'ēdxēs
 LEMg'ayowē LE'wis pelpelqē qa's LEMlemx'salēxa waōkwē k!wax-
 lāwa qa pelspadzowēs. Wä, g'il'mēsē 'wi'wūlx'sEXS laē āx'ēdxēs
 nexx'āla k'lāwayowa qa's lāxat! āx'ēdxēs LEMk'asōx'dē k!wax-
 lāwa. Wä, lā hēlox's'END xōxox'sālaq yīsēs nexx'āla k'lāwa- 40
 yowē lāq qa k'lōdenēs wāgwasas lāxENS selt!ax'ts!āna'yēx. Wä,
 lā ālak'lāla q'lēnemē xā'yas. Wä, g'il'mēsē gwālexs laē āx'ēdxēs
 g'ilx'dē āxa'yaxa maēmaldēnas āwādzewasē. Wä, lā k'lēx'sōdxā
 k'!ewelx'ustowē hālselaem lālexalagawēsENS selt!ax'ts!āna'yēx yīs
 mōdenaē lāxENS q!wāq!wax'tsāna'yēx g'āg'īLEla lāx ōba'yasē 45
 k'l'ex'sōtse'was; g'il'mēsē lāx'sāwē k'lēsōda'yasēxs laē bāl'ītsēs
 q!wāq!wax'ts!āna'yaxa malp!enk'ē g'āg'īLEla lax k'lēx'soda'yas.
 Wä, g'il'emxaāwisē lāx'sāxs laē ēt'lēd bāl'īdxā malp!enk'ē g'āg'ī-
 LEla lāx ālē k'lēx'sōdēs. Wä, â'misē hē gwē'nākūlax lābēndalāē.
 Wä, g'il'mēsē gwāla L!āl!EXENwa'yaxs laē g'a gwālēg'a (*fig.*). Wä, 50

- 51 finished, it is this way:  Then he | puts it down. Then he takes the other one and puts it down by the side of the one that | he has finished, and he marks it according to the first one, so that the hole that he is to make will be in the corresponding place; | and after he has marked it, he cuts the holes through it; and when these are | finished, he takes a square piece of the size of our little
55 finger || and two spans and two finger-widths in length, | which is called "crosspiece for tying on." He measures one | finger-width from the end of it. Then | he takes his straight knife and cuts a notch around it. He cuts off | a little all round, so that it fits into
60 the hole of the side-stick. He || pushes it through the hole that he has cut; and when he has cut off enough | so that it fits in tight for the end to pass through, | he only stops pushing it in when | it fits tightly against the shoulder of the notch, | he does the same with the other end of the | crosspiece as he did to the former end. After | doing so, he
65 continues the same with the others; and || when all of them have been finished, it is in this way:  After this has been done, | he takes cedar-bark and 1 2 3 4 5 6 soaks it in water. After doing so, | he takes the thin pieces of cedar-wood half as | thick as our little finger and one finger-width | in width. These
70 are to be the middle sticks. When he has || put them all down at the place where he is sitting making the drying-frame, after | they have all been brought there, he takes the soaked cedar-bark and puts it

- 51 lā k'āt!alilaq qa's āx'ēdēxa 'nemts!aqē; lā k'ādenodzelilas lāxa la gwāla. Wā, lā xūlt!ēdeq qa naqāhitsa k'lek'lex'sewakwē. Wā, g'il'mēsē gwāl xūltaqēxs laē k'!Eymxsāla. Wā, g'il'ēmxaāwisē gwālexs laē āx'ēdēxa k'!ewelx'ūnēxa yō 'wāg'itens selt!ax'ts!āna-
55 'yēxxa hāmāldengāla lāxens q!wāq!wax'ts!āna'yēx āwāsgemas. Wā, h'ēm lēgades k'!elx'dema gayēg'ē. Wā, lā mens'itsa 'nemdenē lāxens q!wāq!wax'ts!āna'yēx g'āg'ilēla lāxa ōba'yasēxs laē āx'ēdxēs nexx'āla k'!āwayowa qa's k'!imtsē'stalēq. Wā, xāl!ex'īd k'!ax'usē'stāla qa hēlādzeqelis lāxa l!al!exenxa'yē. Wā, lānaxwē
60 l!enxstōts lāxēs k'!ex'sōda'yē. Wā, g'il'mēsē hēlālē tek'alaēna'yasēs laē lāx'sāwē ōba'yas. Wā, āl'mēsē gwāl q!omtaqēxs laē wāla lāx k'!imtsē'stalaso'x'dās. Wā, lāxaē h'ēm gwēx'īdxa āpsba'yasa k'!elx'dema gayēg'a'ya, yīxēs gwēx'īdaasaxa āpsba'yas. Wā, g'il'mēsē gwāla 'nemts!aqaxs laē hēx'sāem gwēg'ilaxa waōkwē; g'il-
65 'mēsē 'wīla gwālexs laē g'a gwālēg'a (fg.). Wā, g'il'mēsē gwālexs laē āx'ēdēxa denasē qa's lā pēx'stents lāxa 'wāpē. Wā, g'il'mēsē gwālexs laē āx'ēdēxa pepats!aakwē pēlspele k'!wēk!wagedzōwaxa k'!ōdenas wāgwasē lāxens selt!ax'ts!āna'yēx. Wā, lā 'nemdenē āwādze'wasas lāxens q!wāq!wax'ts!āna'yē, yīxa nex'ts!ā. Wā, g'il-
70 'mēsē g'āx 'wilg'alil lāx k'!waēlasasēxs k'!itk'!edēsēlaē. Wā, g'il'mēsē 'wilg'alilexs laē āx'ēdēxa pēx'stabilē denasa qa's g'āxē g'ēg'alilasēxs

down. | He calls his wife to split it into narrow strips, | and she 72
immediately comes and sits down and | splits the cedar-bark into
narrow strips for him to tie on the middle sticks of the || drying-frame. 75
After splitting off one strip, she gives it to her | husband. He takes
it, and also one of the split sticks from | the middle sticks of the
drying-frame, and he puts it on at (1) and close | to (7),¹ and he ties
it on with split cedar-bark, | and he sees to it that there is no turn in
the cedar-bark. After tying it on, he takes up || another one of 80
the split sticks and places it alongside of the first one, | which
he put on also at (1). Then he ties it also to the crosspiece. |
He continues doing this at (1); and as soon as it has been filled up
to (8),¹ | the side-stick, then he ties them on at (2); and after that
has been filled, | he ties them up at (3), (4), and (5). Now the drying-
frame || has been finished; and when all the sticks 85
have been tied on, it is in this way:  After | the dry-
ing-frame has been finished, he gives it to his wife. |

Rack for holding Baskets.—His wife, however, takes easily- | splitting 1
cedar-wood and splits it so that (the pieces are) one finger | thick one
way, and half | a little finger thick the other way. She measures
them || by the inside of the empty oil-box. Then she cuts them off; 5
and when | she thinks she has enough of these sticks, she measures

laē lē^llāxēs ġENEMē qa g'āxēs dzēldzēq!astogwīla dzedzEXSENDxa 72
pēgēkwē denasa. Wā, lā hēx'ida^mmēsē lā ġENEMas k'wāg'alīla
qa^s dzedzEXSENDē dzēldzēq!astōgwīlaxa yaēLElāLAXa NEXTS!āwasa
k'ltk'!edēSLē. Wā, g'il^mmēsē dzEXōdxa ^mNEMXSāxs laē ts!ās lāxēs 75
lā^wūnemē. Wā dāx'ideq. Wā, hē^mmisa ^mNEMXsa pāts!aak^u grayōl
lāxa NEXTS!āLasa k'ltk'!edēSLē qa^s krat!endēs lāx (1) lā māx'^E-
nēx (7); wā, lā yīl^ēāLElōdeq yīsa dzEXekwē denasa. Wā, la k'!ēs
hēlq!ālaq k'!ilp!ēda. Wā, g'il^mmēsē g'wāl yīlaqēxs laē ēt!ēd āx^ēēdxa
^mNEMXsa pāts!aakwa qa^s k'adenōdzendēs lāxēs g'ilx'dē āx^ēāLElō- 80
dayowa lāxaax (1) k'!elx'dema ġayōlema. Wā, lāxaē yīl^ēāLElōdeq.
Wā, āx^usā^mmēsē hē ġwēg'ilax (1). Wā, g'il^mmēsē lenxend lāx (8)
L!āl!EXENXa^ya, laē ēt!ēd yīl^ēendālax (2). Wā, g'il^mmēsē lenxendeq
laē ēt!ēd yīl^ēendālax (3) Lō^ē (4) Lō^ē (5). Wā, laem g'wāla k'ltk'!e-
dēsaxs laē ^wīla yELEkwē (6). Wā, lāg'a g'wālēg'a (*fig.*). Wā, 85
g'il^mmēsē g'wāla k'ltk'!edēsaxs laē ts!ās lāxēs ġENEMē.

Rack for holding Baskets.—Wā, lāla ġENEMas āx^ēēdxa ēg'aqwa 1
lax xāse^wwē k'lwaxLāwa, qa^s xōx^ēwidēq, qa ⁿāl^menmdendzāyaa-
kwēs āwādzewasē lāxENS q'lwāq!wax'ts!āna^yēx. Wā, lā k'!ōden
lāxENS selt!ax'ts!āna^yēx, yīx wīwāgwasas. Wā, lā hēEM mens^ēitsē
ġoldōlās ōts!āwasa dengwats!ēmotaxs laē k'!imts!endeq. Wā, g'il- 5
^mmēsē k'ōtaq laem hēlālēs āxā^yyaxs lā mens^ēitsa ^mNEMts!aqē lāx ts!^E-

¹ (7) and (8) are the two long side-sticks.

- 7 with another stick the | width of the empty oil-box. One finger-
width | on each side is the size of these square pieces of cedar-wood. |
She makes four pieces of the same size, and all of the same length. ||
10 After they have been cut off, she takes cedar-bark and | puts it into
water and leaves it there until it gets soaked. | When she thinks it is
soaked, she takes it out and splits it | into narrow strips. After
doing so, she takes | one of the shorter cedar-sticks, one of the pieces
15 to which the rack on which || the basket rests is tied when crabapples
are being boiled, and she takes | one of the flat pieces of cedar and
places it lengthwise, so that the two are | in this way.¹ Then she
takes split cedar-bark and ties together | the two ends of the rack
that she is making. After this has been done, | she takes up one of
20 the long cedar-sticks || and puts it down flat on the crosspieces, and
she ties these together with cedar-bark. | She continues doing this
from one end of the crosspieces to the other. | When she reaches the
other end, she takes another one of the shorter | cedar-sticks and
ties it under the rack. | She measures so that equal distances are
25 between the || four cross-sticks. She ties them also with cedar-bark. |
She does this with all four sticks. After she has | done so, it is in
this way.² |

- g'olāsa dengwats!ēmotē, yīxa 'nemdenē'stalās 'wāg'idasē lāxens
q!wāq!waxts!āna'yēx lāxēs k'ēwūlx'ūnēna'ya k!waxlāwē. Wā,
lā mōts!aqa hēx'sā āwāgwitē. Wā, lāxaē hēx'sāemxat! āwāsgemē.
10 Wā, g'il'mēsē gwāl k'limk'limtts!alāqēxs laē āx'ēdxa denasē qa's
hāpstēndēq lāxa 'wāpē, qa yāwas'idē hāpstālila, qa pēx'widēs. Wā,
g'il'mēsē k'ōtaq laem pēx'widēx laē āx'wūstēndēq qa's dzedzēxs-
ēndēq qa ts!ēlts!ēqlastowēs. Wā, g'il'mēsē gwālexs laē āx'ēdxa
'nemts!aqē lāxa ts!ēkwagawa'yasa k!waxlāwē, yīx k'lix'demalasa
15 hāndzowasa k'litk'lidēsēlāsa q!olāxa tsēlxwē. Wā, lāxaē dāx'ēdxa
'nemxsa lāxa g'iltagawa'yē k!waxlāwa qa's k'āk'etōdēx ōba'yas
g'a gwālēg'a.¹ Wā, lā āx'ēdxa dzēxekwē denasa qa's lā yālō-
dayonoḡ's lāx ōba'yasēs k'litk'ledēsēlase'wē. Wā, g'il'mēsē gwāl-
'alēlaxs laē ēt!ēd āx'ēdxa 'nemxsa lāxa g'iltagawa'yē k!waxlāwa,
20 qa's lāxa pāxents lāxa k'lix'dema. Wā, lāxaē yālōdēq yīsa de-
nasē. Wā, āx'sā'mēsē hē gwēg'ilaxs lābēndālaaxa k'lix'dema. Wā,
g'il'mēsē lābēndqēxs laē ēt!ēd dāx'ēdxa 'nemts!aqē lāxa ts!ēkwa-
gawa'yē k!waxlāwa qa's lā k'ādabōts lāx āwābo'yasa k'litk'le-
dēsē. Wā, laem āem mensi'lāla, qa 'nemēs āwalagālaaslasa
25 mōts!aqē k'lēk'lix'dema. Wā, laemxaē yīlōdālasa denasē lāq.
Wā, lā 'nāxwaem hē gwēg'ilaq lāqēxs mōts!aqāē. Wā g'il'mēsē
gwālaxs laē g'a gwālēg'a.²

¹ Tied together at the ends at right angles.

² See figure of frame, p. 171. There are only four cross-sticks.

II. HUNTING, FISHING, AND FOOD-GATHERING

Goat-Hunting.—When the mountain-goat hunter | goes up the moun- 1
tain to hunt goats, he searches for thick, long | cedar-withes. Some-
times these are two fathoms long | and of the thickness of the fourth
finger. They have no branches. || He twists them well, going towards 5
the thick end. | He steps on the top while he is twisting it; and
when | the piece that he has twisted is long, he steps near the end
of the | twisted piece and continues twisting it. He does not stop
until | the whole length has been twisted; and he
puts a knotted loop at one end. Now it forms a ||
snare for catching goats where they have a single 10
trail on a mountain. | As soon as he finds a place
on the trail that is near a precipice upward and downward, | and also
a tree standing at the outer side of the trail, then
he ties | the thick end of the snare to the bottom of
the tree. He opens the | loop and puts it be-
hind the tree, in the middle of the goat-trail,
in this way: || Now the tree is (1); the precipice | 15
above is (2); the snare is (4); | the trail is (4);
the precipice below the trail is (3). |



Goat-Hunting.—Wä, hē^emaaxslaēda tewē^enēnoxwaxa ^emēlxlowē 1
ēk^elēsta lāxa neg^eā. Wä, la alēx^eīdxa hēlagitē gīt^ela selbasēdem-
sa wilkwē yīxs ^enāl^enēnup^e!ēnaē malp^e!ēnk^eē wāsgemasas laxen
bālax. Wä, la yōwag^eitēns selt^e!ax. Wä, la k^e!ās l^e!ēnk^eēdēms.
Wä, lā aēk^e!axs laē g^eäxtōdēxs laē selp^e!ēdeq gwāyōlēla lax ōxlā- 5
^eyas yīxs t^e!ēpalaax ōxtā^eyasēxs laē selpaq. Wä, gīt^emēsē g^eāgīt^e-
tālē selpa^eyasēxs laē wīx^ewīdeq qa^es t^e!ēplidēxa mak^eāla laxa lā
selbekwa. Wa, lā^exaē ēt^e!ēd selp^e!ēda. Wä, al^emēsē gwālēxs laē
lābēndēx ^ewāsgemasas. Wä, lā max^ebēndēq (*fig.*). Wä, laem x^eīma-
yōlxa ^emēlxlowē lāx ^enēm^ex^eīdaasas t^e!ex^eīlās lāxa neg^eā. Wä, 10
gīt^emēsē q^elāxa māg^eīlx^eiwa^eyē t^e!ex^eīla laxa ēl^e!exsdalaa, wä,
hē^emēsa lāsaxs lālaē lāx l^e!āsōtstā^eyasa t^e!ex^eīla; wä, lā mōx^ep^elē-
gēnts lēx^eba^eyasa x^eīmayō lāx ōxlā^eyasa lāsē. Wä, la qex^estōtsa
x^eīmayowē lāx āla^eyas lāx nexstā^eya t^e!ex^eīlāsa ^emēlxlowē g^eā gwā-
lēg^eā (*fig.*). Wä, hē^em lāsē (1); wä, hē^emēs tsētāla t^e!ēsēmē lāx 15
ēk^elanēkwasa t^e!ex^eīla (2); wä hē^emēs x^eīmayowē (4); wä, hē^emēs
tēx^eīlē (4); wä, hē^emes ēl^e!exsdalaa (3).

As soon as he has finished this, he leaves; and after four | days he
 20 goes to look at his snare; and if a goat has been snared, || he can
 see it a long ways off hanging down at (3). Now the | snare has caught
 a goat which has died. He pulls it up, | takes the snare off the
 neck of the goat, | and sets it again. Then he takes the goat | a little
 25 ways off from the place of his snare. || Then he cuts it open and takes
 out the intestines, but he keeps | the tallow. He twists cedar-withes
 and | ties together one fore-leg and one hind-leg | with the cedar-withes,
 and he does the same with | the legs of the other side. Then he puts
 30 the tallow into the || belly. He cuts holes through each | side of the belly
 with his knife, pushes the | thick end of the cedar-withe into it, and
 sews it up. | After he has sewed it up, he puts his arms through | the
 legs that have been tied together, so that the goat lies with its belly
 35 on his back, || and he carries it down the mountain.

1 Sealing.—And they do the same way when hunting | seal as they
 do when hunting porpoise; and | the hunting-canoe for seal-hunting
 is the same as the hunting-canoe for porpoise-hunting. |

5 As soon as it gets dark, at new moon the hunter gets ready, || and
 carries down his small hunting-canoe, | which he launches on the sea.

18 Wā, g'il'mēsē gwālexs laē bās. Wā, g'il'mēsē mōp!enxwāsē
 'nālāsēxs laē dōqwaxēs x'imayowē. Wā, g'il'mēsē x'imts'lāxa
 20 'melxlāxs laē dōqūlaqēxs tēkwūma'yaē lāx (3). Wā, la'mē x'i-
 maxūlaxa x'imayowaxs laē le'la. Wā, lā nēxōstōdeq qa's x'i-
 mōdēxēs x'imayowē lāx q!ōq!onāsa 'melxlowē. Wā, lā xwēlaxa-
 lōdaem x'imastōtsēs x'imayowē lāq. Wā, g'āxēsa 'melxlowē lāxa
 qwaqwēsala lāx x'imaasasēs x'imayowē.

25 Wā, lā qwax'ideq qa's lāwiyōdēx yax'yîg'ilas. Wā, lā āxēlax
 yîx'sema'yas. Wā, lā āx'ēdxa dewēxē qa's selp!ēdēq. Wā, lā
 q!ap!ēx'ēdxa g'alemg'algiwa'yē g'ōgū'yōs lē'wa āpsōltsēdza'yē
 ālemxlēs qa's yalōdēsa dewēxē lāq. Wā, laxaē hēm gwēx'ēdxa
 ēpsōltsēdza'yē. Wā, lā āx'ēdxa yîx'sema'yas qa's āxts!ōdēs lāx
 30 tek'lās. Wā, lā āx'ēdxēs k'lawayowē qa's L!enqemsālēs lāx wāx'-
 sane'x'ustā'yas qwaqa'yas tek'lāsa 'melxlowē. Wā, lā L!ēnx'sālas
 lēx'ba'yasa dewēxē lāq. Wā, laem q!enk!aēdzendex tek'lās.
 Wā, g'il'mēsē gwāl q!ēnaqēxs laē p!ēm'x'sasēs e'eyasowē lāxa la
 yalēwak' g'ōg'igū'yōsa 'melxlowē. Wā, la'mē hē gwēk'ēlaqēxs
 35 laē banōlela lāxa neg'ā.

1 Sealing (Ālēxwaxa mēgwatē).—Wā, hēmxaax gwēg'ilaxs ālēxwa-
 axa mēgwatēs gwēg'ilasaxs ālēxwaaxa k'!ōlōt!ē. Wā, hēmxaāwis
 ālēwats!ēsēs ālēwats!āxa k'!ōlōt!ēxēs ālēwats!āxa mēgwatē.

Wā, g'il'em p!ēdex'ēdxa x'āsawayaēda 'mekūlāxs laē xwāna!ēdē-
 5 da ālēwinoxwē qa's lā lēlēlbendxēs ālēwats!ē xwāxwagūma qa's
 lā hānstālisas lāxa dēmsx'ē 'wāpa. Wā, lā lāsdesa qa's āx'ēdēxēs

Then he goes up the beach and takes his | canoe-box in which he 7
keeps his harpoon-points and his harpoon-line, | and also the blue
hellebore-root and *peucedanum*-seeds, and also sinew. | Then the
hunter paddles with his steersman. . . . || All these are taken aboard 10
the small canoe. As soon as they go aboard | the little hunting-
canoe, they take their | paddles and paddle; and when they nearly
arrive at the island, | the hunter puts his paddle down on the
second thwart | behind him. The points of the harpoon turn
towards the stern, and the two points || are pushed against the stern- 15
seat on the left-hand side of the little canoe. | The handle of the
harpoon-shaft lies on the left-hand side of the bow, | where the har-
pooneer is seated. |

Then he pulls his harpoon-shaft out of the stern-seat; and he pushes
it, handle first, forward and | places it in the bow of the little canoe. ||
He puts it down on his right side. Then he opens the canoe-box, | 20
takes out the harpoon-line and the harpoon-points, and ties the end of
the | line to the harpoon-line. |

After this has been done, he puts the points on the prongs, | and he
ties the ends of the guide-rope. Then he turns || the harpoon the other 25
way, and ties the line on, where he holds it with his | left hand, as he
is throwing the harpoon at what he is going to spear. As soon as he
has finished, | then he puts the prongs and the harpoon-points

ōdzaxs g'ildasa, yix g'iyimts!ewasas lēLEG'ikwas LE'wis q!elkwē; 7
wā, hē'mislēs āxsolē LE'wa q!EXmēnē; wā, hē'misa at!emē; wā,
hē'misē alēx^usayuwē sēSEwayo LE'wis k!waxlā'yē. . . . Wā, hē'mis lā
ēwīxdzems lāxēs ālēwaseLEla xwāxwagūma. Wā g'īlēmēsē hōgūxs 10
lāxēs ālēwaseLEla xwāxwagūmxs laē hēx^ēida^ēEM dāx^ēidxēs sēSE-
wayowē qa's sēx^ēwidē. Wā, g'īlēmēsē elāq lāg^{aa} lāxa mek^{ālā}xs
laēda ālēwinowē k^ātasēs ālēx^usayowē sēwayā laxēs gwaap!ēfEXsē
LEX^{EX}sa lāx gwābalEXTS!ēna^ēyas dzēgūmas mastās qEXENēxa
LEX^{EX}stEWileXSē lāx gēmxōtāga^ēyasēs ālēwaseLEla xwāxwagūma. 15
Wā, lā g^{wē}xlālē xabats!EXsda^ēya lāx gēmxōtāga^ēyas lāxēs
k!wāxdzasē.

Wā, lā teguleXSaxēs mastowē qa's wī^{x^u}widēq xwēlāla qa lās
k^ādegⁱwē lāx āgⁱwa^ēyasēs ālēwaseLEla xwāxwagūma. Wā, lā
lāg^ōts laxēs hēlk^lōtāgawa^ēyaxs laē x^ōx^ēwidxēs ōdzaxsē qa's 20
āx^ēwuts!ōdēxa q!elkwē LE'wa LEG'ikwē. Wā, lā mōx^ubentsa
LēLEG'ikwē lāxa max^{ba}ēyasa q!elkwē.

Wā, g'īlēmēsē gwālexs laē k^lox^ubentsa LēLEG'ikwē lāxa dzēdzē-
gūmē. Wā, lā yīl^ēdEX ōba^ēya t!amak^lEXawa^ēyē. Wā, lā xwēl^ēid-
xa mastowē qa's max^ēwalelōdēsēs q!elkwē lāx dālaasLasēs 25
gēmxōlts!āna^ēyas qō sex^ēidlō. Wā, g'īlēmēsē gwālexs laē

28 into the sea-water, | so that the prongs swell and hold the harpoon-points better. |

After he has done so, he puts it down in the bow of the little ||
30 hunting-canoe. He coils up his canoe-line in the canoe-box. | When he comes to the middle, he takes his bladder and puts it into | the sea-water and pushes it down so as to moisten it. He | takes the middle of the harpoon-line and ties on the neck of the | bladder with
35 two half-hitches. Then he pulls it tight and puts it || into the bow of the little hunting-canoe just above the | canoe-box. He coils up the other half | of the other end of the spearing-line underneath it. |

As soon as this has been done, he begins to paddle. He keeps close | to the shore of the island and watches. As soon as he sees a
40 seal diving,— || which he recognizes by the phosphorescence,—he puts his paddle (into the water). Then | he grasps the end of his harpoon-shaft. If the seal should be frightened away, | the steersman puts his paddle | edgewise into the water and moves it about so as to |
45 produce phosphorescence. When the seal sees this, it comes || back to look at the phosphorescence around the paddle. Then | the harpooner harpoons it as it comes swimming along on the left-hand side | of the hunting-canoe. |

As soon as he hits it, he hauls in the line, so | that the seal kicks

27 L!enstentsa dzēdzēgūmē lē^{wa} lēlēg'ikwē lāxa demsx'ē 'wāpa qa pōs'idēsa dzēdzēgūme qa elba'yēsa lēlēg'ikwē.

Wā, g'il'mēsē gwālexs laē k'adeg'iyōts lāxēs ālēwaselela xwā-
30 xwagūma. Wā, lā qeseyīndālasēs q'elkwē lāxa ōdzaxsē. Wā, g'il'mēsē negōyōxs laē āx'ēdxēs pōxūnsē. Wā, lā mē^x'stents lāxa demsx'ē 'wāpa qa's lāgūnsēs qa pe^x'semx'idēs. Wā, lā āx'ēdex negōyā'yasēs q'elkwē qa's q'ūdzenk' līndēs lāx ōwaxsta'yasa pōxūnsē. Wā, lā nēx'ēdeq qa lek'ūt!alelēs. Wā, lā g'ēts!ālg'ī-
35 yōts lāx ōg'iwa'yasēs ālēwaselela xwāxwagūma lāx ēk'!ēlexsasa ōdzaxsē. Wā, laxaē qeseyīndālas lāxa āps'ex'sē. Wā, laem benaxsē āpsba'yasa q'elkwē.

Wā, g'il'mēsē gwāla!exsxs laē sēx'wida. Wā, laem mā'k'il!āla lāxa 'mek'ālāxs laē hēla'ya. Wā, g'il'mēsē dōx'walelaxa mēgwa-
40 taxs māl!alaē bēx'semalaxs laē k'ātasēs sēwayowē. Wā, lā xapstōdex xābats!exsda'yasēs māstowē. Wā, g'il'mēsē hāwī-nāl'idēda mēgwataxs laē k!wax!a'yas k'!ōkwalamasxēs sēwayowē qa's L!enxstendēs lāxa demsx'ē 'wāpa qa's yāwix'ilēq qa bendzālēs. Wā, g'il'mēsē dōx'walelēda mēgwataqēxs g'āxaē
45 aēdaaqa qa's āwūlp!altewēx bēx'āsa sēwayowē. Wā, hē'mis lā sex'idaatsa ālēwinoxwaqēxs g'āxaē ma'nakūla lāx gēmxañōle-ma'yas ālēwats!ās xwāxwagūma.

Wā, g'il'mēsē q'lāpaqēxs laē hēx'idaem nēx'ēdxēs q'elkwē qa kwats!ex!asx'ā yīsēx k'lēgemasa ālēwats!ē xwāxwagūmaxs laē

against the bow of the hunting-canoe as it || is diving down. When 50 the seal is going to a patch of kelp or | seaweed, then the hunter takes his harpoon-shaft and pushes it | at the side of the seal's head as it is diving along swimming under | the water. Then it turns and leaves | the seaweed; for the seal, when it is harpooned, || searches first for 55 seaweed or a kelp-patch, and wriggles through it. | Then it often happens that the harpoon-line breaks or that the seal pulls out | the harpoon-points. Therefore an expert hunter | hauls in his harpoon-line as soon as he hits the seal, to watch that it | does not go to a kelp-patch. ||

If the hunter is inexperienced and spears a seal, he lets | the line 60 run out when the seal is swimming; and when | the line has run out entirely, then (the seal) hauls the hunting-canoe, and | the hunter is surprised to find his line twisted in the kelp as the seal | goes to and fro in it; and then it comes off, || and the hunter has difficulty in 65 pulling back his line and clearing it | from the kelp. |

An expert hunter just steers the seal with his harpoon | to make it go seaward. When | it comes up, as its breath is at an end, he takes the harpoon, || he puts the prongs close to the harpoon-line and the | 70 barbed points, and pushes it down. It does not take long before the

māx'ida. Wä, g'il'mēse lalaēda mēgwatē lāxa wādolk'āla lē'wa 50 q'lax'q'elēsaxs laē āx'ēdēda ālēwinoxwaxs mästowē qa's L!ēnx'ēdēs lāx ōnōlēmā'yasa mēgwatē lax t!ēpsemālaēnā'yasēxa 'wāpaxs ma'nakūlaē. Wä, hēx'ida'mēsē melg'ila'ya qa's bewēsa wādolk'āla qaxs hē'maē g'il ālāso'sa mēgwataxs g'ālae sex'ī-tse'wa q'lax'q'elīsē lē'wa wādolk'āla qa's lā x'ilx'ilk'lūt!eqaq. 55. Wä, hē'mis q'lūnāla ālēdaatsa q!Elkwē lōxs ā'maē k!Eqowa lēlē-g'ikwē lāxa mēgwatē. Hēem lāg'ilasa ēg'ilwatē ālēwinox' hēx'idaēm nēx'ēdxēs q!Elkwaxs g'ālaē sex'ida qaxs q'lāq!alalaaq qa k'lēsēs lā lāxa wādolk'āla.

Wāx'ē yāg'ilwata ālēwinoxwaxs sex'idaaxa mēgwatē, lā āem 60 ts!engwēg'ēxēs q!Elkwaxs laē max'ida. Wä, g'il'mēse 'wī'lastē q!Elkwasēxs laē seplēdēda ālēwats'lēs xwāxwagūma. Wä, ā'mēsē q!ayaxaxs laē x'insgēma'yēs q!Elkwē lāxa q'lax'q'elīse qaxs hēx'ida'mae ts!āts!ēlx'sālx'īdēda mēgwatē laqēxs laē lāwā. Wä, la laxumalēda ālēwinoxwaxs laē nēxsawī'lālaxēs q!Elkwē 65 lāxa q'lax'q'elīsē.

Wāx'ēda ēg'ilwatē ālēwinoxwa ā'mēsē nānaqasīlasēs mästowē lāxa mēgwatē qa lās'māxt!anō lāxa L!āsakwē. Wä, g'il'mēsē q!ō'nakūlaxs laē lāba'nakūlē hāsa'yasēxs laē āx'ēdxēs mästowē qa's qexendēs dzēdzēgūmas lāxēs q!Elkwē lāx mag'aanā'yē lāxa 70 lēlēg'ikwaxs laē q!ōdensaq. Wä, k'lēst!a gālaxs laē 'wībalisēmēda

72 seal's breath is at an end. | As soon as it stops moving, the hunter rises in the canoe | and stands in the middle of his canoe, a little towards the stern. | He holds the nose in the right hand, and with
75 the left hand || he takes the fore-flipper. He pushes the seal down, pulls it up suddenly, | and hauls it aboard. He lays it crosswise in the stern of the hunting-| canoe. |

Then he twists out the harpoon-heads and washes them; and when | the blood is all off, he puts them back at the end of the harpoon. ||
80 When this is done, he starts to paddle. |

Late at night he knows that the seals | finish swimming among the islands, for they all are then on the sleeping-rock. | The hunters know all the sleeping-rocks | of the seals. As soon as he comes near the ||
85 sleeping-rock, he paddles strongly in his hunting-canoe; and when he comes in sight of | the sleeping-place and the seals tumble into the water, then | the hunter stands up in the canoe, grasps the end of his harpoon, and | spears the seals as they swim under water, where they are seen by the phosphorescence; | and he does the same as I de-
90 scribed before. || When his hunting-canoe is full of hair-seals he goes | home. |

1 **Catching Flounders.**¹—When it is a fine day, the | wife of the man gets ready in the morning to go and get clams | and cockles for bait;

72 mēgwatē. Wä, g'il'mēsē neq'!ōx'wīdēxs laē ɬax'ūlexsa ālēwinoxwē qa's g'āxē lāx gwak'!ōdoyā'yasēs ālēwaselela xwāxwagūma. Wä, lä dālē hēlk'!ōttslāna'yasēx x'indzasas. Wä, lä dālē gēmxołts!ā-
75 na'yasēx gēlq'!a'yās laē wīgūnsaq qa's ōdax'īdē nēxōstōdeq qa's nēx'ahēxsēq. Wä, lä gēyaxs lāx gwak'!ōdoyāwēlexsasa ālēwaselela xwāxwagūma.

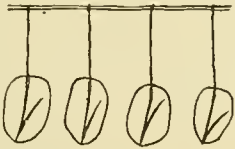
Wä, lä selpōdxēs lēleg'ikwē qa's ts!ōx'wīdēq. Wä, g'il'mēsē 'wīlāwēda elkwāxs laē xwēlaqa āxbēnts laxēs māstowē. Wä,
80 g'il'mēsē gwālexs laē sēx'wīda.

Wä, laēm gāla gānula. Wä, laēm q!ōlelaxa mēgwataxs le'maē gwāl māLlāla lāxa 'maēmā'āla qaxs le'maē 'wīl'gāala lāxēs k!wē-k!wāsē. Wä, lä 'nāxwāem q!ōlelēda ēselēwinoxwax k!wēk!wāsasa mēgwatē. Wä, lä g'il'mēsē lāg'aa lāxa la 'nēxwāla lāxa k!wāsaxs
85 laē ālax'īd sēx'wīda qa yīx'ēs ālēwaselelēsēxs laē tēkūlōdxa k!wāsē. Wä, g'il'mēsē Llēx'stēda mēgwataxs laē ɬax'ūlexsēda ālēwinoxwē xapstewēx xabats!exsda'yasēs māstowē. Wä, hē'mis la sex'īdaatsēxa mēgwataxs laē bēx'semāla maxt!āla laxa ba'nē. Wä, laxaē hēem gwēg'ilaqēs gwēg'ilasaxen g'ilx'dē gwāgwēx'sa-
90 lasa. Wä, g'il'mēsē qōt!a ālēwaselelēsēxa mēgwataxs laē nā'nak' lāxēs g'ōkwē.

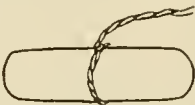
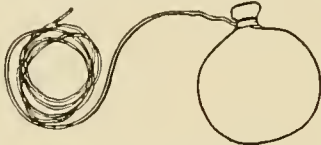
1 **Catching Flounders.**¹—Wä, g'il'mēsē čk'a 'nālāxa gaālāxs laē gēnemasa begwānemē xwānal'īda qa's lä tatēlaxa g'āwēq!ānemē

¹ Continued from p. 159, line 49.

and when she has many clams and | cockles, she goes home to her house. As soon as she arrives on the || beach of her house, she takes 5 a piece of broken shell of a horse-clam | and cuts open the small clams and cockles to take off | the shells. She throws these into the water, and puts the edible insides | into a basket. When she has done so, the woman goes ashore. | Her husband takes the flounder-fishing line and the || cross-bones with the hair, and he carries them down to the 10 beach where the | fishing-canoe is. He lays out the fishing-line on the beach | near the canoe; and when | it is stretched out straight, he takes one of the | cross-bones with the hair-line, measures off two fathoms, || and ties the end of the hair-line of the cross-bone to the 15 fishing-| line. When this is done, he takes another | one of the cross-bones with the hair-line, measures half a fathom, | and ties the end of the hair-line of the cross-bone to the | fishing-line. The fifty are all the same distance apart; || namely, half a fathom. When they are | 20 all on, he takes the cleaned clams and cockles for bait, and he | puts on the bait. The cross-bone is pushed through the | clams and cockles when they are baited. | As soon the fisherman || coils up the fish- 25



LE^{wa} dzâlê. Wä, gril^mesê q!eyôLxa g'awêq!ânemê LE^{wa} dzâlâxs laê nâⁿakwa lâxês g'ôkwê. Wä, gril^mesê lâg'alis lâx L!emaⁱisasês g'ôkwaxs laê hêxⁱida^eem âx^eêdxa tep!âyasôx metlâ- 5 na^yêx qa^s elxⁱîdêxa g'awêq!ânemê LE^{wa} dzâlê qa lawâyês xôxûlk'îmôtas. Wä, la ts!Exstâlaq. Wä, lâ^a âxts!âlas hâmts!âwas lâxa lexayê. Wä, gril^mesê wî^ala gwâlexs laê lâltâwêda ts!Edâqê. Wä, lâ lâ^wünemas âx^eêdxa L!ägêts!aanâ^yê LE^{wa} galôdaanâ^yê sêse^yak!ena qa^s lâ dents!êselaq lâx hânêdzasasa 10 L!ägêdzats!ê xwâxwagûma. Wä, lâ L!ax^aâlisaxa L!ägêdaanâ^yê denema lâx âlaxsdza^yasa L!ägêdzats!ê xwâxwagûma. Wä, gril^mesê la neqelê L!ägêts!ênâ^yasêxs laê âx^eêdxa nems!aqê galôdaanâ^wê se^yak!ena. Wä, la bâlⁱdxâ malp!enkê lâxens bâlâxs laê yil^alêlôts ôba^yasa galôdaanâ^wê se^yak!en lâxa L!ägêdza- 15 anâ^yê denema. Wä, gril^mesê gwâlexs laê êt!êd âx^eêdxa nems!aqê galôdaanâ^wê se^yak!ena. Wä, lâ bâlⁱdxâ neq!ebôdê lâxens bâlâxs laê yil^alêlôts ôba^yasa galôdaanâ^wê se^yak!en lâxa L!ägêdaanâ^yê denema. Wä, lâ hê^staem âwâlagâlêda sek!asgemg'ostâ nêneq!ebôdês âwâlagâlaasê. Wä, gril^mesê wîl^agaaLE- 20 laxs laê âx^eêdxa elg'îkwê têlâlas g'awêq!ânema LE^{wa} dzâlê qa^s lâ têt!its lâq. Wä, laem L!EL!enq!eqasa galodayowê xâq lâxa g'awêq!ânemê LE^{wa} dzâlê. Wä, la g'a gwâlêg'axs (*fig.*) laê têlkwa. Wä, gril^mesê wî^ala têlkûxs laêda L!ägêts!ênoxwê begwânem qes^eêdxa L!ägêdzayowê qa^s lâ qes^alexsaq lâxês L!ägêdzats!êLê 25

- 26 ing-line in his fishing-| canoe in front of the stern-thwart. When he
has done so, | he looks for two medium-sized elongated stones for
anchors at each end of the | fishing-line. When he has found
them, he puts them into his | fishing-canoe. Then he goes up
30 the beach and || takes his fishing-paddle from his house. He goes
down, carrying it, | to the beach, and goes into the stern of his
fishing-| canoe. Then he paddles and goes to the fishing-place where
the water is not | very deep. It is sufficiently deep if the fishing-line
35 lies three | fathoms deep. As soon as he reaches it, || he takes up one
of the elongated
line, and ties the  stones | and the end of the fishing-
end of it to the middle of the |
elongated stone. When this is done, he puts it
overboard; and | when the anchor reaches the bot-
tom, he takes his paddle and paddles. | When the small canoe begins
40 to go ahead, the line runs out into the water. || When it is all in the
water, he takes the | other elongated stone and ties it on, four fath-
oms | from the end of the fishing-line. Then he takes his paddle | and
paddles again, so as to stretch the fishing-line, and he puts overboard
the | stone anchor.
bottom, he takes  a round cedar-wood ||
45 float of this shape and ties it to the end
of the fishing-line. | Then he throws it
into the water. Then he goes home


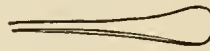
- 26 ɣwāɣwagūma lāx ōstewilexsas. Wā, g'il'mēsē gwālexs laē
alēx'idex maltsema hā'yāl'a seSEX"SEM t'lēsema qa q'elq'elsbēsa
L'āgēdzaanā'yē. Wā, g'il'mēsē q'lāqēxs laē t'lāx'ālexsaq lāxēs
L'āgēdzats!ēLē ɣwāɣwagūma. Wā, lā lāsdes lāxa L'ema'isē qa's
30 lā āx'ēdxēs L'āgētsa'yasē sēwayowa lāxēs g'ōkwē qa's lāxat!dents!ē-
selaq lāxa L'ema'isē. Wā, lā lāxsa lāx ōx!a'yasēs L'āgēdzats!ēLē
ɣwāɣwagūma. Wā, lā sēx'wida qa's lā lāxa L'āgēdzasēxa k'lēsē
wunqelas 'wāpē, yīxs hē'maē hēlaēsa yūduɣ'p!eng'esē lāxens
bāLax yīx 'walaēdzasasa L'āgēdzasē. Wā, g'il'mēsē lāg'aa laqēxs
35 laē hēx'idaem āx'ēdxa 'nemsgēmē lāxa SEX"SEM t'lēsema (*fig.*)
lō' ōba'yasa L'āgēdzayowē qa's yīlōyōdēs ōba'yas lāx negoyā'yasa
SEX"SEM t'lēsema. Wā, g'il'mēsē gwālexs laē q'elstents. Wā g'il-
mēsē lāg'alisa q'eltseimaxs laē dāx'idxēs sēwayowē qa's sēx'widē.
Wā, g'il'mēsē sep!ēdēda ɣwāɣwagūmaxs laē q'lūlēx's'EM la ts!ENɣ"-
40 stalēda L'āgēdzayowē. Wā, g'il'mēsē 'wēla'staxs laē āx'ēdxa 'nemsg-
ēmē SEX"SEM t'lēsema qa's yīlōyōdēs mōp!enk'ē g'āg'ilela
lāx āpsba'yasa L'āgēdzayowē lāqēxs laē ēt!ēd dāx'idxēs sēwayowē
qa's sēx'widē qa!ek!ūt!alisēsa L'āgēdzayowaxs laē q'elstentsa
t'lēsemē. Wā, g'il'mēsē lāg'alisexs laē āx'ēdxa lōxsemē k'lwāxsemē
45 pēwāxbē g'a gwālēg'a (*fig.*) qa's yīl'alelōdēs ōba'yasa L'āgēdza-
anā'yē laqēxs laē ts!exstents. Wā, lā nā'nakwa lāxēs g'ōkwaxs laē

to his house | after having finished on the water. In the evening 47
he goes into his fishing- | canoe and paddles to the place where
he left his fishing-line; and | when he reaches the round cedar-
wood float at the end, he takes it || and puts it into his small canoe, 50
and he hauls in his | fishing-line. Then he takes off the flounders,
and black-edged(?)flounders | which hang on the hooks; and as soon
as he has them all off, he takes | clean clams and baits his fishing-
line; and | after he has baited it, he takes his paddle and paddles; ||
and when his small canoe starts, then the line runs out into the 55
water. | When it is all in, he puts the | stone anchor into the water;
and when it touches the bottom, he takes the round cedar- | float at
the end and throws it into the water. Then he goes home. He picks
up some | dry driftwood. When he thinks he has enough to steam ||
the flounder standing on edge, he goes home | to his house. When it is 60
high water he throws out the | driftwood on the beach of his house.

Fishing Kelp-Fish.—The woman takes the harpoon for getting large 1
sea-eggs | and a flat-pointed prying-stick of yew-wood used for prying
off mussels, | and she puts them aboard her small canoe in which
the fish-trap is kept, | and she also puts aboard her new fish-trap.
Then she takes the harpoon, || which is made of a thin rod of red pine.
Sometimes it is three fathoms long. | Two points of tough wood are 5

gwāl^əalā^əya. Wā, hēt^əla la dzāqwaxs laē lāxs lāxēs L!āgēdzatslē 47
xwāxwagūma qa^əs lā sēxūt^əla lāx āxālasasēs L!agēdzayowē. Wā,
gīl^əmēsē lāg^əaa lāx lōxsemē k!waxsem pewāxbēxs laē dāx^əīdeq
qa^əs ^əmex^əwālexsēs lāxēs xwāxwagūmaxs laē denx^əīdxēs L!agē- 50
dzaanā^əyē. Wā, la^əmēsē k!ūdzelēnēxa paēsē lē^əwa k^əlāda la
tēte^əx^əbēq. Wā, gīl^əmēsē ^əwīlāmasa laē xwēlaqaem āxēdxā
Elg^əīkwē gāweq!ānema qa^əs tēl^əides lāxēs L!agēdzayowē. Wā,
gīl^əmēsē ^əwīla la tēlkūxs laē āxēdxēs sēwayowē qa^əs sēx^əwidē.
Wā, gīl^əmēsē sebelaya xwāxwagūmaxs laē q!ūlēx^əs^əem ts!enx^ə- 55
stalē L!agēdzayās. Wā, gīl^əmēsē ^əwīlastaxs laē q!elstentsa t!ē-
semē. Wā, gīl^əmēsē lāg^əalīsēxs laē āxēdxā lōxsemē k!waxsemē
pewāxbē qa^əs ts!exstendēs. Wā, lā nā^ənakwa. Wā, lā ānēxbālaxa
lēm^əxwa q!ēxālā. Wā, gīl^əmēsē k^əōtaq laem hēla lāx t!ēqwapdē-
maxa k^əlōt!aakwēlē t!ēqwabek^ə paēsa, wā, lawislē nā^ənakwa 60
lāxēs g^əōkwē. Wā, gīl^əmēsē yīxūlaxs laē hēx^əīdaem sep^əūltōdxā
q!ēxālē lāx L!ema^əīsāsēs g^əōkwē.

Fishing Kelp-Fish.—Wā, lē^əda ts!edā^əqē āx^əē^ədxēs ma^əmasēq!wa- 1
yop!ē^əqē sa^əents^əlō lē^əwa pexbaa^əkwē L!ē^əmqla xō^əlayāxa xō^əlē
qa^əs lē LEX^əwalexselas lā^əxēs LEGatslē^əLē xwā^əxwagūma. Wā,
hē^əēnislēs ā^əltsemē LEgē^əma. Wā, laē^əm wī^əlxsa sa^əents^əlō, yīxa
^əwīlē wū^ən^əxūna. Wā, la ^ənāl^əne^əmp!ēna yū^ədu^əx^əp!enk^əē ^əwā^əsgē- 5
masas lā^əxens bā^əLax. Wā, la k^əlīxbā^əlaxa ma^əlts!aqē e^əē^əx^əba

- 7 tied to its end, | in this manner:  The tying
is made of split | spruce-root. The im-
plement for prying off mussels is made of a broken | paddle in
10 this way:  It is four spans long, || and the flat end
is four | fingers wide. | The handle is round. |
That is | all about it. |

The woman carries her paddle as she goes aboard her small fishing- |
15 canoe, and she first goes to search for sea-eggs, for || these are the bait
for the fish-trap. As soon as she finds the sea-eggs, she spears them |
with the harpoon; and when she has enough for baiting the fish-
trap, | she breaks the sea-eggs and puts them into the fish-trap; and |
when there are no sea-eggs, she pries off mussels with the prying-
20 stick; | and when she has enough bait for the fish-trap, || she breaks
them to pieces and puts them into the trap. Then she looks | for a
place where eel-grass is growing under water. She selects a place
about two | fathoms deep. Then she | takes her fish-trap and puts
it overboard, so that it is placed on the bottom among the eel-grass, |
25 so that the kelp-fish do not see distinctly that it is a fish-trap. || Evi-
dently the kelp-fish smell the bait inside and go in. | After the fish-
trap has been under water for some time, she hauls | it up and takes
the fish out. There may be six | or eight fish in it. When she has

- 7 ts!ā'x'ensa g'a gwālēg'a (fig.). Wā, la ye!emmo'x'sa dzedekwē' L!ō'-
p!ek'sa ālē'wasē. Wā, lā'lēda xō'layāxa xō'lē k'ō'q!ewēsōx
sē'wayāx g'a gwālēg'a (fig.). Wā, la mōp!enk'ē 'wā'sgemasas lā'xens
10 q!wā'q!wax'ts!āna'yēx. Wā, lā mō'den lā'xens q!wā'q!wax'ts!ā-
na'yēx yīx 'wa'dzobaasas tsē'gwayoba'yas. Wā, lā'lē lē'x'ēēn
ō'x!ā'yas. Wā, lae'm gwā'lēk'.

Wā, lē'da ts!ēdā'qē dā'laxēs sē'wayāxs la'ē lāxs lāxēs LEGats!ēlē
xwā'xwagūma, lē hē g'īl la alā'se'wē mesē'qwa, qaxs hē'ēmaē
15 tēlts!āsa LEgē'mē. Wā, g'ī'l'mēsē q!ā'xa mesē'qwaxs la'ē sex'ē'tsa
sa'ents!ō lāq. Wā, g'ī'l'mēsē hē'lala lāx tē'ts!āwasa LEgē'maxs la'ē
tsō'tsox'sendxa mesē'qwē qa's mō'ts!ōdēs lāxa LEgē'mē. Wā, g'ī'l-
mēsē k!ēā's mesē'qwa la'ē hē tsē'x'widaasa xō'lē yīs's xō'la-
yowē. Wā, g'ī'l'emxaa'wisē hē'lala lāx tēlts!ā'wasa LEgē'maxs la'ē
20 tētepe'sndeq qa's lā mō'ts!ōdēs lā'xa LEgē'mē. Wā, lē ā'lex'ēdex
ts!ā'ts!ek!wāxa ts!ā'ts!ayīmē. Wā, hē'ēmis qa malp!ē'nk'ēs lā'-
xens bā'lāqē 'walense!asa'sa 'wā'pē. Wā, hē'x'ēda'ēmesa ts!ēdā'qē
dā'x'ēdxēs LEgē'mē qa's ts!enx'ste'ndēs qa hānā'qēsēxa ts!āts!a-
yīmē qa k!ē'sēs q!ūlp!altā'lēda pex'itaqēxs LEGēma'ē. Wā, lā'-
25 xentēda pex'ī'tē mē'selax tēlts!ā'was, lā'g'ila lats!ā'lāq. Wā, g'ī'l-
mēsē gagā'la g'eyī'nse!ēda LEgē'mē lā'xa 'wā'paxs lā'ē dē'nx'ēi-
tse'wa qa's k!ūlsitse'waēda pex'ī'tō. Wā, lae'm q!ē'ts!āxs q!ēl!ā'ē
lōxs malgūnala'ē. Wā, g'ī'l'mēsē la hē'ē'ō'lēda LEqa'sa LEgē'maxs

caught enough fish in the trap, | she goes home. She goes right up from the || beach into her house. She takes up her small basket | 30 and carries it down to the beach. She carries it in her hand | and puts it into her small canoe, and she | puts the fish into the little basket. As soon as the small basket is full of kelp-fish, | she carries it up in her hand from the fishing-canoe. She | carries it in one hand up the beach and into the || house. Then she puts it down in the 35 rear of the house. |

Fishing Perch (Taking perch out of the fish-trap). | —The time when 1 the perch go into the trap is at | high tide, when the trap is under water. As | soon as the ebb-tide goes way down, the trap is dry on the beach. || The owner just watches for the splashing of the perch | 5 that are caught and are splashing in it. As soon as they are quiet, | the perch fisherman takes a medium-sized basket and carries it down to the beach | to where his trap is; and he takes off the four | ballast stones and puts them down, and he takes off the hemlock-branches || and puts them down on the beach, and he takes off the roof and he | 10 lays it down on the beach, and finally he takes out the fish from the | trap and puts them into the basket. When | he has taken them all out, he takes out the broken shells of the clams that served for bait; | and when they are all out, he carries up his || fish-basket and takes it 15

la'ē nā'nakwa la'xēs g'ō'kwē. Wā, hē'x'ida'mēsē lā lā'sdēs la'xa
L!ema'isē qa's lā laē'l lā'xēs g'ō'kwē, wā, lā, k'!ō'qūlilaxa lā'laxamē 30
qa's lā k'!ō'qūnts!ē'selaq lāxa L!ema'isē. Wā, lā k'!ō'x'walēxa
la'xēs LEGa'ts!ē xwā'xwagūma. Wā, lā dā'x'idxa pex'itē qa's
k'!ixts!ō'dēs lā'xa lā'laxamē. Wā, g'il'mēsē qō't!aaxa pex'itēda
lā'laxamāxs la'ē k'!ō'gulēxsaq lā'xa LEGa'ts!ē xwā'xwagūma qa's
lā k'!ō'x'wūsdēse!aq lā'xa L!ema'isē qa's lē k'!ō'gwēle!aq lā'xēs 35
g'ō'kwē. Wā, lā k'!ō'x'walilāq lax onē'gwilasēs g'ō'kwē.

Fishing Perch.—K!ūlsāxa lāmawē lāxa LāLEMwayowē lāwa- 1
yowa. Wā, hēm la lats!ā!atsa lāmawē lāxa lāwayāxs laē wā-
welgema'yaaxs laē g'iyūnsela lāxa demsx'ē 'wāpa. Wā, g'il-
mēsē k!wāyaxxs laē x'ats!ē'staxs laēda lāwayowē lem'xwalēsē.
Wā, ā'mēsa āxnōgwadās x'its!ax'ilaqēxs laē kūsx'esgēmlisēxs laē 5
dēlak'ilēda māt's!āwas lāmawa. Wā, g'il'mēsē selt!ēdēxs laēda
LāLEMwaēnoxwē āx'ēdxa hē'fa lexa'ya qa's lā k'!ōqūnts!ēse-
laq lāx āx'ēdzasasēs lāwayowē. Wā, lā t!āqemaxōdxa mōs-
gemē elg'ās t!ēsēma qa's t!ax'ālisēq. Wā, lā xēsāxōdxa q!wāxē
qa's xēsālisēs lāxa L!ema'isē. Wā, lā paqōdex sālās qa's pax'a- 10
lisēs lāxa L!ema'isē. Wā, lāwislē k!ūls'idxa māt's!āwasa lāwa-
yowē qa's k'!exts!ālēs lāxa k!ūlyats!ē lexa'ya. Wā, g'il'mēsē
'wīlōlts!āxs laē āx'wūlts!ōdxa tapēsawa'yē xōxūlk'!imōtasa tēlē g'ā-
wēq!ānēma. Wā, g'il'mēsē 'wīlōlts!āxs laē k'!ōx'ūsdēsaxēs LEM-
wats!ē lexa'ya qa's lē k'!ōgwēle!elas lāxēs g'ō'kwē. Wā, lā āx'ēd 15

- 16 into his house. Then he takes | the clams and carries them down to the beach | and breaks them and puts them into his trap; and after he has done so, | he puts the roof on again. He puts the hemlock-branches over it | and puts on four medium-sized stones over the||
20 hemlock-branches. Then it is ready again when the tide comes in. | Then he goes up. |

- 1 **Gathering Herring-Spawn.**—When the herring is about to spawn, | the man who goes after herring-spawn looks for fine | hemlock-branches with smooth leaves. When he finds them, | he goes home. Then he
5 watches for the herring to spawn. || As soon as the sea begins to look milky, the man goes | for the hemlock, and breaks off long branches of the | hemlock; and after he has broken off many, | he carries them to the spawning-place. Then he takes long | cedar-poles and takes
10 them to the spawning-place; and he also || takes stout rope and long stones, and he ties the end | to the long stones. Then he takes a thin, long | rope and takes a long pole and puts it | into the sea. Then he takes the hemlock-branches and ties them to the | pole with the long,
15 thin rope; and he only stops when || the hemlock reaches the end of the long pole. Then he puts it into the water at the | spawning-place of the herrings, and he takes the big rope and | ties its end to the pole, and he puts the stone into the water. | Then it is an anchor when it is in the water. |

- 16 lāxa grāwēq!ānēmē qa's lā dālaqēxs laē lents!ēsela lāxa L!ema'sisē qa's lā tepts!ālas lāxēs lāwayowē. Wā, gr!ēmēsē gwālexs laē xwēlaqa pāqimts sīlas. Wā, lāxaē ēt!ēd xseyintsa q!waxē laq. Wā lāxaē ēt!ēd t!āqeyintsa mōsgēmē hā'yāl'a t!ēsēma lāx ōkū'ya'yasa
20 q!wāxē. Wā, laemxaē gwālēs qō yīxwalō. Wā, laem lāsdesa.

- 1 **Gathering Herring-Spawn.**—Wā, hē'maaxs la'ē p!exūlē'da wā'-
ēna'yē; wā, lē'da wa'ts!ēnoxwē begwā'nem, hē'x'idaem la ā'lāx ē'k'a
q!wā'xa, yī'xā ēnema'xlās k!ā'momo. Wā, gr!ēmēsē q!ā'qēxs
la'ē nā'nakwa. Wā, la q!ā'q!alālaxa wā'ēna'yē qa wā's'idēs. Wā,
5 gr!ēmēsē dzemō'ēna'kūlēda de'msx'āxs laē'da begwā'nēmē qā's'id
qa's lē lā'xa q!wā'xē qa's L!ex'wīdēxa gr!sg!lt!a lāx wīlts!ānāsa
q!wā'xasē. Wā, gr!ēmēsē la q!ē'nēmē L!ēgwā'nemasēxs la'ē
ge'mxelaq qa's lēs lā'xa wā'yadē. Wā, la ē't!ēd āx'ē'dxa gr!lt!a
dzexeqwa' qa's lēxat! āx'ē'līsaq lā'xa wā'yadē. Wā, lā'ēxaa
10 āx'ē'dxa L!ē'kwē dene'ma L!ē'wa gr!ltsemē t!ē'sēma. Wā, la mō'x'
bents lā'xa gr!ltsemē t!ē'sēma. Wā, la āx'ē'dxa wī'tōwē gr!lt!a
dene'ma. Wā, la āx'ē'dxa gr!lt!a dzexeqwa' qa's k'atstē'ndēs
lā'xa de'msx'ē. Wā, la āx'ē'dxa q!wā'xē qa's lē yīlendā'las lā'xa
dzexeqwē' yī'sa gr!lt!a wī'tō dene'ma. Wā, ā'tēmēsē gwā'lexs la'ē
15 lā'bendēda q!wā'xaxa gr!lt!a dzexeqwa'. Wā, la L!estē'nts lāx
wā'yaslāsa wā'ēna'yē. Wā, la āx'ē'dxa L!ē'kwē dene'ma qa's
mō'x'bendēs lā'xa dzexeqwē'. Wā, la āx'stē'ntsa t!ē'sēmē. Wā,
laē'm q!ē'ltsema yīxs la'ē āxā'la.

For four days it is left in the water. || After it has been in the water 20 for four days, the herrings have finished spawning. | Then the man takes his canoe and washes it out. | When it is clean, he goes out to where the hemlock is in the water. | He unties the rope, and puts the hemlock with the spawn on it | into the canoe. ||

Catching Devil-Fish.—There is no hook at the end of the long pole | 1 for fishing devil-fish, for the only end with which they spear the devil-fish is the thin end.¹ | When the man who fishes for devil-fish in deep water | feels for it in its hole, for || that is the name of the stone house 5 of the devil-fish, he feels for its | body and he strikes for the hard part. | He makes a thrust at it twice. Then he pulls out the pole and | puts it into his small fishing-canoe. | Then it does not take long before the devil-fish comes out of its hole; and he takes || his long 10 spear and spears it, lifts it up, | and puts it into the small canoe. Immediately | he takes out the intestines. He never strikes it on the rock to kill it, | for he wishes (it to be hard).² . . .

Gathering Seaweed.—When a woman goes to gather || seaweed at a 15 place where there are nice smooth stones, she plucks it off | when the rock on which it is is wet. When the sun shines, she just | peels it off from the rock when it is dry all over. Then she puts it into her |

Wä, la mō'p!enxwa^{sē} 'nā'lās hē gwē'wāla lā'xa de'msx^ē. Wä grí'l^{mēsē} mō'xsē 'nā'lās t!ēwā!axs la'ē gwāl wā'sēda wā'ēna^{yē}. 20 Wä, lē'da begwānemē āx^ēē'dxēs xwā'k!ūna qa's ts!ō'xūg'indēq. Wä, grí'l^{mēsē} ē'gig'axs la'ē L!ā'sta lax āxā'lasasēs t!ē'yō. Wä, la qwē'l!īdxa dene'mē qa's āx^ēā'lēxselēxa q!wā'xē la ān^ēā'ndēxlāla lā'xēs xwā'k!ūna.

Catching Devil-Fish.—Wä, laem k'leās galbala yīxēda grītagawa^{yē} 1 nēdzayāxa teq!wa' qaxs lēx'amaē sē'qelāxa teq!wē'da wī'lba^{yasa} grītagawa^{yē}. Wä, hē'ēmaaxs la'ē plē'xwalelēda nanēsamensāxa teq!wā'xs k!waē'laē la'xēs g'o'kwē t!ē'sema lāxēs tegwa'ts!ē qaxs hē'ēmaē lē'gēmsa g'ō'kwasā teq!wa' t!ē'sema. Wä, lā plē'x^{wīdxa} 5 ba'k'awa^{yasa} teq!wa'. Wä, hēx^ēīda^{mēsē} L!enx^ēēdxa plē'sa. Wä, malp!ēna^{mēsē} L!enx^ēēdqēxs la'ē lē'x^{wīdxēs} nanēsamendzayowē qa's krat!ā'lēxsēs lā'xēs nanēsamendza'ts!ē xwā'xwagūma. Wä, k!ēst!a gā'laxs gā'xaē mō'ts!āwēda teq!wa', wā, lā dā'x^ēīd- 10 xa grí't!a nanēsamendzayo qa's sex^ēī'dēq. Wä, lē klwē't!a- lēxsāq lā'xēs nanēsamendza'ts!ē xwā'xwagūma. Wä, hē'x^ēīda^{mēsē} lā'wīōdex bē'x'bēk'lās. Wä, la^{mē} hewāxaem k'lē'lax^ēīdeq qaxs ēnē'k'āē (qa plē'sēs).

Gathering Seaweed.—Wä, hē'ēmaaxs la'ēda ts!ēdā'qē lēq'xa lēq!ēstē'nē lā'xa ē'k'ē 'nema'a t!ē'sema. Wä, la k!ū'l'g'ilālaq yīxs 15 k!ū'nq!aē āxa'sas. Wä, grí'l^{mēsē} L!ē'sasōsa L!ē'selāxs la'ē ā'em qūselālaq lā'xa t!ē'semāxs la'ē lēmlē'mxūya qa's āxts!ā'lēs lā'xēs ēwā'lasē lēxa'yā. Wä, grí'l^{mēsē} qō't!ēda lēxa'yāxs la'ē gūx^ēalēxsas

¹ See figure on p. 152.² The end of this description is missing.

large basket. When the basket is full, she pours it | into her canoe,
20 and she spreads a mat over the || short boards in the canoe. As soon
as the canoe is full of seaweed, | she goes home. |

1 **Digging Clover.**—Now she is ready when the | season for digging
clover arrives; that is, when the leaves of the clover | are killed by
the frost, and winter is coming. |

5 As soon as there is frost at night, the woman || gets ready in the
morning. She takes her clover digging-stick | and her flat-bottomed
basket, her back-protector, | and her cedar-bark belt, and she walks
down to the | clover-garden. There she puts down her tools in the
direction towards | sunrise, so that the sun is at her back when it
10 rises, and || it does not shine into her eyes, so that she can see dis-
tinctly the | clover which she is digging, for generally the women
pick up | other kinds of roots when they are digging clover. When
she | has put down her tools, she takes her mat and spreads it over
15 her | back so that the lower end is a little above the || heels. Then
she takes the cedar-bark belt | and puts it around her waist, and she
puts the cedar-bark | rope over it; that is to say, the end of the belt.
She ties on | the end. Then she takes her flat-bottomed basket and
puts it down | in front in the direction where she is going to dig.
20 Finally she takes || her digging-stick and sits down on the back-

la'xēs ya'yats!āxs la'ē LEBE'xsa lē'wa'yē lāx ō'kūya'yasa pa'xsē
20 ts!ā'ts!ax"sēma. Wā, g'il'mēsē qō't!ēda yā'yats!āsēxa lēq!estē/-
naxs la'ē nā'nakwa.

1 **Digging Clover.**—Wā, la'mē g'wālala qō lā'gaal lāxa ts!ōts!ē-
y'inxaxa LEX'sēmē y'ixs laē x'ūls'idē māmāmasa LEX'sēmāxs laē
g'iwēs'etsō'sa g'iwēsāxa la ts!āwēnēs'ida.

Wā, g'il'mēsē g'iwēsaxa g'ānolāxs laē hōx'ida'mēda ts!ēdāqē
5 xwānal'idxa gāla. Wā, la'em āx'ēdxēs ts!ōyayolaxa LEX'sēmē
lē'wis lēq!EXsdē lex'a'ya lē'wis LEBēg'a'yē lē'wa'ya. Wā,
hē'misēs denēdzowē wūsēg'anā. Wā, lā qās'id qas lā lāxēs
lēg'ēdzowē. Wā, hēt!a āx'ālisāsēs ēaxelāyola g'ūy'inxōlisē lāx
nēlasasa L'ēsela qas ōxlalālisēxa L'ēsēlāxs g'āxaē nē'ēda qas
10 k'!ēsē L!āl!ēts!ēlexstālā lāqēxs g'āxaē nē'ēda qas q!ūp!altālēxa
LEX'sēmāxs laē ts!ōsaq qaxs q!ūnālāē dādak'inēda ts!ēdāqaxa
ōg'ūq!ēmasē L!ōp!ēk'EXs ts!ōsaaxa LEX'sēmē. Wā, g'il'mēsē āx'ā-
lisaxēs ēaxelāyolāxs laē āx'ēdxēs lē'wa'yē qas LEBēg'indēs lāxēs
āwīg'a'yē. Wā, ā'misē gwānala aēk'!alagawā'yēs benba'yasa
15 lē'wa'yāsēs ōxlāx'sēdza'yāxs laē āx'ēdxa denēdzowē wūsēg'ano
qas qek'i'yindēs lāq lāxēs qenasē. Wā, lā qek'i'yīntsa wīlē melk'
densen denem ōbēsa wūsēg'anowē lāq qas mōx'walelōdēs
ōba'yas. Wā, lā āx'ēdxēs lēq!EXsdē lexē qas hang'alīsēs lāxēs
nēqemālisē lāxēs g'ūy'ōlēlaslē qō ts!ōs'idlo. Wā, lawēs!ē āx'ēd-
20 xēs ts!ōyayowē qas k!wadzōlisēxēs LEBēg'a'yē lē'wa'ya. Wā,

protecting mat. | Now she works while she is sitting. She pokes down 21
her digging-stick so that | the point is one span deep in the ground. |
Then she pries up the clover | easily, turning down the stick, for she
does not wish to break the || clover-roots, and she pokes it again into 25
the ground so that it stands up, | and she picks out the clover-roots
and throws them into her flat-bottomed basket. When | she has
picked all the clover-roots out of the soil, she | pries up some more
clover with her digging-stick, and she again | puts the digging-stick
standing where she is going to pry up || the roots next time, after she 30
has finished picking out what she has just pried up; | and she con-
tinues to do so. | She does this every day, for sometimes | it takes the
woman five days to work over her | clover-garden when it is large.
In the evening || she takes the mats and pours the clover on several | 35
mats, and covers it with others where she has dug it up; | and in the
morning she takes the mat-covering off and | spreads it out, and
scatters the clover-roots on them so as to get dry, if | it should be a
fine day in the morning; but if it should be a bad day in the || morn- 40
ing, then she does not take off the mat-covering until | the sky clears
up, for it is said that it is not good for the clover | to be dried in the
house. They say that if it is dried in the house, | it shrinks up; but

la^{emē} k!wak!wasdēnaq^{exs} laē ts!ex^ubetalisaxēs ts!ōyayowē qa 21
‘nemp!enkēs lāx^{ens} q!wāq!wax’ts!āna’yēx yix ‘wālabetalidzasasa
ōba’yas ts!ōyayāsēxs laē k!wēt!eqālisaxa ɭEX’S^{emē} lāxēs k!ēts!ē-
na’yē ēālsilaxs laē k!wēt!ēdeq qaxs gwaq!ēlaaq EEts!alēda
ɭEX’S^{emē}. Wā, lā ēt!ēd ts!EX^ubetalisaxēs ts!ōyayowē qa ɭaēsēsēxs 25
laē menx’īdxa ɭEX’S^{emē} qa’s ts!exts!ālēs lāxēs lexaya. Wā, gīl-
‘mēsē ‘wīlgīlk’amenaxa ɭEX’S^{emē} lāxa dzeq^{waxs} laē ēt!ēd
k!wēt!eqālisaxa ɭEX’S^{emē} yīsa ts!ōyayowē. Wā, laxaē ēt!ēd
ts!EX^ubetalisaxēs ts!ōyayowē qa ɭaēsēs lāx ēt!ēdlē k!wēt!eqālē-
dzemles qō lāl gwāl menmaqalxēs la āl k!wēt!eqālēdzema. 30
Wā, laemxaē āem nāqemgīl^{ewēxs} gīlx’dē gwēgīlasa. Wā,
āx’sā’mēsē la hē gwēgīlaxs laē ts!ōsaxa ‘nē’nāla yixs ‘nāl’nem-
p!enaē sek!āxsē ‘nālāsa tsedāqē senyenbendxa ‘nāla ts!ōsaxēs
ɭeg’ēdzōwaxs lēxedzāē. Wā, gīlnaxwa’mēsē dzāq^{waxs} laē āem
āx’ēdxa lēelwa’yē qa’s lā gūgedzōtsa ɭEX’S^{emē} lāxa waōkwē 35
lēelwa’yā qa’s nāxūyīndēsa waōkwē lāq lāxēs ts!ōyasaq. Wā,
gīlnaxwa’mēsē lāxa gaālāxs laē āx’ēdxa nāxūya’yē lēelwa’yā qa’s
lep!ālīsēq. Wā, lā lendzōtsa ɭEX’S^{emē} lāq qa’s x’īl’ālīsēqēxs
ēg’īdzālaēda ‘nālāxa gaāla. Wā, gīl’mēsē yax’delxelēda ‘nālāxa
gaālāxs laē hewāxa āxōdex nāxūya’yas lēelwa’yā, lālaa lāx 40
ēg’īdōx’wīdex’demlasa ‘nālā, qaxs k!ēsaael ēk’a ɭEX’S^{emaxs}
x’īlalēlemaē lāxa g’ōkwē. Gīl’em^{laē} x’īlalēlema lāxa g’ōkwaxs
laē hēx’idaem xūls’ida. Wā, lā’laē k!ēs xūlēnakūlaxs x’īl’alē-

it does not shrink when it is dried | at the place where it is dug. The
 45 soil || is not washed off. If the sky has been clear for two days, | the
 roots are dry all over. Then the dirt drops off. | Then the woman
 takes her basket, goes to the | pile of clover, and puts (the roots) into
 50 the clover-basket. | When all the baskets are full, || the woman takes
 dry grass and places it on top of the | clover-baskets. After she has
 done so, she takes a | thin cedar-bark rope and ties up the top of the
 baskets. | Then she puts them into the canoe and goes home to the
 55 winter house, | for they dig clover at another place, for || the best
 clover grows at Knight Inlet and at Gwa'yē. Now she arrives at her |
 winter house. She does not put down the clover-| basket near the fire
 of the house, but she | puts it in a cool corner of the house. Now
 she waits for | the winter before cooking the clover-roots. As soon
 60 as the people begin the winter ceremonial, then || the people are in-
 vited to eat the clover. |

- 1 **Digging Cinquefoil-Roots.**—The same digging-stick | is used for
 digging cinquefoil-roots which is used for clover. Sometimes | the
 man who makes the digging-stick makes a smaller digging-stick | for
 5 the cinquefoil-roots, for it is thinner and it is one span || shorter than
 the clover digging-stick; | and the basket for cinquefoil-roots has | no

dzemaē.lāxa ts!ōyasaq. Wā, lāxaē k!ēs ts!ōxwālasē^{wa} dzex-
 45 ē^{na}yas. Wā, g!il^mēsē malp!enxwa^s ēg'idzālēda ēnālāxs laē
 lemlemx^ēūnx^ēida. Wā, hē^mis la q!ūpālats dzēdzex^ēūna^{wa}yas.
 Wā, hē^mis la āx^ēēdaatsa ts!ēdāqaxēs L!āl!ēbatē qa^s lās lāx
 mōdzasasa lex^{semē} qa^s lā lexts!ālas lāxa lex^{gats!ē} L!āl!ēbata.
 Wā, g!il^mēsē wī^{la} la qōqūt!ēda lēlex^{gats!ē} L!āl!ēbatexs laēda
 50 ts!ēdāqē āx^ēēdxa lēlex^{lowē} k!ēt!ēma qa^s ts!āk'iyīndalēs lāxa
 lēlex^{gats!ē} L!āl!ēbata. Wā, g!il^mēsē gwālexs laē āx^ēēdxa
 wī^lenē melk^u densen denema qa^s t!ēmāk'iyīndalēs lāq. Wā,
 laem mōxsas lāxēs yā^{yats!ē} qa^s lā nāⁿakwa lāxēs ts!ewenxe-
 lasē gōkwa qaxs ōgū^{la}maē āwīnagwisē āxāsaxa lex^{semē} yīxs
 55 hāc Dzāwadē lō^ē Gwa'yē ēk' q!wāxats. Wā, laem lāg'aa laxēs
 ts!ewenxelasē gōkwa. Wā, k!ēst!a hē mōgwalilasēs lēlex^{gats!ē}
 L!āl!ēbata lāxa ēⁿexwāla lāxa lex^{gats!ē} gōkwē, yīxs hāc
 mōgwalilaqē wūdanēg^{wilasēs} gōkwē. Wā, laem lālaal lāxa ts!ā-
 wūnx^ēidla qō hamēx^{silax^ēidleq}. Wā, g!il^mēsē ts!ēts!ēx^ēēdē
 60 gōkulōtasēxs laē lē^{lālasēs} lex^{semē} lāq.

- 1 **Digging cinquefoil-roots** (Ts!ōsaxa t!ex^{sosē}).—Hēemxat! ts!ōse-
 laxa t!ex^{sosē} ts!ōyayāxa lex^{semē}. Wā, lāla ē^{na}lⁿem^p!ēnēda
 ts!ōyayogwilaēnoxwē ts!ōyayogwilaxa hēk!ūmg'ilil^ēem qa ts!ōya-
 yōxa t!ex^{sosē}, yīxs wā^{wilalaē}. Wā, lāxaē ēⁿem^p!ēnk' lāxens
 5 q!wāq!wax^{ts!āna^{yē}x yīx ts!ēkwagawayanemas} ts!ōyayāxa t!ex^{sō-}
 sasa ts!ōyayāxa lex^{semē}. Wā, hē^misa ts!ōyats!ē lex^{wa}ya yīxs

flat bottom, as the one that is used for digging clover, for the same | 7
basket that is used for elams is used for cinquefoil-roots; | and the
other cinquefoil-basket is smaller. It is for the lower roots, || for 10
these are very long, and they grow under the curly | cinquefoil-roots.
As soon as the season for digging cinquefoil-roots in the autumn
arrives, then | the woman who owns a cinquefoil-garden takes her
cedar-bark belt and | mat, two cinquefoil digging-baskets, and her |
digging-stick, and goes to the cinquefoil-garden. || When she arrives 15
there, she puts down her baskets | and her digging-stick, and she
spreads the mat on her back. | She takes her woven cedar-bark belt
and puts | it around her body over the mat. After | she has done
so, she sits down on the lower end of the back-protector mat. || Then 20
she takes her digging-stick and pokes the end into the ground in one
corner of her | cinquefoil-garden. The point of the digging-stick does
not go in deep. | Then she pries it up. Then the cinquefoil-roots
show themselves, and | the woman picks out the short, curly |
cinquefoil-roots and puts them into the larger || basket which stands 25
at her right side. She puts down | the smaller basket on the left-hand
side. After | she has picked out the cinquefoil-roots, she takes her
digging-stick again and pushes | the end into the ground at the place
where she dug first, for the small cinquefoil-roots are only four fingers


k'lēsaē LEq'EXsda hē gwēx'sē ts'ōyats'lāxa LEX'sēmē, yīxs yūq'lā- 7
la'maōxda dzēgrats'lāxa g'āwēq'lānemē ts'ōyats'lāxa t'EX"sōsē. Wā,
lā a'ma'yālēda 'nemsgēmē ts'ōyats'lēs qa's āxts'lālsaxa laxabālisē
yīxa g'ilsg'ilstowē t'EX"sōsa. Wā, q'lwāxa lāx ēwaabālisasa t'Emkwa 10
t'EX"sōsē. Wā, g'il'mēsē ts'lōts'eyīnxxa lāyīnxaxs laēda t'Ek'ila-
gwadē ts'Edāq āx'ēdxēs denēdzowē k'lēdek' wūsēg'anowa Lē'wa lē-
'wa'yē. Wā, hē'mēsēs maltsemē ts'lēts'oyats'lē lāelxa'ya Lēwis
ts'ōyayowaxs laē qās'id qās lā laxēs t'Ek'ilakwe t'egūdzōwa.
Wā, g'il'mēsē lāgraa laqēxs laē āxemg'alisaxēs ts'lēts'oyats'lēlē lael- 15
xa'ya Lē'wis ts'ōyayowē. Wā, lā LEBēg'intsēs LEBēg'a'yē lē'wa'ya.
Wā, lā āx'ēdxēs dendzedzowē k'lēdek' wūsēg'anowa qa's qek'ī-
yīndēs lāxa LEBēg'a'yas lē'wa'yaxs laē wūsēx'īts. Wā, g'il'mēsē
gwālexs laē klwadzōdex benba'yasōs LEBēg'a'yē lē'wa'yaxs laē
dax'ēdxēs ts'oyayowē qa's ts'EX"betalisēx āwūnxēlisasēs t'Ek'ila- 20
kwē t'egūdzowa. Wā, lā k'lēš wūngēg'ilē ōba'yasa ts'ōyayo-
waxs laē klwēt'lēdeq. Wā, hē'mis la nēlēdaatsa t'EX"sōsē. Wā,
hē'mis la menx'idaatsa ts'ōyēnoxwē ts'Edāqxa t'Emt'EmgūxLowē
ts'lēts'EX"stowē t'EX"sōsa qa's lēxts'lāls lāxa ēwālasagawa'yē ts'ō-
yats'lē lexāxs hanēsaē lāx hēlk'ōtagawalisas. Wā, hēt'a hanēsa 25
āmayagawā'yē lexā'yē gemxagawalisas. Wā, g'il'mēsē ēwilg'el-
qaxa t'EX"sōsaxs laē ēt'lēd āx'ēdxēs ts'ōyayowē qa's ts'EX"betalisas
ōba'yas lāxēs g'ilx'dē ēlāpa'ya qaxs ā'maē mālđenē ēwālabetalasasa
t'EX"sōsē lāxens q'lwāq'lwax'ts'lāna'yēx. Wā, lāla mōdenē ēwāla-

30 deep, | but the long lower roots are four fingers || deeper, if the sand |
 is good and does not contain pebbles. The reason why there are no
 long cinquefoil-roots | at Ninkish River is that there are many small
 pebbles. Gwa'yē | in Knight Inlet is the only place where the long
 cinquefoil-roots grow, | for the soil in the cinquefoil-gardens is half
 35 sand and half light || clay, and therefore the cinquefoil-roots and
 the | long roots grow well. As I said before, the short cinque-
 foil-roots are on top, | of the long roots below. Therefore the
 woman who is digging cinquefoil-roots | pushes down her digging-
 stick again after she has picked up all the short roots; for the | short
 roots and the long roots do not keep together, although they belong
 40 to one || stem. Now I will stop talking about this, and I | will talk
 again about the woman who is digging. She | does not pry up the
 sand quickly, but she digs up the sand and clay slowly, | so that the
 long cinquefoil-roots do not break and that they come up in
 long strings | when she is picking them out of the sand; and she puts
 45 them into the || basket for the long cinquefoil-roots. She keeps on
 doing so over the whole garden- | bed, and she only stops digging
 after she has worked over the whole ground. | In the evening, when
 it gets dark, the woman who is digging cinquefoil-roots | takes her
 short roots and puts them on a pile, and covers them over with | mats;
 50 and she does the same with the long roots, for || sometimes it takes

30 betalasasa lāxabālisē lāxens q!wāq!wax'ts!āna'yēx lāqēxs ēk'aēda
 ēgīsē yīxs k'!ēasā t!āt!ēdzema. Hēm lāg'ilas k'!ēas lāxabālisē
 Gwānāxs q!lēnemaēs t!āt!ēdzemē. Wā, lēx'a'mēsē Gwa'yē, yīx
 wāsa Dzāwadeēnoxwē ēx' q!wāxatsa lāxabālisē lē'wa t!EX'sōsē
 qaxs nāxsap!aēs t!ēk'ilakwē t!ēgūdzō lō' ēgīsē lē'wa k'!ūsē
 35 L'ēq!a. Wā, hē'mis lāg'ilas ēk'ē q!wāxēna'yas t!EX'sōsas lē'wis
 lāxabālisē. Laxen laēmxdē wāldemāxs ēk'!ayaēda t!EX'sōsasa
 lāxabālisē. Wā, hē'mis lāg'ilasa ts!ōyēnoxwē ts!ēdāq ēt!ēd ts!ōx'-
 betalāsasēs ts!oyayowāxs laē 'wī'lōlxa t!EX'sōsē qaxs k'!ēasē lāwa-
 gālēda t!EX'sōsē lē'wa lāxabālisāxs wāx'ēmaē 'nemēs yīxs'ēnēxa
 40 t!ēgwanowē. Wā, la'men gwāl gwāgwēx's'āla lāxēq. Wā, la-
 'mēsēn ēt!ēdēl gwāgwēx's'āla lāxa ts!ōyēnoxwē ts!ēdāqēxs laē
 k'!ēs ēaltsilāxs laē k'!wēt!qālisaxa ēg'isē lē'wa k'!ūsē L'ēq!a qa
 k'!ēsēs āēlts!ēda lāxabālisē qaxs sāyēnaaq qa g'ilsg'ilstowēsēxs
 laē sex'ālaq lāxa ēg'isē qā's lā LEX'ts!ālas laxēs sēnats!āxa lāxa-
 45 bālisē lēxa'ya. Wā, hēx'sāem gwēg'ilax wādzegasasēs t!ēk'īlakwē
 t!ēgūdzōwa. Wā, al'mēsē gwāl ts!ōsaqēxs laē 'wīlg'ildzowa. Wā,
 g'ilnaḡwaem k'!lto'nakūlāxa dzāqwāxs laēda ts!oyēnoxwē ts!ēdāq
 āx'ēdxēs t!EX'sōsē qā's q!ap!ēsgēmg'alīsēq. Wā, lā nōx'semtsa
 lēelwa'yē lāq. Wā, lā hēmāxat! gwēx'ēidxa lāxabālisē qaxs 'nał-
 50 'nēmp!ēna'ē mōp!ēnḡwa'sē 'nālāsa ts!oyēnoxwē ts!ēdāq ts!ōsaxēs

the woman four days to dig over her | cinquefoil-garden. In the 51 morning, when day comes, the | owner of the cinquefoil-garden goes to the pile of short roots | and of long roots and takes off the mat covering of the piles | of short and long roots, and spreads the roots out so that they are close together. || After she has done so, she 55 takes the roots and scatters them, | and she does the same with the long roots. After she has done so, | she leaves and goes home to her cinquefoil-digging house. Now | she dries the short roots so that the sand on them gets dry. When | she arrives at her house, she takes her cinquefoil-baskets and looks them over, || and she takes 60 them to the place where she left her | short roots and long roots drying. As soon as she arrives there, she | takes up the short roots and puts them into the baskets; | and when they are all in, she takes dry grass and | puts it on top as a cover; and after it has been put on, || she takes cedar-bark split for this purpose one finger | wide and ties 65 up | the cinquefoil-baskets. After she has done so, she gathers | them together and covers them with mats. Then | she takes cedar-bark and splits it into narrow strips. || She lays down one of the pieces 70 of split cedar-bark, | takes the long cinquefoil-roots and puts the ends together, laying them down | on the strip of cedar-bark. When she

t!Ek'í'lakwē t!Egūdzowa. Wä, g'íl'mēsē 'nax'í'dxa gaälāxs laēda 51 t!Egwadāsa t!EX^usōsē qās'íd qās' lā lax mEX'mewēdzasēs t!EX^usōsē LE^uwa Lāxabālisē qās' āx'ēdēxa nēnax'sema'yē lēel'wēsa mEX'mewisē t!EX^usōsa LE^uwa Lāxabālisē qās' memk'ālēxs laē LEP'alīselāq. Wä, g'íl'mēsē g'wālexs laē āx'ēdxa t!EX^usōsē qās' lēndzodalēs lāq. 55 Wä, laxaē hēemxat! gwēx'í'dxa Lāxabālisē. Wä, g'íl'mēsē g'wālexs laē bās qās' lā nā'nak^u lāxēs ts!ewēdzats!ē g'ōkwa. Wä, laem x'í'elsaxa t!EX^usōsē qa lem'x'wīdēs ēg'isēna'yas. Wä, g'íl'mēsē lāg'aa lāxēs g'ōkwaxs laē hēx'í'daem k'!enēmg'alīlaxēs t!ēt!egwats!ēlē L!āl!ēbata qās' lā dālaqēxs laē aēdaaqa lax x'í'lēdzasasēs 60 t!EX^usōsē LE^uwa Lāxabālisē. Wä, g'íl'mēsē lāg'aa lāqēxs laē hē g'íl q!ap!ēx'ítse'wēda t!EX^usōsē qās' lēxts!ālēs lāxa L!āl!abatē. Wä, g'íl'mēsē 'wīlts!āxs laē āx'ēd lāxa lem'xwa k'!ēt!ēma qās' ts!āk'í'yīndālēs lāq. Wä, g'íl'mēsē g'wāl ts!āk'í'yīndālaqēxs laē āx'ēdxa hēk!ūmg'ílila'yē dzEXEk^u denasaxa 'nāl'nēmdēnas āwā- 65 dze'was lāxēxs q!wāq!wax'ts!āna'yēx. Wä, lā t!ēmāk'í'yīndālas lāxa t!egwats!ē L!āl!abata. Wä, g'íl'mēsē g'wālexs laē q!ap!ēg'alisaq qās' nax'sēmdēsa lēelwa'yē lāq. Wä, g'íl'mēsē g'wālexs laē āx'ēdxa denasē qās' helox'sēndē dzedzEXSENDEq qa 'wīs'wīladzowē. Wä, lā k'at!ālisaxa 'nēmts!aqē dzEXEk^u denasa, wä, lā 70 āx'ēdxa Lāxabālisē qās' 'nemabēndālēq qās' lā k'at!ēts lāxa denasē. Wä, g'íl'mēsē hēlts!ē'staax'sēxs q!wāq!wax'ts!āna'yēx

- 73 can put her fingers | around them, she squeezes them together
and ties them firmly in the middle. | They are this way when
75 they have been tied: When || this has been done, she
does the same with  the others, and she only stops |
when they are all tied in bundles in the middle.
Sometimes | she has more than a hundred bundles of
long cinquefoil-roots belonging to one woman who has a good |
cinquefoil-garden. After this has been done, she puts the | long
cinquefoil-roots into the basket; and when they are all in, she
80 takes || grass and puts it on top, and she ties it down with
cedar-bark. | Then in the evening she gathers up | the baskets
for long cinquefoil-roots, and she spreads mats over them. |
After she has done so, she goes home to her digging-house. | In the
morning, when daylight comes, the woman and her husband get
85 ready. || They launch their canoe into the sea, | push down the roof-
boards of the digging-house | and place them in the bottom of the
canoe. When | the bottom of the canoe is all covered, the baskets
with short roots | are placed on the boards in the canoe; and when
90 they are all in, || they take the baskets with long roots and put them |
on top of the baskets with short roots; and when they are all in, |
they put the bedding and provisions on top. When everything is in, |
they take the mats and spread them over the load. | When everything

- 73 lāx q!wēdzoyodāq laē qenō'yodeq qas lek!ūt!ēdē yil'ēdeq.
Wā, laēm g'a gwālēg'axs laē yiloyāla (*fig.*). Wā, g'il'mēsē
75 gwāla laē hanal hē gwēgilaxa waōkwē. Wā, āl'mēsē gwālexs
laē 'wīla la qēqeno'yālēda lāxabālisē yīxs 'nāl'nemp!Enaē g'ēx-
sōgūg'eyōx'sayōkwa lāxabālisasa 'nemōkwē ts!Edāqaxa ēk'as
t!Ek'īlakwō. Wā, g'il'mēsē gwālexs laē lex'ts!ālas lāxa lāxa-
bats!ē L!āl!Ebata. Wā, g'il'mēsē 'wils!āxs laaxat! āx'ēdxa k'lē-
80 t!Emē qa's ts!āk'īyīndēs lāq. Wā, laxaē t!Emak'īyīntsa denasē lāq.
Wā, g'il'mēsē 'wīla la gwālexs lāaxat! q!ap!lēgalēsaqēxa dzā-
qwaxa lēLaxabats!ē L!āl!Ebata qa's lepsemdālēsa lēl'wa'yē lāq.
Wā, g'il'mēsē gwālexs laē nā'nak' lāxēs ts!Ewēdzats!ē g'ōkwa.
Wā, g'il'mēsē 'nāx'īdxa gaālāxs laē xwānāl'īda ts!Ewēsdē ts!Edāqa
85 lē'wis lā'wūnemē qa's wī'x'stendēxēs xwāk!ūna lāxa demsx'ē
'wāpa. Wā, lā wēqwaxelax sālasēs ts!Ewēdzats!ēx'dē g'ōkwa
qa's lā pāxsela lāxes xwāk!ūna. Wā, g'il'mēsē hamelxalēxs lāx
ōxsasa xwāk!ūnāxs laē hē g'il mōxdzema t!Egwats!ē L!āl!Ebata qa
māg'īdzā'yēs lāxa paxsaxs laē mexedzewēq. Wā, g'il'mēsē 'wil-
90 xsa laē mōxsela lāxabats!ē L!āl!Ebata. Wā, laēm mēxē-
yīndālas lāxa t!Egwats!ē L!āl!Ebata. Wā, g'il'mēsē 'wilxsa'sēxs
laē mōkūyīndālasēs memwāla lāq. Wā, g'il'mēsē 'wilxsa'sēxs laē
āx'ēdxa lēl'wa'yē qa's lepeyīndālēs lāx ōkūya'yasēs mā'yē. Wā,
g'il'mēsē gwālexs laē hōgūxs lāxēs yā'yats!ē xwāk!ūna. Wā, lāda

is aboard the canoe, the || man stands in the stern of the canoe, 95 which he steers. | He looks at his clover-digging house and prays to it.¹ . . . |

As soon as he arrives at the beach of his winter house, | he puts the stern of his traveling-canoe landward and backs in. | The man gets out of the traveling-canoe, and || unloads the cargo when the tide is 100 high. If it is low tide, he | ties a long cedar-bark rope to the stern seat of his | traveling-canoe and carries up the end of the rope to high-water mark, | where he ties it to a stone which serves as an anchor. After he has done so, | the (couple) are invited by their relatives to eat, if it is || low tide when they arrive. If it is high tide, 5 they are only | invited when the cargo has been carried up the beach. They | put the baskets with the long roots and those with the short roots in two different places. | The baskets with the long roots are put on the right-hand side of the | house, and the baskets with the short roots are placed on the left-hand || side of the house, for these corners 10 are cool. As soon as | all have been carried up, they go to the one who invited them. . . . As soon as this has been done, | (the man) takes the baskets with long cinquefoil-roots and puts them across | the two beams.² If there are many baskets with long roots, there may be four layers, one on top of the other, | from one end of the staging

begwāneme lāxlēxa xwāk'lūna qaxs hē'maē lēnxlā'ya. Wā, 95 dōqwalaxēs ts!ēwēdzats!ēx'ē g'ōkwa qa's ts!ēlwaqēq.¹ . . .

Wā, g'il'mēsē lāg'aa lāx l'ēma'isasēs ts!āwūnxelasē g'ōkwa laē ālaxlā'nakūlaxēs yā'yats!ē xwāk'lūna qa's k'!EX'ālisēxs laē lāl-tāwēda begwānēmē lāxēs yā'yats!ē xwāk'lūna. Wā, hēx'ida'mēsē mōltōdxēs māyaxs yīxūlālisāē. Wā, g'il'mēsē x'ats!aēsēxs laē 100 āem mōgwanōtsa g'ilt!a denem lāxa l'EX'EQ!EX!aya'yasēs yā'ya-ts!ē xwāk'lūna qa's lās ōba'yas lāxa ya'x'motasa yīxwa qa's mōx'ēbendēsa t!ēsēmē lāq qa q!ēlsbēs. Wā, g'il'mēsē gwāl hē gwēx'ēdqēxs laē lālēlalasōsēs lēlēlāla qa lās l!EX!wa lāq yīxs x'ats!aēsāē lāg'alits!ēnxas. Wā, g'il'mēsē yīxūlālisēxs laē āl'ēm 5 lālēlalasōxs laē 'wī'lōsdēsē memwālās. Wā, laem āl'ewilā mōgwalilēlasasa lāxabats!ē l!āl!ēbāta l'ē'wa t!ēgwats!ē, yīxs 'nal'nemp!ēnaē hē mōgwālilema lāxabats!ēda hēk!ōtēwalilasa g'ōkwē. Wā, lā hē mōgwālilema t!ēgwats!ē l!āl!ēbata gēm xō-tēwalilasa g'ōkwē, yīxs wūdanēgwilaē. Wā, g'il'mēsē 'wī'lōsdē- 10 sēxs laē lāx'ēwid lāxa lālēlālāq.² . . . Wā, g'il'mēsē gwālēxs laē āx'ēdxa lāxabats!ē l!āl!ēbata qa's mēxēndalēs lāq, yīxs g'il'maē q!ēnema lāxabats!āxs laē mōx'ēwēdgrustāla maxo'nakūla hayimbēndēx āwāsgēmasasa k!āgilē. Wā, g'il'mēsē 'wilg'aaLE-

¹ See page 618.

² Then follows the description of the making of a raised platform for keeping provisions (p. 166).

15 to the other. When they are all on, || he takes mats and spreads them over them, so that the | frost can not get at them, for he does not wish them to freeze. Now | it is called "staging for long cinquefoil-roots," and it is also called | "staging on which long cinquefoil-roots are thrown." After this has been done, | he does the same, putting
20 on the stage the || baskets with short roots; and after this has been done, he spreads | mats over them. Generally he does not put up one | basket of long cinquefoil-roots when the baskets are piled up; | and when there are many people in his tribe, he keeps out four | baskets with short cinquefoil roots to cook them for the people; but ||
25 more than one basket of long cinquefoil-roots is never kept out, for only the chiefs | eat the long cinquefoil-roots. The common people | eat the short roots. |

1 Digging Sea-Milkwort.¹—When the | plants first begin to grow and the tops begin to sprout, | the woman takes her digging-stick which she uses for clams, | and her small basket, and goes to a place where
5 she has seen || milkwort growing. In the following year there is nothing to be seen in the springtime, | and she just digs for it. She sits down and pushes | the point of her digging-stick into the sand, and she pries up the sand. | Then she picks out the milkwort-roots

15 laxs laē āxēdxa lēl^ēwa^{yē} qā^s LEPEYINDĀLĒS lāq qa k'lē^sēs lax^sāwēda g'ewēs^misē lāq, qaxs gwaq!Elāaq wūdāla. Wā, laem lēgades lāxapdemil k'!āgil lāxēq. Wā, lā, lēqelēda waōkwās k'!āxdemilasasa lāxabatslē L!āl!ēbata lāq. Wā, g'il^ēmēsē gwā-
20 tēxs laē āem neqemg'ilēwēqēxs laē āxēālisasa t!EXDEMILASASA t!ē- t!ēgwatslē L!āl!ēbata. Wā, g'il^ēmēsē gwālēxs laaxat! LEPEYINTSA lēl^ēwa^{yē} lāq. Wā, lā q!ūnālaqas k'lē^s lāsa ēnemsgēmē lāxabatslē L!ābat lāxēs la mālaLEla lāxa lāxapdemilē k'!āgila. Wā, g'il^ēmēsē q!ēnemē g'ōkulōtasēxs laē āxēlaxa mōsgēmē t!et!ē-
25 ēnemsgēma lāxabatslē L!ābata qaxs lēx^amaēda g'ig'egāma^{yē} LELāxapg'EXa lāxabālisē. Wā, lālēda bēbēgwānemq!ala^ēmē t!EX^{ut}!aq^{uxa} t!EX^{us}ōsē.

1 Digging Sea-Milkwort¹ (Ts!ōsaxa hōq!walē).—Wā, hē^ēmaaxslaē g'il q!wāXENxa laē Elāq tēmx^aalisē oxtā^yasa q!wāq!wūXEMA laē āxēdēda ts!Edāqaxēs k'!ilakwēxa dzēgrayāxa g'āwēq!ānemē Lē^ēwēs lālxamaxs laē qās^ēid qā^s lā lāxēs q!aētse^ēwē q!wāxatsa
5 hōq!walāxa āpseyīnxdē qaxs k'leāsaē dōgūl q!wāxaxa q!wāXENxē qaxs ā^ēmaē ts!ōselaq. Wā, lā k!wāgalis qā^s ts!EX^ubetalisēx ōba^yasēs ts!ōselaxa k'!ilakwē. Wā, lā k!wēt!EQālisaxa ēgrisē. Wā, hē^ēmis lā mēnx^ēidaatsēxa hōq!walē qā^s lā ts!EXTS!ālas lāxa

¹ *Glauz maritima*, v. Fernald.

and throws them into | the small basket which stands on the ground in front of her. She continues doing so || while she is digging. When 10 her basket is full, she goes | home, carrying the basket in her hands. |

Digging Bracken¹ - Root.—The woman | takes her back-protecting mat and her cedar-bark belt, | and her digging-stick which she uses for digging clams. Then || she goes to a place where she knows fern is 15 growing and where | the soil is soft. As soon as she arrives, she spreads the mat over her back | and she puts on the woven cedar-bark belt. After | she has done so, she sits down on one end of the mat, holding the | digging-stick, and she pushes the point of the stick into the ground. || Then she digs up the ground; and when she 20 reaches the fern-root, | she follows the whole length of the root, for it is very | long; and when she reaches the soft end, she | breaks it off; and if it is very long, she coils it up. She continues | doing so as she is digging. When she has enough, she takes a || spruce-root and ties 25 it around the middle, and she folds the roots up in a bundle, | which she carries on her back to her house, using her digging-stick as a walking-stick, for the load of fern-roots is really heavy when the old woman finds many. |

Digging Fern² - Root.—The woman takes her | yew-wood digging- 1 stick and a large basket, | which she carries on her back. She uses her digging-stick as a cane. Then she walks, | looking for fern-root.

lālxamaxs hanēsaē lāx neqemālisas. Wā, āx'sā'mēsē hē gwēg'i-laxs ts!ōsaē. Wā, g'il'mēsē qōt!ē lexelāsēxs laē nā'nakwa lāxēs 10 g'ōkwē k'ōxk'!ōtelaxēs hōq!walēats!ē lālxama.

Digging Bracken-Root (Sakwāxa sīgūmē).—Hēem āx'ētsō'sa ts!ē-dāqēs Lebēg'a'yē lē'wa'ya lē'wēs denēdzowē wūsēg'anowa. Wā, hē'mēs!alēs k'!lāk'wēxs dzēg'ayowaxa g'āweq!ānemē. Wā, lā qās'id qa's lā lāxēs q!ātsewē q!waxatsa sīgūmē, yīxa āem 15 telq!ūts t!ek'a. Wā, g'il'mēsē lāg'aa lāqēxs laē Lebēg'intsēs lē'wa'yē qa's qek'i'yindēsēs denēdzowē wūsēg'anō lāq. Wā, g'il'mēsē gwāla laē k!wadzōdex āpsba'yasēs Lebēg'a'yē lē'wa'ya dālxēs k'!lāk'wē. Wā, lā q!ūmtbetelsax ōba'yasēs k'!lāk'wē-qa's 'lāp!ē-dēxa dze'kwa. Wā, g'il'mēsē lāk!ēndxa sīgūmaxs laē āem hegū- 20 lenē lābelenēx 'wāsgemasasa L!ōp!Ek'asa sīgūmē qaxs ālak'lalāē g'ilsg'ilt!ē L!ōp!Ek'as. Wā, g'il'mēsē lāg'aa lāxa q!wayōts!axs laē ālts!ēndeq qa's q!elx'widēqēxs lōmaē g'ilt!a. Wā, lā hēx'sāem gwēgilaxs sākwaē. Wā, g'il'mēsē hēlōleqēxs laē āx'ēd lāxa L!ōp!Ek'asa ālčwasē qa's qenoyodēs lāqēxs laē gwānaqilālakwa. 25 Wā, lā ōxlalāqēxs laē nā'nak' lāxēs g'ōkwē sēk!aqelaxēs k'!lāk'wē qaxs ālak'lalāē gūnt!ēda sīgūmaxs ōxLaakwaaxs q!eyōlānemaasa laelk!wana'yē.

Digging Fern-Root (Nēsaxa tsak'ōs).—Wā, hēem āx'ētsō'sa 1 ts!ēdāqēs L!ēnq!Ek'!nē k'!lāk'wa lē'wēs 'wālasē lex'a'ya. Wā, la ōxlala. Wā, lāla sēk!aqelaxēs k'!lāk'wē. Wā, lā qās'id qa's

¹ *Pteridium aquilinum*.

² *Dryopteris spinulosa dilatata*.

- 5 As soon as she finds large ones, she puts her || basket down on the ground and pokes with her digging-stick under the root of the fern. | She holds with her left hand the top of the digging-stick, and she holds with her | right hand the leaves of the fern, and she pulls at it, and | she pries it up with her digging-stick. As soon as she gets it out, she plucks off the | leaves, and she throws the root into the basket. She
 10 continues || doing so, pulling it out, and she only stops when her basket is full. | Then she breaks off some slim hemlock-branches and puts them on top | of the fern-root. After she has done so, she carries her | fern-root basket on her back and goes home. |
- 15 **Gathering Fern-roots.**¹—Generally the tribes go || to get fern-roots when they are hungry and | they can not go to get other kinds of food; and those who have to camp for a long time in bad weather. | Then they go to gather fern-roots. The | man makes a stick for peeling bark like the stick for peeling hemlock-bark. | It is the same length. It is
 20 bent and has a flat point. || Generally it is four spans long. | The woman carries it with her basket and goes to | look for loose moss in which the fern grows. When she finds | many plants of the fern-root growing among the loose moss on rocks, | she sits down and
 25 plucks off the moss; || and when she comes to the rock, she takes her peeling-stick and | pushes it along the rock under the moss, and she

lā ālāxa tsāk'osē. Wā, g'il'mēsē q'lāxa āwāwē laē ōxleg'aelsaxēs
 5 lexā'yē. Wā, la l'engabōtsēs k'ilākwē lāx l'ōp'lek'asa tsāk'osē. Wā, la dālē gēmoxōlts'lānāsēx ōxtā'yasa k'ilākwē. Wā, la nēsālē hēk'lōtts'lānāsēxs yīsx'inasa tsāk'ōsaxs laē nēx'ēdeq. Wā, la k'wētāxsilāsēs k'ilākwē lāq. Wā, g'il'mēsē lāleq laē k'ūlōdex yīsx'inās. Wā, la lex'ts'lōtsa tsāk'usē lāxēs lexā'yē. Wā, hēx'sā-
 10 'mēsē gwēg'ilāxs nēsāē. Wā, āl'mēsē gwālexs laē q'lōtlē lexelās. Wā, la l'lex'wīd lāxa wīswūletāyasa q'waxē qa's ts'lāk'iyīndēs lāxa ōkūyā'yasa tsāk'usē. Wā, lā gwālexs laē ōxlex'īdxēs tsāg'atslē lexā'ya qa's lā nā'nakwa.

Gathering Fern-roots(Lekwāxa lek'wa'yē).—Hēm q'lūnāla lek'wax-
 15 demxa lek'wa'yaxs pālaēda g'ayōlē lāxa lēlqwālā'yē yīxa wāyapōlēlā lālelaxa hē'maōmasē lē'wa yīyāg'īdzānemasa 'nālāxs grayag'iliselaē. Wā, hē'mis lā lek'waxa lek'wa'yē; wā, hē'mis āx'ē-tsōsa begwānema l'ōk'wayowē hē gwēx'sē l'ōk'wayāxalāqē. Wā, lā hēmxtat! 'wāsgēmē lāxēs hānqwalaēnā'yē pāxbaakwa. Wā, lā
 20 q'lūnāla mōp'enk'ē 'wāsgēmasas lāxēns q'wāq'wax'ts'ana'yēx. Wā, hē'mis daax'sa ts'ēdāqē lē'wis lexā'yaxs laē qās'īd qa's lā ālāx hāsdēxwa p'elēms q'wāxatsa lek'wa'yē. Wā, g'il'mēsē q'lāxa q'lēnemē yīsx'ensa lek'wa'yē q'wāq'ūxegēxa hasdēxwa p'elēmsaxs laē hēx'īdaem k'wāgēlōdeq qa's māpelalēxa p'elēmsē. Wā,
 25 g'il'mēsē lag'ila lāxa t'lēsemāxs laē āx'ēdxēs l'ōk'wayowē qa's l'ēnqelālēs lāx āwābā'yasa p'elēmēsē qa's l'ōk'ūg'ilōdeq. Wā,

¹ *Polypodium glycorrhiza* D. C. Eaton.

pries it off the rock. | As soon as it turns over, she pulls the moss apart 27
and pulls out the | fern-roots, which she throws into her basket.
She continues | doing so; and when her basket is full, || she carries it
home. | Then she puts it down by the side of the fire. | 30

Digging Erythronium.—Now I will speak again | about the 1
erythronium, how it is dug; for the | woman takes the same digging-
stick that is used for short cinquefoil-roots, and the back-protecting
mat, and her | cedar-bark belt, and she takes a small-meshed flat-
bottomed || basket; and she goes to the bank of the river, for that is 5
the only place | where the erythronium-plant grows. As soon as she
arrives where it grows, | when the leaves first come out of the ground,
she carries a large | horse-clam shell. Then she takes her back-
protecting mat and | spreads it over her back, and she takes her
cedar-bark belt and || puts it on over the mat, putting it around her 10
waist. Then | she takes a large horse-clam shell and her digging-
stick, and she | takes her small-meshed flat-bottomed basket and puts
it down on her | left-hand side. Then she sits on the end of the |
mat and pushes the end of the digging-stick into the ground and pries
up the soil. || Then she scrapes the soil with her clam-shell | and picks 15
out the erythronium plants from the soil and throws them | into her

g'il'mēsē NELElaxs laē bēl'idxa p!Elemsē. Wā, ā'mēsē la lek'ālaxa 27
lek'wa'yē qa's lē LEX'ts!ālas lāxēs lexela. Wā, lā hēx'sāem
gwēg'ilaxa waōkwē. Wā, g'il'mēsē qōtlē legwatslēs lexā'ya laē
k'loqwalaxēs legwatslē lexā'ya qa's lā nā'nakwa lāxēs g'ōkwē. 30
Wā, lā k'logūnōlisasēs legwatslē lexā'ya lāx legwīlasēs g'ōkwē.

Digging Erythronium.—Wā, la'mēsen ēdzaqwal gwāgwēx's- 1
ēlal lāxa x'aasx'ent!axs laē ts!ōsase'wa yīxs hē'maē āx'ētsō'sa
ts!edāqēs ts!ōyayāxa t!EX'sōsē LE'wis LEBēg'a'yē lē'wa'ya LE'wis
denēdzowē wūsēg'anowa. Wā, hē'misa t!ōlt!EX'sēmē LEq!EXsd
lexā'ya. Wā, lā qā'sida lāx ogwāg'ilisasa wiwa qaxs lēx'a'maē 5
q!wāxatsa x'aasx'ent!ē. Wā, g'il'mēsē lāg'aa lāx q!āyasaxs g'alaē
q!wāq!ūxetōx'widē yīx'inas, wā, lā dālaxa 'wālasē xālaētsōx
met!āna'yēx. Wā, hē'mis g'il āx'ētsō'sēs LEBēg'a'yē lē'wa'ya qa's
LEBēg'indēs. Wā, lā āx'ēdxēs denēdzowē wūsēg'anowa qa's qenē-
g'indēs lāxēs LEBēg'a'yē lē'wa'ya. Wā, lā wūsēg'oyots. Wā, lā 10
āx'ēdxa 'wālasē xālaētsōx met!āna'yēx LE'wis ts!ōyayowē, laxaē
āx'ēdxēs t!ōlt!EX'sēmē LEq!EXsd lexā'ya qa's hāng'alīsēs lāxēs
gēmxōtemālisē. Wā, lāwislē k!wadzōDEX ōba'yasēs LEBēg'a'yē
lē'wa'ya, wā, lā LIENxbetālisas ōba'yasēs ts!ōyayowē qa's k!wēt!ē-
dēq. Wā, hē'mis la xelpelg'ayaatsēsa 'wālasē xalaēs lāxa t!Ek'a. 15
Wā, la menmaqaxa x'aasx'ent!ē lāxa t!Ek'a qa's lā ts!EXTs!ālas
lāxēs lexela. Wā, g'il'mēsē wākwa x'aasx'ent!āxs laē 'nemāl'i-

18 basket. If there are many plants, it is only a short time | before the
basket is full; and when | the small-meshed flat-bottomed basket is
20 full, she carries it home in her hand. || After entering the house, she |
puts down the basket inside of the door of the house to keep it cool
and so that the roots | do not get dry, for they are dirty. |

1 **Digging Lupine-Roots.**—In spring, when | the salmon-berries begin
to have buds and the olachen first arrives in | Knight Inlet, the season
arrives when the tribes are hungry | when they first arrive at Knight
5 Inlet. Then the woman first takes her digging-stick || for clover
and her basket and her | woven cedar-bark belt, and goes to the |
flats back of the houses of the olachen fishermen. When she finds
the | tops of shoots of lupine as they come out of the ground, she puts
down her | lupine-basket and her digging-stick. She takes her ||
10 narrow back-protector and spreads it on her back, and she sees to it
that | it reaches down to her heels. Then she puts a belt | over it
and ties it around her waist. When she has finished, | she takes her
digging-stick and her lupine-basket and sits down close to the | shoots
15 on the end of her back-protecting mat. || She pushes the point of the
digging-stick into the ground close to the | lupine-shoot, and she
pries it up. As soon as the roots come out, | she picks them out of
the clay and throws them into her | basket; and when she has picked

18 dɛxs laē qōt!lēs lɛxɛla. Wä, g'il'mēsē qōt!lē x'aasx'ent!aats!läs
t!ōlt!ɛx'sem lɛq!ɛxsd lɛx'a'ya laē k'loqūlaqēxs laē nā'nakwa
20 laxēs g'ōkwē. Wä, g'il'mēsē laēl lāxēs g'ōkwaxs laē hēx'idaem
hānstōlilas lāx āwēlɛlās t!ɛx'ilāsēs g'ōkwē qa wūdase'wēs qa k'lēsēs
lɛmlɛm'x'semx'ida qaēs dzēdzoxsɛma'yas.

1 **Digging Lupine-Roots** (Q!ūnsāxa q!wā'nē).—Wä, hē'maaxs laē g'il
bolēx'widēda q!wālmīsaxa la q!wāxɛnē yīxs laē g'il nēlɛlɛsa
dzāx'ū'nē lāx Dzāwadē, yīxs hē'maē pālaɛnxs lēlqwālaLa'yaxs
g'ālaē la'mēlēs lāx Dzāwadē; wä, hē'mis g'il āx'ētsōsa ts!ēdāq!a-
5 yasēs ts!ōyayāxa lɛx'semē, lɛ'wis lɛx'a'yē, lɛ'wis denēdzowē
k'lidɛdzɛ'wak^u wūsēg'anowaxs laē qās'id qās lā lādzōlisaxa āwā-
dzālisē lāx ālanā'yasa g'ig'ōkwasa dzāwadāla. Wä, g'il'mēsē q!āxa
ōxtā'yasa q!ūndzanāxs g'ālaē q!wāq!ūxɛtōx'wida laē g'ig'alixaxēs
q!ūnyats!ēyē lɛx'a'ya lɛ'wa ts!ōyayowē. Wä, lā āx'ēdxēs wila-
10 dzowē lɛbēg'rē lē'wa'ya qa's lɛbēg'indēs. Wä, lā dōqwala qa
sɛk'!ɛxlax'sidza'yēsēx ōxlax'sidza'yasēs laē qɛx'eyīntsa wūsēg'a-
nowē lāqēxs laē wūsēk'!ɛxsdālaq. Wä, g'il'mēsē gwālɛxs laē
āx'ēdxēs ts!ōyayowē lɛ'wis q!ūnyats!ēyē lɛx'a'ya qa's k'lūnxɛlɛsēxa
q!ūndzanowaxs laē k!wādzɛwēx ōba'yasēs lɛbēg'a'yē lē'wa'ya.
15 Wä, lā ts!ɛx'ubetalisas ōba'yasēs ts!ōyayowē lāx āwɛnxɛlɛsasa
q!ūndzanowē qa's k!wēt!qālisēq. Wä, g'il'mēsē g'āx lɛx'walisa
q!wā'nāxs laē mɛnmaqaq lāxa L!ēq!a qa's lā lɛx'ts!ālas lāxēs
q!ūnyats!ē lɛx'a'ya. Wä, g'il'mēsē 'wilg'ilqōda lēq!āxa q!wā'nāxs

all the roots out of the clay, | she takes her digging-stick again, pushes it into the ground as she || did before, and she picks out the 20 lupine-roots and | puts them into her basket. She continues doing this; | and when her basket is full, she carries it in her one hand. | She takes the digging-stick in the other hand and goes home. | Then she puts down the basket at her place, and || she places the digging- 25 stick upright at one side of the door. | Then she takes a small dish and pours some fresh water into it. | When it is half full, she puts it down by the side of her place. She takes her | basket and places it by the side of the small dish | which contains water. Then she takes some of the lupine-roots and puts them into the || water in the small 30 dish, and she washes them all over, so that the clay | comes off. As soon as all the clay is off, she | begins to eat the roots, with her husband and her children; | and they only stop when they have enough. After eating lupine-root | for some time, they become dizzy, as though they were drunk || after having drunk whisky. After eating lupine- 35 root, | they put away what is left over. When | the woman and her husband eat too much of the lupine-roots, they become really drunk. | Their eyes are heavy, and they can not keep them open, and | their bodies are like dead, and they are really || sleepy. Then they go and 40 lie down in their rooms and | sleep; and when they wake up, they

laē ēt'lēd āx'ēdxēs ts'ōyayowē qa's ts!ēx^ubetalisēs ōba'yas lāxēs
g'ilx'dē gwēx'idaasa. Wä, lāxaē menmaqaxa q!wa'nē qa's lā 20
LEX^uts'lālas lāxēs q!ūnyats!ē lexā'ya. Wä, āx'sā'mēsē hē gwēg'ilaqē.
Wä, g'il'mēsē qōt'lē q!ūnyats'lās lexā'ya laē k'!ōqwalaxēs q!ūnyats!ē
lexā'ya. Wä, lā dāk'!ōtelaxēs ts'ōyayowaxs g'āxaē nā'nakwa.
Wä, lā k'!ōx'walilaxēs q!ūnyats!ē lexā'ya lāxēs k!waēlasē. Wä,
lāla hē laq'alilasēs ts'ōyayowa āpsōtstālilas t!ēx'ilāsēs g'ōkwē. 25
Wä, lā āx'ēdxa lālogūmē qa's gūxts!ōdēsa 'wē'wāplemē lāq qa
negōyoxsdalisēxs laē hāng'alilas lāxēs k!waēlasē. Wä, lā āx'ēdxēs
q!ūnyats!ē lexā'yē qa's hāng'alilēs lāx māk'āgililasa lālogūmē
'wābets'lāla. Wä, lā āx'ēd lāxa q!wa'nē qa's LEX^ustendēs lāx
'wābets'lāwasa lālogūmē. Wä, lā ts!ōts!ox'ūnaq qa lāwā'yēs L'ē- 30
L'ēq'lāk'!ēna'yas. Wä, g'il'mēsē 'wī'lāwa L'ēL'ēq'lāk'!ēna'yasēxs laē
q!ūnsq!was'idxa q!wa'nē L'ē'wis lā'wūnemē L'ō'mēs sāsēmē. Wä,
āl'mēsē gwālexs laē pōl'ida. Wä, g'il'mēsē gagāla gwāl q!ūns-
q!wasaxa q!wa'nāxs laē k'!ēdēlx'ida hē gwēx'sa wūnālaxs laē
gwāl nāqaxa nenq'lēma. Wä, g'il'mēsē gwāl q!ūnsq!wasaxa q!wa- 35
'nāxs laē g'ēxaxēs ānēx'sā'yē. Wä, g'il'mēsē Lōmax'ēid q!ēk'!ēsēda
ts!ēdāqē L'ō'mēs la'wūnemaxa q!wa'nāxs laē ālax'ēid la wū'nāla
la gūnsgūnt'lēs gēgēyagesē la k'!ēās gwēx'idaas dēx'āla. Wä,
lāxaē lēlēm'git'lidē ōk!wina'yas. Wä, lāxaē ālak'!āla la beq'lū-
lēla. Wä, hē'mis la āēm la kūlēmga'lilats lāxēs g'ēgaēlasē qa's 40

41 feel well again, because | they are no longer drunk. That is all about this. |



1 **Digging Carrots.**¹—The woman takes this (cedar-bark basket), | the yew-wood digging-stick, her back-protecting | mat and her cedar-bark belt. She goes to the | rocks, for carrots generally grow on
5 rocks where there is grass || on the points of land. When she reaches the point where many carrots | were growing the past season (for the woman only goes there if she knows | that there were many of them, for they have not come out yet), she takes her | back-protecting mat and puts it on her back, and she takes her | belt and puts it over it
10 around her waist, then || she ties the mat on her back. She takes her digging-stick | and sits down on the rock. Then she puts her basket down in | front of her, and she peels off the grass and the roots from the rocks with her yew-wood | digging-stick, so that it turns over and the roots show. Then | she picks out the carrots and throws
15 them into her basket. || After she has selected them from among the roots of (other) plants, | she takes her digging stick again (some women call it the | peeling-stick for carrots) and she does | as she did before when she peeled it off from the rock. After filling her carrot-basket, | she puts it on her back. Generally she uses the peeling-stick for
20 carrots as a walking-stick. || She goes home to her house; and when she

41 mēx^ēdē. Wā, g'il^ēmēsē ts!EX^ēidEXs laē ēs^ēEk' la bēbegwanema laē g'wāl wūnāla. Wā, laEM g'wāl lāxēq.

1 **Digging Carrots** (Ts!ōsāxa xETEM').—Wā, hē^ēmis āx^ēētsōsa ts!E-dāqē L^ēwis L!EMq!Ek'!ENē ts!ōyayowa. Wā, hē^ēmisēs Lēbeg'a'yē lē^ēwa'ya L^ēwis denēdzowē wūsēg'anowa. Wā, lā qāsēL'a lāxa āwīnak!wa qaxs hē^ēmaē q!ūnāla q!wāxatsa xETxET!ēda k'!ēdek!wa
5 lāxa ēwaēlba'yē. Wā, g'il^ēmēsē lāg'aa lāx q!āyasasa xETxET!a q!wāxa āpseyīnx'dē qaxs ā^ēmaēda ts!E-dāqē hēEM lāgilexs q!āLE-laaqēxs q!lēnemaē lāq qaxs k'!ēs^ēmaē q!wāx'ida. Wā, lā āx^ēēdxēs LEBēg'a'yē lē^ēwa'ya qa's LEBēg'indēs. Wā, lā āx^ēēdxēs denēdzowē wūsēg'anowa qa's qENēg'indēs lāqēxs laē wūsēg'oyōdes. Wā, la^ēmē
10 qāqak'ENax LEBēg'a'yas lē^ēwa'ya. Wā, lā āx^ēēdxēs ts!ōyayowē qa's k!wag'aalē. Wā, laEM hā^ēnē xETxET!aats!ās L!ābat lāx NEQE-malaās. Wā, lā L!ōklūg'flōdxa k'!ēt!EMē yīsēs L!EMq!Ek'!inē ts!ōyayō qa NELElēs qa ē^ēnāxwēs nē^ēēdēda L!ōp!Ek'ē. Wā, lā MEUMaqaxa xETxET!a qa's ts!EXTs!ālēs lāxa L!ābatē. Wā,
15 g'il^ēmēsē ēwīlqēda ōgūqlēmasē L!ōp!Ek'sa q!wasq!ūxlāxs laē ēt!ēd dāx^ēidxēs ts!ōyayowē yīxs lēqelaēda waōkwē ts!ēdaqas L!ōklūg'elayoxa xETxET!a lāq. Wā, laxaē āEM NEg'ELTEWēxēs g'ilx'dē g'wēx'idaasa. Wā, g'il^ēmēsē qōt!ē xETlasās L!ābataxs laē ōXLEX^ēidēq. Wā, la q!ūnāla sek'!āqelaxēs L!ōk!wayāxa xETxET!a.

¹ Continued from p. 139, line 22.

enters, | she puts down her load and puts it on the floor by the side 21 of the fire. |

Digging Lily-Bulbs.¹—As soon as (the digging-stick) is finished, (the 1 man) gives it to his wife. | In the morning, when day comes, the woman arises and | eats before she goes out. After she has finished eating, | she takes her back-protector and her cedar-bark belt || and 5 her new basket for lily-bulbs and also the | digging-stick for lily-bulbs. She goes to the flat on the beach, for | there the lily grows and there is soft sand. When | she reaches the place where there are many lily-blossoms, she | puts down her new basket for lily-bulbs and her digging-stick for || lily-bulbs, and she puts the mat on her back. 10 She puts on the | cedar-bark belt, which she ties around her waist. After doing so, | she sits down on the lower end of the back-protector, for | the end of it reaches as far as her heels. She puts down her | new basket for lily-bulbs in front of her. She takes her || flat-edged 15 digging-stick and pushes the point into the sand on one side | of the lily-plant; and when the point is half way in, she | pulls out her digging-stick and pushes it into the sand again on one side of the plant, | in this way:  and she pulls it out and pushes it again into the sand | at  the upper side, in this way.² She pulls

Wä, lä nä^hnakwa läxes g'ökwē. Wä, g'il^hmēsē laēl laxēs g'ökwaxs 20 laē öxLEG'alilaq läxa mag'inwalisasa legwilasēs g'ökwē.

Digging Lily-Bulbs.¹—Wä, g'il^hmēsē gwālexs laē ts!ās läxēs genemē. 1 Wä, g'il^hmēsē 'nāx'idxa gaälāxs laē lax^hwidēda ts!edāqē qa's hēyāselēxs k'!ēs'maē la qās'ida. Wä, g'il^hmēsē gwāl hēyāselaxs laē āx'ēdxēs LEbēg'a'yē lē'wa'ya LE^hwis denēdzowē wūsēganowa LE^hwēs altsemē x'ōgwats!ē dentsem L!ābata; wä, hē'misLēs ts!ō- 5 yayāxa x'ōkūmē. Wä, lä qās'id qa's lä läxa āwadzālīsē qaxs hē'maē ēx q!waxatsa x'ōkūmē lōxs telgwēsāē. Wä, g'il^hmēsē lāgraa läxa q!ēnemē gōgūfete^hwēsa x'ōkūmaxs laē hēx'idaem g'ig'alisaxēs altsemē x'ōgwats!ē L!ābata LE^hwis ts!ōyayāxa x'ōkūmē. Wä, lä LEbēg'intsēs lē'wa'yē qa's qek'tyindēsēs denē- 10 dzowē wūsēganowē lāq qa's wūsēg'oyōdēs. Wä, g'il^hmēsē gwālexs laē k!wadzōdex benba'yasēs LEbēg'a'yē lē'wa'ya qaxs sek!EX!ax-sidzē'maax öXLax'sidza'yas g'ōg'egūyās. Wä, lä hāng'alisaxēs altsemē x'ōgwats!ē L!ābat läxēs neqpmālisē. Wä, lä dāx'idxēs pexba ts!ōyayowa. Wä, L!ENxbetents pexba'yas lāx āpsānol!EX!a- 15 'yasa x'ōgwanowē qa nego'yowēs tsēgwayoba'yas. Wä, lä k!ē-qūlisaxēs ts!ōyayowē qa's ēt!ēdē L!ENxbetalisas lāx āpsānol!EX!a'yas g'a gwālēg'a (*fig.*). Wä, lāxaē k!ēqūlisax qa's ēt!ēdē L!ENxbetalisas lāxa āpsānol!EX!a'yas g'a gwālēg'a.² Wä, lä k!ēqūlisax

¹ Continued from p. 146, line 33.

² See figure to left.

- 20 it out || and pushes it into the sand again so that the cuts (in the sand) meet. Then she | pries out the lily plant and bulb in this way: |
-
- The lily-plant is the black spot in the middle of the square. Then | she breaks the soil and picks out the bulb, and she breaks off the | stem of the lily-bulb and throws it away.
- 25 Then she throws the || bulb into her bulb-basket. She continues doing this | as long as she is digging lily-bulbs. She digs them up very quickly when she is digging, for | three finger-widths is the width of the | digging-stick for lily-bulbs. As soon as the basket is full, |
- 30 and when it is a fine day, she goes to get a mat from her house, || and she spreads it out where she is digging. She takes hold of her | basket on each side and pours the bulbs on the mat which has been spread out, and | she goes on digging as she did before. Now, the bulbs that have been poured on the mat are getting dry; | and when the basket has been filled again, | she pours it out again on the mat. When
- 35 evening comes || and it is fine weather, she gets another | mat from her house and spreads it over the | bulbs that she has dug so that they may not get wet from the night dew. | When day comes, the woman goes back to where she is digging the | bulbs, and she takes along
- 40 another mat, which she spreads out. || She takes the one that was spread over the bulbs and spreads it out close to | the one on which she poured the bulbs. The three mats are spread in this way: | She scatters over them the bulbs which

- 20 qa's ēt!ēdē L!enxbetalisas laxa la lēlgewats L!enqa'yasēxs laē k!wē-t!eqālisaxa x'ōgwano lē'wa x'ōkūmē lāxa g'a gwālag'a (*fig.*). Hēm x'ōgwanowēda nexts!owē ts!ōltsem tōpāla. Wā, ā'misē hēx'idaem wax'sendxa dzeqwa qa's dāqōdēxa x'ōkūmē qa's k!ūlpōdēxa x'ōkūmē lāxa x'ōgwanowē qa's ts!ex'ēdēq. Wā, lāla ts!exts!ōtsa
- 25 x'ōkūmē lāxēs x'ōgwats!ē L!ābata. Wā, āx'sā'mēsē hē gwēg'ilaxs ts!osaaxa x'ōkūmē. Wā, lāla ha'nakwēlaxs laē ts!ōsa qaxs yūdux'denaē lāxens q!wāq!wax'ts!āna'yēx yīx 'wādzobaasas tsē-gwayoba'yasa ts!ōyayāxa x'ōkūmē. Wā, g'il'mēsē qōt!ē x'ogwats!ās L!ābata laē āx'ēdxa lē'wa'yē lāxēs g'ōkwē, yīxs ēg'īdzālaēda
- 30 'nāla qa's lā Lēp!ālisas lāxēs ts!ōyasē. Wā, lā tētegenōdxēs x'ōgwats!ē L!ābata qa's lā gūgēdzōts lāxa Lēbēsē lē'wa'yā. Wā, xwēlaqa'mēsē la ts!ōs'ida. qaxs lē'maalal x'elēsēs la gūgēdzōyoxa Lēbēsē lē'wa'yā. Wā, g'il'ēmxaāwisē qōt!ē x'ōgwats!ās L!ābatas laē ēt!ēd gūgēdzōts lāxa Lēbēsē lē'wa'yā. Wā, g'il'mēsē la dzā-
- 35 qwaxs yīxs ēg'īdzālaēda dzāqwa, wā ā'mesē la āx'ēdxa ōgū'la'maxat! lē'wa'yā lāxēs g'ōkwē qa's lā Lēpsemlisas lāxēs x'ōgwānemē x'ōkūma qa k'lēsēs xwēlaqa k!ūnx'īd lāxa gōsaxelaxa ganulē. Wā, g'il'mēsē 'nāx'ēdxa gaālāxs laē ēt!ēdēda ts!ēdāqē lāxēs x'ogwasaxa x'ōkūmē qa's dālēxa ōgū'la'maxat! lē'wa'yā qa's Lēp!ālisēq. Wā,
- 40 laxaē āx'ēd Lēpeyālisaxa x'ōgwānemas x'ōkūma qa's Lēpenxelīsēs lāx modzoyaasasa x'ōkūmē g'a gwālēda yūduxwē lēelwa'yā. (*fig.*) Wā, lā gwēldzōtsēs x'ōgwānemē x'ōkūm lāq qa ha'nakwēlēs lemō-

she has dug, so that they may dry quickly. | After doing so, she 43
goes again and digs lily-bulbs; and | when she has filled her basket,
she goes and pours them on the || mat. When it gets dark, she goes 45
and gets more mats | from her house, and spreads them over the
bulbs that she has dug. | When she has many, she stops. When it is
bad weather, in the | evening she takes short boards and makes a
roof over them. | There are four posts for it, and she puts two small ||
beams over them; and she lays on the short split cedar boards, | that 50
it may be tight if it should rain. If it is a fine day in the | morning,
she takes off the boards of short split cedar-wood and scatters | the
bulbs over the mats. If the weather is fine, it takes more than | six
days to dry the bulbs thoroughly in the sun. Now I will || stop for a 55
short time talking about the woman.¹ . . . |

After² the woman has put the rope around the box for lily-bulbs, |
she carries it on her back to where she has dried the | bulbs, and she
puts the bulbs into the box. When | it is full, she takes some lily-
leaves || (some Indians call it lily-plant) and she puts them on top. | 60
Some Indians call this the soft cover for the lily-bulbs. After doing
this, | she puts the cover on. Some Indians call this "putting the |
flat cover on the box for lily-bulbs." When it is a fine morning, |

‘nakūla. Wä, g’il^εmēsē gwālexs laē ēt!lēd x’ōx^εwīdxa x’ōkūmē. Wä, 43
g’ilna^xwa^εmēsē qōt!lēda x’ōgwats!ās L!ābat^x laē gūgedzōts lāxa
lē^εwa^εyē. Wä, g’ilna^xwa^εmēsē dzāq^xwa^xs laē āx^εēdxa lēl^εwa^εyē 45
lāxēs g’ōkwē qa^s lā LEpeyīnts lāxēs xōgwānēmē x’ōkūma. Wä,
g’il^εmēsē q!ēyōlexs laē gwāla. Wä, g’il^εmēsē yak!ēlxelaxa dzā-
q^xwa^xs laē āx^εēdxa ts!āts!a^εx^εsemē qa^s lā sēsgemlisas lāq. Wä,
laēm mōts!aqē lēlāmas. Wä, lā k’āk’edetotsa malts!aqē wīswūl
k’ēk’atēwē lāq. Wä, ā^εmēsē la pāqemk!ēna^εya ts!āts!a^εx^εsemē 50
lāq qa āmxēs qō yogūx^εīdlō. Wä, g’il^εmēsē ēg’īdzolēda ‘nālāxa
gaālāxs laē sēwayōdex sūlās ts!āts!a^εx^εsema qa^s gwēldzōlēsa
x’ōkūmē lāxa lēl^εwa^εyē. Wä, g’il^εem aēg’īsa ‘nāla laē hāyāqax
q!ēl!ēxsē ‘nālāsa x’īlāxa x’ōkūmē lāxa L!ēsela. Wä, la^εmen
yāwas^εīd gwāl gwāgwēx^εsāla laxa ts!ēdāqaxs hāē.¹ . . . 55

Wä,² g’il^εmēsē gwālēda ts!ēdāqē wēlxsem^xdxēs x’ōgwats!ē xetsema
laē hēx^εīdaēm la ōxlālaxa xetsemē qa^s lā lāx x’īldzasasēs
x’ōkūmē. Wä, lā k!āts!ōtsēs x’ōkūmē lāxa xetsemē. Wä, g’il-
^εmēsē qōt!axs laē āx^εēd lāx yīsx^εenasa x’ōkūmē. Wä, la ‘nēk’ēda
waōkwē bāk!ūm x’ōgwanō, qa^s ts!āk’īyīndēs. Wä, lāxāē ‘nēk’ēda 60
waōkwē bāk!ūm t!āk’ēyīndēs lāxa x’ōkūm. Wä, g’il^εmēsē gwālexs
laē pāqemts. Wä, lāxāē ‘nēk’ēda waōkwē bāk!ūm yikūyīndēsa
yikūya^εyē lāxa x’ōgwats!ē xetsema. Wä, g’il^εmēsē ēk’a gaālāxs
laē hēx^εīdaēm la mōxsasēs x’īx’ogwats!ē xēxetsem lāxēs x’ogū-

¹ Continued on p. 60.² Continued from p. 81, line 72.

65 she puts all the boxes with lily-bulbs aboard the || canoe; and when they are all aboard, they start for home, | going to the winter village. |

When they arrive at their house, they unload the canoe, | if it is high water at the time of their arrival. Then they put down the boxes | in a cool corner of the house, for the lily-bulbs easily dry up ||
70 when the boxes are put down where it is warm; therefore they are | put into a cool corner of the house. There the owner of the roots will keep them until the | winter comes and the tribe have a winter ceremonial. |

1 **Picking Elderberries.**—You know | the way of making various kinds of baskets. The basket | of those who pick elderberries is a small-meshed basket.¹ . . . | In² the morning, when it is fine weather, the
5 woman takes her || hook, her cedar-bark belt, and her small-meshed | large basket, which she carries on her back, and she goes to the place where elderberries are growing, | for elderberries grow only on the banks of rivers. There the | woman goes who picks elderberries. As soon as she reaches the elderberry-bushes, | she puts there her baskets on the
10 ground, for generally she has two || or even three baskets for carrying elderberries. She takes her belt | and puts it round her waist; and after doing so, she takes her | smallest basket for elderberries and hangs it in front of her body. | First she picks off the berries growing

65 lɛʔlatslɛ ɣwākʷlūna. Wā, gʷilʷmɛsɛ ʔwɪlxsaxs laɛ ʔlɛɣʷlɛsa. Wā, laʔmɛ nāʔnakwa qəʔs lā lāxɛs tsʷlāwūnxelasɛ gʷɔxʷdɛmsa.

Wā, gʷilʷmɛsɛ lāgʷaa lāxɛs gʷɔkwaxs laɛ hɛxʷɛdaɛm mɔltɔdɛxs yɪxʷlalisaaɣs laɛ lāgʷalisa. Wā, lā hɛ mɔgwalilɛlasa xɛxɛtsema wūdanɛgʷilasɛs gʷɔkwɛ qaxs ɣʷɛlyakʷaɛda xʷɔkūmaxs tsʷlatsʷlɛlqʷā-
70 laɛs mɛxɛlasa xʷixʷɔgwatsʷlɛ xɛxɛtsema. Wā, hɛʔmis lāgʷilas hɛ mɔgwalɛlɛma wūdanɛgʷilasa gʷɔkwɛ. Wā, laɛm lālaal lāxa tsʷlāwūnxɛ qɔ tsʷlɛtsʷlɛxʷidlɛ gʷɔkulɔtasa xʷɔgwadāsa xʷɔkūmɛ.

1 **Picking Elderberries (Tsʷlɛxʷāxa tsʷlɛxʷina).**—Wā, laɛmɪlas qʷlālelax gʷɛgʷilasasa lɛxɛlāxa ɔgūqāla laɛlxaʔya. Wā, hɛʔmis lɛxɛlāsa tsʷlɛxʷāxa tsʷlɛxʷinɛda tʷlɔltʷoxsemɛ lɛxaʔya.¹ . . . Wā,² gʷilʷmɛsɛ ɛgʷidzālaxa gaālāxs laɛ hɛxʷɛdaɛma tsʷlɛdāq ʔxʷɛdxɛs
5 gaɪayowɛ lɛʔwɛs dɛndzɛdzōwɛ wūsɛgʷanowa lɛʔwɛs tʷlɔltʷoxsemɛ ʔwālas lɛxaʔya. Wā, lā ɔxlālaqɛxs laɛ lāxa tsʷlɛnadāxa tsʷlɛxʷina, yɪxs lɛxʷaʔmaɛ tsʷlɛnadɛda ɔgwāgʷaʔyasa wɪwa. Wā, hɛʔmis lālaasa tsʷlɛʔnɛnoxwɛ tsʷlɛdāqa. Wā, gʷilʷmɛsɛ lāgʷaa lāxa tsʷlɛxʷmɛdzɛxɛkwalāxs laɛ hānɛmgaɛlsɛlaxɛs laɛlxɛla qaxs qʷlūnālāɛ maltsema
10 lɔxs yūduxʷsemaɛ tsʷlɛnatsʷlɛ laɛlxaʔya. Wā, lā ʔxʷɛdxɛs wūsɛgʷanowɛ qəʔs wūsɛgʷɔyodɛs. Wā, gʷilʷmɛsɛ gʷālɛxs laɛ ʔxʷɛdxɛs ʔnayagaʔyasɛs tsʷlɛʔnatsʷlɛ lɛxaʔya qəʔs nānayagɛmɛs. Wā, hɛtʷla gʷilʷ tsʷlɛxʷʔtsʷsɛda banaabāʔyas. Wā, gʷilʷmɛsɛ qɔtʷlɛ nānayage-

¹ Continued on p. 155, line 1.

² Continued from p. 155, line 18.

below; and when the | basket hanging on the front of her body is full, she pours the berries into the large basket; || and after she has picked 15 off from the bushes, all the elderberries growing below | she takes the hook and pulls down the elderberries growing on the upper part of the | bushes, and she picks them off; and when the basket hanging in front of her body is full, | she pours the berries which she has picked into the large | basket for carrying elderberries. She continues doing so with her hook, pulling down || the berries on the upper 20 part of the bushes. After all the | baskets have been filled with elderberries, she ties down the top, for they are | all heaping full. After doing so, she carries one at a time | on her back, and she goes to and fro, carrying them down the river. |

Picking Salal-Berries.—You know the | ways how baskets are made. 1 They use a large small-meshed | basket for picking salal-berries. One basket is large, | and the next one is medium-sized, and the smallest kind of basket is carried in front of the body. || The name of the large 5 basket of the woman is "swallowing-basket," | and the next basket is called "middle-one;" | and "front-basket" is the name of the | smallest one. In the morning, when it is clear, the woman puts | her salal-berry picking baskets one into the other. She takes her belt | and puts it into the baskets, and she takes || goat-tallow and chews it. 10 As soon as she has chewed it, she puts it | into the palm of her right

masēxa ts!ēx'inaxs laē gūqāsasēs ts!ēnānemē lāxa 'wālasē lexaxya. Wā, g'il'mēsē 'wilg'ēhxlōwa banaabā'yasa ts!ēx'mesaxa ts!ēx'inās, 15 laē āx'ēdxēs gālayowē qaxs gālaxelēs lāxa ēk'lāla ts!ēnxlawēsa ts!ēx'mesē. Wā, hē'mis la ts!ēnatsēx. Wā, g'il'ēmxaāwisē qōt!ē nānayagemasēxs laē gūqāsasēs ts!ēnānemē lāxa 'wālasē ts!ēnats!ēs lexaxya. Wā, āx'sā'mēsē hē gwēg'ilasēs gālayowē la gālaxelas lāxa ēk'lāla ts!ēnxlawēsa ts!ēx'mesē. Wā, g'il'mēsē 'nāxwa la 20 qōqūt!ē ts!ēts!enats!ās laelxaxya, laē t!ēmāk'ēyindālaq qaxs 'nāxwa'maē l!ēl!āk'ēmāla. Wā, g'il'mēsē gwāla laē 'nāl'nemsg'ememqaxs laē ōxlālaqēxs laē ōxlātōselaq lāxa wā.

Picking Salal-Berries (Nekwāxa nek'lūlē).—Wā, laēm!as 'nāxwa 1 q!ālelax gwēg'ilasasa lexēlāxa lexaxyē. Wā, la wilxsd t!ōlt!ōxsemē lexelāsa nekwāxa nek'lūlē. Wā, hē'misēxs 'wālasaēda 'nemsg'emē; wā, lā hēlēda 'nemsg'emē; wā, hē'misa nānaagemxa āmāyaga'yas lexelās. Wā hēem lēgēmsa 'wālēga'yasa lexelāsa ts!edāqē nāg'ē. 5 Wā, lā hēlōmagēmXLēda māk'ilāq. Wā, la nānaagemXLēda āmāyaga'yas. Wā, g'il'mēsē ēg'īdzālaxa gāālāxs laē k!wāk'lūsōdalēda ts!edāqaxēs negwats!ēlē laelxaxyē. Wā āx'ēdxēs wūsēg'anowē, qaxs g'its!ōdēs lāxēs laelxaxyē. Wā, lā āx'ēdxa yāsekwasōx 'mēxlōx qaxs malēx'widēq. Wā, g'il'mēsē 'wīwēlx'sexs laē āxdzōx" 10 ts!āndes lāxēs hēlk!ōts!āna'yē. Wā, dzāk'ōts lāxēs gēmXLōtsā-

13 hand and rubs it with the left | hand. When it is all over her hands,
she | rubs it on her face, so that a thick layer of tallow is on her |
15 face, and so that the mosquitoes cannot bite through it. || This is
called "tallow sitting on the face." |

After she has done so, she takes her salal-picking cedar-bark hat |
and puts it on. On her back she carries the baskets, and | she also
takes her paddle and goes down to the beach where her | salal-
20 berrying canoe is. She launches it and goes aboard. || She sits in the
stern, and puts the baskets into the canoe. Then | she paddles,
going to an island where salal-berries grow, for these are the only |
places where salal-berries grow well. When she arrives there, she
ties a stone to her | small canoe, carries the baskets on her back, and
goes into the woods | to pick salal-berries. When she reaches the edge
25 of the salal-berry patch, || she puts down her baskets, takes her belt |
and puts it round her waist. After that she takes her | front-basket,
the smallest one of her baskets, and hangs it in front of her chest.
She puts her | two baskets upright on the ground, | and she picks off
30 the salal-berries and puts them into the front-basket. || When it is
full, she pours them into the swallowing-basket, the largest one | of the
salal-berry baskets. She continues picking them into her front-bas-
ket. When | it is heaping full, she pours them into the medium-sized
basket; and | as soon as it is full, she pours them into the swallowing-

12 na'yē. Wā, g'il'mēsē la hamelgedze'wē lāx e'eyasāsēxs laē dze-
dze'k'emts lāxēs gōgūma'yē. Wā, laem wākwēda yāsekwē lāx
gōgūma'yas, qa k'lesēs lāx'sāwē q'lek'elāsa lēsle'na lāq. Wā,
15 hēem lēgades k'wāk'lūxūmakwasa yāsekwē.

Wā, g'il'mēsē gwālexs laē āx'ēdxēs nekūmlē dentsem letemla
qa's letemdēs. Wā, lā ōxlāg'intsēs nēnegwats'lē laelxa'yā. Wā,
lā dāg'ilx'lālaxēs sē'wayowē qa's lā lents'lēs lāx hanēdzasasēs
negwats'lēlē xwāxwagūma. Wā, lā wī'x'ustendeq qa's lā laxseq.
20 Wā, laem k'waxlaqēxs laē hāng'aatēxsaxēs laelxa'yē. Wā, lā
sēx'wid qa's lā lāxa negwādē lāxa 'mak'āla qaxs lēx'amaē ēx'
q'wāxatsa lenemx'dē. Wā, g'il'mēsē lāg'aaxs laē mōgwanōdxēs
xwāxwagūmē. Wā, lā ōxlāg'intsēs laelxa'yaxs laē ālē'sta lāxēs
negwaslaxa nek'lūlē. Wā, g'il'mēsē lenxendxa q'lēq'laxlālāxa
25 nek'lūtaxs laē ōxleg'a'saxēs laelxa'yē. Wā, lā āx'ēdxēs wūsēg'a-
nowē qa's wūsēx'ēdēs. Wā, g'il'mēsē gwālexs laē āx'ēdxēs nāna-
agemēxa āmāyaga'yas lexelās qa's tēk'lūpelēq. Wā, lā hēli'lālx
hanx'hats'lēna'yasa maltsemē laelxa'yā qa ālak'alēs t'et'laxesa.
Wā, lā k'lūp'lūdxā nek'lūlē qa's lā k'lūlpts'lālas laxēs nānaagemē.
30 Wā, g'il'mēsē qōt'laxs laē gūqāsas lāxēs nāg'ē'xa 'wālēg'a'yas
negwats'lās lexā'yā. Wā, lā hanā k'lūlpts'lālaxēs nānaagemē. Wā,
g'ilna'xwa'mēsē qōt'laxs laē gūqeyints lāxēs nāg'a'yē. Wā, g'il-
mēsē la l'āk'emālaxs laē ēt'lēd gūxts'lālaxēs hēlomāgemē. Wā,

basket; and | when that is also full and the berries are heaped high, she || picks them into her front-basket; and when this is also heaping 35 full, | she puts it on the ground. Then she breaks off good hemlock-branches and | puts them on the opening of the salal-baskets all around; and when | she has put them in standing all around the salal-berry baskets, she | bends down the ends and ties the hemlock-branches down in this way.¹ || After tying them down with cedar-bark 40 rope, which is on the basket, she | puts the swallowing-basket down | into her small canoe, and she goes back and | carries the medium-sized basket, and she hangs the | front-basket over her chest, and she carries one on each side as she || comes out of the woods, and puts 45 them in the bow of the travelling-canoe. As soon as | she has done this, she goes aboard her travelling-canoe and paddles | home to her house. As soon as she arrives on the | beach of her house, she carries the largest | basket on her back and takes it up into her || house. 50 She puts it down at a place not too near the fire. | She goes down again to the other two berry-baskets, and she carries | one on each side as she walks up, in the same way as she had done when she came out of the woods | when she picked the berries on the island, and she puts them down. |

g'il^εemxaāwisē qōt!axs lāxēs laēna^εyaxat! L!āk^εemāla, wā, lāxas
k'lūlpts!ōdxēs nānaagemē. Wā, g'il^εemxaāwisē L!āk^εemālaxs laē 35
hāng^εelsaqēxs laē L!EX^εwīdxā ēk^ε q!waxē q!ēnema. Wā, lā
q!axstents lāx āwēstās āwāxsta^εyasēs nēnegwats!ē. Wā, g'il^εmēsē
^εwīlala q!wāxtaakwa yūdux^usemē nēnEX^uts!āla laelxa^εya laē
gwāgūnaxbax^εīdxā ōba^εyasa t!āk^εema^εyē q!wāxa, yīxs laē gwāl
t!emāk^εeyintsa nālamē dēnsen denema lāq. Wā, g'il^εmēsē ^εwī^εla 40
la t!emak^εeyaakūxs laē ōxlāg^εentsa negwats!ē nāg^εē qa^εs lā ōxLE-
g^εaalexsas lāxēs yā^εyats!ē xwāxwagūma. Wā, lā xwēlaxsag^εa qa^εs
lā ōxlāg^εentsa hēlomagemē negwats!ā. Wā, lā tek!ūpelaxēs
nanaagemē negwats!āxs g^εāxaē tētekwaselaxa maltsemaxs g^εāxaē
lālt!āla qa^εs hānāg^εeyōdēs lāx āg^εiwa^εyasēs yā^εyats!ē. Wā, g'il^ε- 45
^εmēsē gwālexs laē lāxs lāxēs yā^εyats!ē. Wā, lā g^εāxē sēx^εwīda
qa^εs g^εāxē nā^εnakwa lāxēs g^εōkwē. Wā, g'il^εmēsē lāg^εalis lāx
L!ema^εisasēs g^εōkwaxs laē hēx^εīdaem ōxLEG^εilexsaxa ^εwālēgeyas
lexelāsxa nāg^εa^εyē qa^εs lā ōxLOsdēselaq qa^εs lā ōxlaēlelaq lāxēs
g^εōkwē. Wā, lā ōxLEG^εalīlas lāxa k^εlēsē nēxwāla lāx legwīlas. 50
Wā, lā ētents!ēs lāxa maltsemē negwats!ē laelxa^εya, lāxaē tēte-
kwaseelaqēxs g^εāxaē lāsdēsela lāxēs gwālaasaqēxs g^εāxaē lālt!ālas
lāxēs negwasdē lāxa mek^εāla. Wā, lāxaē hānemg^εalīlas.

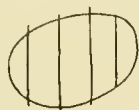
¹ That is, the branches are put in between the berries and the basket, tips up, and are then bent over from all sides toward the middle and tied together so that they cover the berries.

1 **Picking Currants**¹ (*q'!ēsēna*).—The same baskets | are used by the women to pick currants as are used when picking salal-berries, | and there are three of them. When the woman sees that the weather is fine in the morning, she | takes her baskets and her cedar-bark
5 belt || and her cedar-bark hat, and puts the baskets on her back. | Then she puts on her cedar-bark hat and goes out to the place where | the currant bushes grow. As soon as she gets there, she puts down | her currant-picking baskets. She takes her cedar-bark | belt and puts it
10 around her waist. After doing so, she takes || her front-basket, hangs it in front of her chest, hung from a strap around her neck. | She pinches off the stems of the currants, and | breaks them off and throws them into her front-basket. When it is | full, she pours it into the swallow-
ing-basket. Then she goes on pinching off | more currants at the lower ends of the stems. She pinches them off and throws them into the ||
15 front-basket for currant-picking; and when it is full, she goes back and | pours them on top of those which she poured in first. When they are level with the top of the basket, | she stops pouring them into the swallow-
ing-basket. She does the same as she did before with the medium sized basket: | and when it is also level with the top, she stops pouring them in, | and she also fills her front basket; and when this is
20 full, || she gets skunk-cabbage leaves, which she puts as a covering over the | three currant-baskets. When they are all covered with |

1 **Picking Currants**¹ (*Q'lesāxa q'!ēsēna*).—Wä, hēemxat! q'!ēdzats!ēsa ts!ēdāqaxa q'!ēsēnēs lexelāxs lāx'dē nekwaxa nek!ūda yūdux^usemē laelxa[°]ya. Wä, g'il[°]mēsē ēk!ēdzā!axa gaālāxs laē hēx[°]īda[°]ma ts!ēdāqē āx[°]ēdxēs laelxa[°]yē lē[°]wis dendzedzowē wūsē-
5 granōwa lē[°]wis dentsemē letemla. Wä, lä ōxlā!axēs laelxa[°]yaxs laē letemtsēs dentsemē letemlaxs laē qās'id qa[°]s lä lāx q!wāxasasa q'!ēsmeēs. Wä, g'il[°]mēsē lāg'aa lāqēxs laē hāng'aelxaxēs q!ēq!ēdzats!ē laelxa[°]ya. Wä, lä āx[°]ēdxēs dendzedzowē wūsēg'anowa qa[°]s wūsēg'oyōdēs. Wä, g'il[°]mēsē gwālexs laē āx[°]ēd-
10 xēs nanaagemē lexa[°]ya qa[°]s tēk!ūpelēqēxs laē qenxā!ax aōxlaasas qa[°]s lä ēp!ē!ax ōxlā[°]yas yīsx'enasa q'!ēsēna qa[°]s ēpāliqēxs laē ēpts!ālas lāxēs q!ēdzats!ē nānaagem lexa[°]ya. Wä, g'il[°]mēsē qōt!axs laē gūxts!ōts lāxēs nāg'ē. Wä, lä xwēlaqa ēp!ē!ax[°]īdex ōxlā[°]yasa yīsx'enasa q'!ēsēna qa[°]s ēpāliqēxs laē ēpts!ālas lāxaaxēs
15 q!ēdzats!ē nanaagem lexa[°]ya. Wä, g'il[°]mēsē qōt!axs laaxat gūqeyīnts lāxēs g'ilx'dē gūxts!ōyā. Wä, g'il[°]mēsē ēnemāk'eyaxs laē gwāl gūqeyīndā!axa nēg'āyē. Wä, lä hēemxat! gwēx[°]īdxa hēlomagemē. Wä, g'il[°]emxaāwisē ēnemāk'eyaxs laē gwāl gūqeyīndā!aq. Wä, lāxaē qāqūt!aaxēs nanaagem lexa[°]ya. Wä, g'il[°]mēsē qōt!axs laē
20 māp!ēd lāxa k!ēk!āōk!wa qa[°]s ts!ak'eyīndālēs lāx ōkūya[°]yasa q!ēq!ēdzats!ē yūdux^usem laelxa[°]ya. Wä, g'il[°]mēsē ēnāxwa la ts!ē-

¹ *Ribes petiolare* Dougl.

skunk-cabbage leaves, she breaks off straight twigs of huckleberry- 22
bushes, | and pushes four of them through the top of each of the
currant-| baskets. They are put across over the skunk-cabbage leaves; ||
and after she has done so, it is this way: This repre- 25
sents the mouth of a | currant-basket; and when they
are turned on their sides, | none of the cur- rants drop
out through the | skunk-cabbage covering, because the
huckleberry-twigs that have been pushed through | hold them in
tight. First she carries the large basket out on her back || and she 30
carries it into her | house, and she goes and puts it down in a cool
corner of the house. Then | she goes back and brings out of the
woods the medium-sized currant-basket, | and she takes it into her |
house. Then she puts it down next to the large basket. Then ||
she goes back and brings the currant-basket which is carried in front. 35
She | carries it out of the woods and brings it into her house and
puts it down | where the others are. |



Picking Huckleberries.¹—As soon as this (the hook for picking 1
berries) is finished, (the woman) | gets ready to go and shake off
huckleberries | in the morning. . . . In the morning, when day
comes, | she arises and eats a light breakfast. After doing so, || she 5
takes her two huckleberry-baskets and her paddle | and her mat to

ts!ak'eyaax^usa k'lek'!aōk!waxs laē L!EX^εwidxa naenqela gwādemsa 22
qa's lä L!ENqemsālasa maēmots!aqē lāx āwāxstāyasa q'lēq'lēdzats!ē
laelxa'ya. Wā, laem ēk'!adzēdālasa ts!ēts!ak'ema'yē k'lek'!aō-
k'!wa. Wā, lā g'a gwālaxs laē gwāla (*fig.*). Wā, hēbōlaem la āwāxstēsa 25
q'lēq'lēdzats!ē laelxa'ya. Wā, g'il'mēsē la wāx'em la qōx'witsa q'lē-
q'lēdzats!ē laelxa'ya qaxs k'lcāsaē la gwēx'idaas la lawāyē ts!ē-
ts!ak'eya'yas k'lek'!aōk!wa qaēda la elālayosēda lā L!ENqemx'sāla
naenqela gwādemesa. Wā, lā hēm g'il ōXLEX^εitsō'sēda q'lēdzats!ē
nāg'ē lexa'ya, qa's g'āxē ōXLōlt!alaq qa's lä ōXLAēLElaq lāxēs 30
g'ōkwē, qa's lä ōXLEG'alilaq lāx wūdanēgwilasēs g'ōkwē. Wā, lā
xwēlaxsag'a qa's lāxat! ōXLEX^εidxa hēlōmagēmē q'lēdzats!ē
lexa'ya, qa's g'āxēxat! ōXLōlt!alaq, qa's lä ōXLAēLElaq lāxēs
g'ōkwē, qa's lä ōXLEG'alilas lāx lā hānēlatsēs nāg'a'yē. Wā, lā
xwēlaxsag'a, qa's lä ōXLEX^εidxa nanaagemē q'lēdzats!ā, qa's g'āxē 35
ōXLōlt!ālaq, qa's lä ōXLAēLElaq lāxēs g'ōkwē. Wā, la ōXLEG'alilaq
lāx hāx'hanēlasasēs g'ilx'dē hānemg'alilema.

Picking Huckleberries.¹—Wā, g'il'mēsē gwālamasqēxs laē hēx'ī- 1
daem xwānāf'ida, qa's lālag'il k'!elāl lāxa k'!elādaxa gwādemē, qō
'nāx'idelxa gaāla . . . Wā, g'il'mēsē 'nāx'idxa gaālāxs laē
gag'ustā, qaxs xāl!EX^εidē gaaxstālx'ida. Wā, g'il'mēsē gwālexs
laē dāx'ēidxēs maltsemē k'lek'!elats!ē laelxa'ya L^εwis sēwayowē; 5
wā, hē'misēs k'wayē lēwa'ya; L^εwis dentsemē L^εtemla, L^εwis

¹ Continued from p. 140, line 16.

- 7 sit on, her cedar-bark hat and her | cedar-bark belt. She carries them all as she is going down to the | beach to the place where she left her canoe that she is to use when she goes huckleberrying. | She goes aboard, sits down in the stern, and paddles, and she goes to the ||
 10 huckleberry-patch on an island, for that is where huckleberries grow, | that are good to be picked, and the women go there for picking | huckleberries. As soon as she arrives there, she puts out the anchor-line | of her canoe. She takes her belt | and puts it around her waist, over
 15 her blanket; || and after doing so, she takes her two | baskets and puts the smaller basket into the | larger one. She carries them on her back, | placing the forehead-strap over her forehead. She puts on
 20 her | hat, and, after doing so, she goes out of her || canoe into the thicket, for there are always many | salal-berry-bushes outside of the huckleberry-bushes. When | she reaches the huckleberry-bushes, she puts down her | baskets and hangs the medium-sized basket | on her
 25 chest, and she goes to the place where she sees many || huckleberries on the bushes. She stands under them and bends them down into the | basket and shakes off the | huckleberries into it. As soon as the huckleberries fall into the basket, | she strikes the bushes with the right hand, and all the | huckleberries fall off into the basket.

- 7 denēdzōwē wūsēg'anowa. Wā, lā 'wīl'enkūlaqēxs laē lentslēs lāxa L!ema'isē lāx hānēdzasasēs k'!elē!laatslāxa gwādemē xwāxwagūma. Wā, lā lāxs lāqēxs laē k'!waxl'endqēxs laē sēx'wida, qā's lā lāxēs
 10 k'!elādāxa gwādemē lāxa 'mek'āla qaxs hēmenālā'maē hēladxa k'!ēk'!eldemsaxa gwādemē. Wā, hē'mis lalaasa ts!edāqēxs k'!eldemsaxa gwādemē. Wā, g'il'mēsē lāg'aa lāqēxs laē q'!eldzanōdxēs k'!elē!laatslāxa gwādemē xwāxwagūma. Wā, lā dāx'idxēs wūsēg'anowē qā's qenōyōdēs lāxēs qenasē lāx ōkūya'yasēs nex'ūna'yē.
 15 Wā, g'il'mēsē gwālexs laē dāx'idxēs małtsēmē k'!ēk'!elats!ē laelxa'ya qā's hānts!ōdēsēs hēlomagemē k'!elats!ē lexā lāxa 'wālasē nāg'ē k'!elats!ē lexā'ya. Wā, lā ōxlex'idxēs laē qex'iwāłaxa q'lāleyowē. Wā, lā letemtsēs k'!elemlaxa gwādemē letemla. Wā, g'il'mēsē gwālexs laē lāłtā lāxēs k'!elē!laats!ē
 20 xwāxwagūma, qā's lā lālaqa lāxa q'!waxōłkwāla, qaxs hēmenālā'maē lēnokūlē L!āsalaasa k'!eldemsaxa gwādemē. Wā, g'il'mēsē lāg'aa lāxa gwādemdzexekūlāxs, laē hāng'aelsaxēs k'!ēk'!elats!ē laelxa'ya. Wā, lā āx'wūłts!ōdxa hēlomagemē lexā'ya, qā's tēk'lūbōdēsēxs laē qās'ida qā's lā lāxēs lā dōgūł q'!ēxlālaxa gwādemē.
 25 Wā, lā lāxl'elsaqēxs laē gelēx'wīdēq, qā's lā gelēx'uts!ōts lāxēs k'!elats!ē hēlomagemē lexā'ya. Wā, hē'mis lā k'!elāłatsēxa gwādemē. Wā, g'il'mēsē gwāl tēxts!ālēda gwādemaxs laē leqelgēsēs hēłk'!ōłts!āna'yē lāxa gwādemēsē. Wā, g'il'mēsē 'wīlaxalts!āwa gwādemē lāxa k'!elats!ē hēlomagemē lexā'ya laē mex'ēdxa

Then she lets go of the || huckleberry-bush, as there are no more 30 berries on it. She goes to another bush with | many huckleberries, and she does as she did with the | first one. When the small basket is full, she | pours the huckleberries that have been shaken off into her larger | basket, and she does as she did before to the other one, || and 35 she shakes off the huckleberries into her small basket; and when | the large basket is all full and also the small one, | she takes skunk-cabbage leaves and spreads them over the two | baskets. She ties down the top, and | after doing so, she carries the larger basket on her back and || the small one in front of her body. Then she goes 40 home. |

Picking Salmon-Berries.—When | the salmon-berries ripen, and 1 when the man wants to give a | salmon-berry feast, he engages many | women to go picking salmon-berries. Then they all take their || hooked salmon-berry picking boxes and their front- | baskets to pick 5 the berries in, which are used besides the hooked boxes for holding the picked berries.¹ . . . |

Now ² the hired women take the front- | baskets and the hooked boxes along, for each of them has besides (a box) | a basket. They also take their paddles and go down || to the beach in front of their 10 houses. Then they go into their | small canoes, and generally there

gwādemesaxs laē lōbexlāla, qa's lā lēx'wid lāxa ōgū'lamaxat! 30
q!lēxlāla gwādemē. Wā, lā āemxaāwisē naqemg'iltowēxēs
g'ilx'dē gwēg'ilasa. Wā, g'il'mēsē qōt'lē hēlomagemasēxs laē
gūqōsasēs k'!elānemē gwādem lāxēs 'wālasē nāg'ē k'!elats'lē
lexa'ya. Wā, lāxaē ēt'lēd āem naqemg'iltowēxēs g'ālē gwēg'ilasaxs
laē ēt'lēd k'!elts'lōdxēs hēlomagemē k'!elats'lē lexa'ya. Wā, g'il- 35
'mēsē 'nāxwa qōqūt'lē 'wālasē nāg'ē lexās lē'wa hēlomagemaxs
laē āx'ēd lāxa k'lik'!aōk'!wa qa's lēpeyīndēs lāxēs māltsēmē gwē-
gwadats'lē laelxa'ya. Wā, lā t'!emāk'eyīndeq. Wā, g'il'mēsē
gwālexs laē ōxlāg'īntsa 'wālasagawa'yē gwadats'lā. Wā, lāla
tēk'!ūpelaxa āmāyagawa'yē gwādats'lē lexa'yaxs g'āxaē nā'nakwa. 40

Picking Salmon-Berries (Hāmsāxa q!emdzekwē).—Wā, hē'maaxs 1
laē L!ōl!ep!enxsa q!emdzekwē; wā, g'il'mēsē q!emdzekwēlāexsdēda
begwānemaxa q!emdzekwē, yīxs hēlaē. Wā, lā hēlaxa q!eyōkwē
ts!edāqa qa lās hāmsaq. Wā, hēx'ida'mēsē 'nāxwa āx'ēdxēs
gegālek wē hēhemyats'lāxa q!emdzekwē. Wā, hē'misa nanaagemē 5
lexa'ya. Wā, hēem hānōdzēsa gālek wē hāmyats'lēs. . .¹

Wā,² la'mē 'nāxwa'ma hē'lānemē tsēdāq dāg'ilxlālxēs nānaagemē
lexa'ya lē'wis gālek wēxa 'nāl'nemsgēmē, yīxs ā'maē hānōsēlaxa
nānaagemē lexa'ya; wā, hē'misēs sēse'wayowē, qa's lā hōqūnts'lēs
lāx L!ema'isasēs g'ig'ōkwē, qa's lā hōgūxsela lāxēs hēhemyats'lē- 10
laxa q!emdzekwē xwāxūxwagūma. Wā, lā q!ūnāla mēmēma'l-

¹ Here follows the description of the berrying-box, p. 140, line 17, to p. 141, line 43.

² Continued from p. 141, line 34.

- 12 are | two in each canoe paddling; and they are going with the bow ahead to where they know | many salmon-berry bushes grow. They do not all wish to keep together, — | the whole number (of women). As soon as they come to a place where they are going to pick salmon
- 15 berries, || they go ashore out of their small canoes, and | take their baskets and hooked boxes along. | The hooked box is carried on the back, and in front of their bodies hang | the baskets. They have tied the small canoes | ashore by means of the anchor-line. After
- 20 this has been done, they go back to the place where the || salmon-berry bushes grow; and when they come to a place where there are many salmon-berries | on the bushes, they put down the hooked box so that it stands upright, | and they begin to pick. They put the berries into the | front-basket; and when it is full, they pour the salmon-berries which they have | picked into the hooked box. They
- 25 do so every time || when they fill the front-basket. When the box is full, | they fill the front-basket too; and as soon as it | is full, they carry it on their backs to the hooked boxes. Then they | put them into the small canoe, they go | aboard, and go home to their houses.
- 30 As soon as they arrive || at the beach of the house, they hang the front-| basket in front of the body. The man who engaged them goes down to the beach | and carries up the hooked boxes, and he pours the | berries into an empty oil box. |

- 12 ts!lálaxs laē sēx^εwida. Wä, la^εmē hēem gwāmag^εiwālēs q!ālē q!ēq!ādēx q!wālmēsē lāxēs k!ēts!ēna^εyē hēlq!ala q!ap!āla lāxēs ^εwāxaasē. Wä, g'il^εmēsē lāg^εaa lāxēs hēhemyasLaxa q!ēmdzekwaxs
- 15 laē hōx^εwūltāx^εda^εxwa lāxēs hēhēmdzelalats!ē xwāxūxwagūma, qa^εs dēdag'ilx!alēxēs nānaagemē lexa^εya lē^εwis gā!ēkwē hāmyats!ēxa q!ēmdzekwē. Wä, lā ōxlālaxa gā!ēkwē yīxs lāa!āl tetek!ūpelaxēs nānaagemē lexa^εyaxs laē mōgwanōdxēs hēhēmdzelālats!ē xwāxūxwagūma. Wä, g'il^εmēsē gwālexs laē ālē^εsta lāxa q!wālmēdze-
- 20 xekūla. Wä, g'il^εmēsē lāqa laxa q!ēq!axlālāxa q!ēmdzekwē q!wālmēsa, laē ōxleg^εaelsaxēs gā!ēkwē. Wä, ā^εmisē la nēngatōls hānsaxs laē hāms^εida. Wä, la^εmē hāmts!ālasa q!ēmdzekwē lāxēs nānaagemē lexa^εya. Wä, g'il^εmēsē qōt!axs laē gūxts!ōtsēs hāmyānemē q!ēmdzek^u lāxa gā!ēkwē. Wä, lā hēx^εsāem gwēgilaxs
- 25 lanaxwāē qōt!ēs nānaagemē lexa^εya. Wä, g'il^εmēsē qōt!ē gā!ēkwāsēxs laē qaqōt!aaxēs nānaagemē lexa^εya. Wä, g'il^εmēsē qōt!axs laē ōxleg^εilsaxēs q!ēmdzegwats!ē gā!ēkwa, qa^εs gāxē ōxleg^εaalexsas lāxēs hāmdzelalats!ē xwāxwagūmē. Wä, lāx^εda^εxwē lāxs lāqēxs gāxāē nā^εnak^u lāxēs gōkwē. Wä, g'il^εmēsē lāg^εalis
- 30 lāx l!ēma^εisasēs gōkwaxs laē lēx^εaem tek!ūbāyēs nānaagemē lexa^εya, qa^εs aōk!ūnaaq. Wä, lāda hēlānēmaq lents!ēs lāxa l!ēma^εisē, qa^εs lā ōxlōsdēsaxa q!ēmdzēx^uts!āla gā!ēkwa, qa^εs lā gūxts!ōtsa q!ēmdzekwē lāxa dēngwats!ēmōtē.

Picking Crabapples.—The same kind | of large swallowing-basket 1
and the medium-sized basket | and the front-basket are used by the
woman for picking | crabapples, when she goes to pick them at
Knight Inlet and Gwa^{syē}, for these are the only places where large ||
crabapples grow that are not rotten. They are not rotten inside, | 5
and therefore the women who pick crabapples go to these places, for
they are not | like the crabapples of the islands, which are rotten
outside | and inside. They only become harder when | the women
boil them. Therefore they pick the crabapples || that I have men- 10
tioned. The season for picking crabapples is | when they are still
green. The woman who works on crabapples watches | until they
are large enough. When they are large enough, | the woman gets
ready, takes the | three baskets which I have named, || the paddle, 15
and the punting-pole, her cedar-bark belt, | and her cedar-bark hat,
and goes aboard her small | canoe. She puts her baskets aboard,
and | the belt around her waist. She wears her | cedar-bark hat;
and when she is ready, she stands in the || bow of the small canoe, 20
takes the punting-pole | and punts up river stern first, when she is
poling up the river at Knight Inlet. | When she comes to a place
where there are many crabapple trees, she puts ashore | and steps

Picking Crabapples (Tsel^{xwā}xā tsel^{xwē}).—Yixs h^ēmaaxat! tsel- 1
^ēwats!ēda ^ēwālasē nāg^ē lēxā^{ya} lē^{wa} hēlōmagēmē lēxā^{ya}. Wā,
hē^{mis}lēda nānaagemē lēxā^{ya}, yīsa ts!edāqaxs laē tsel^{xwā}xā
tsel^{xwē} lāx Dzāwadē lō^ē Gwa^{syē}, qaxs lēx^amaē āwāwadxōx
tsel^{xwē} lōxs k^lēsāē q!ūlqūltsema. Wā, lāxaē k^lēs q!ūlq!ūlēqa; 5
wā, lāg^{il}as ^ēnemēyastāyaatsa tsētsel^ēwēnoxwē ts!ēdaqa, yixs k^lēsāē
hē g^{wē}x^{sē} tsel^{xwā}sē tsel^{xwā}sōxda ^ēmaemk^lālāxs q!wēq!ūlq!ūltse-
maē lōxs q!wēq!ūlq!ūlēqaē. Wā, lā āem p!ēp!etsemx^ēidēxs
wāx^aēda ts!edāqe q!ōlaq. Wā, hē^{mis} lāg^{il}as lēx^aem tsel^ēwasen
lāx^{dē} lēlēqelase^{wa}, yixs hē^{ma}axat! tsel^{xwā}x^{dē}ma tsel^{xwā}s 10
hē^{ma}ē ālēs lenlenxsema. Wā lēx^amēs āem dōqwalasō^{sa} tsel-
tsel^ēwēnoxwē tsēdaq, qa āwōx^ēwidēsa tsel^{xwē}. Wā, g^{il}mēsē āwōx-
^ēwidēxs laēda ts!edāq hēx^ēidaem xwānal^ēida. Wā, la^{mē} āx^ēdxā
yūdux^{semē} laelxā^{ya}xen lāx^{dē} lēlēqelase^{wa}. Wā, hē^{mis}a
sēwayowē lē^{wa} dzomēg^{alē}. Wā, hē^{mis}sēs wūsēganowē dendze- 15
dzowa lē^{wis} dentsemē letemla. Wā, lā lāxs lāxēs tsel^{xū}lētats!ē
xwāxwagūma. Wā, āx^ēālexsaxēs laelxā^{ye}, qas wūsēx^ēidēsēs
dendzedzōwē wūsēganowa lāxēs g^{wā}lēlaēnē^{mē} letemālexēs
dentsemē letemla. Wā, g^{il}mēsē g^{wā}lēxs laē lāxūg^{iwē}x āgⁱ-
wa^{yasēs} tsel^{xū}lētats!ē xwāxwagūmaxs laē dāx^ēdxēs dzomēg^{alē}, 20
qas tēnox^ēwidē hēx^ēdzegemālexs laē tēnostāla lāx wās Dzāwadē.
Wā, g^{il}mēsē lāg^{aa} lāx tsel^{xū}medzexekūlāxs laē t!ēnogwāelsaxēs
tsel^{xū}lētats!ē xwāxwagūmaxs laē lāltāwa, qas mōxūlsēx ōba^{yasēs}

- out of the canoe. She ties up the end of her | anchor-line (some
 25 Indians call it the tying line). || After she has done so, she carries the
 three | baskets on her back, one inside the other; and she carries
 them along, looking for a tree | with many crabapples. Then she
 puts down her | large basket and takes out the second basket, |
 30 which she also puts down, and takes out the front-basket. || This she
 hangs in front of her body and picks crab-apples, | picking them off in
 bunches. She puts them into her | front-basket; and when that is
 full, she pours it | into the large basket. Then she goes back and
 picks off more | crabapples into her front-basket; and when it is
 35 full, || she pours them again into the large basket. She continues |
 doing this; and when the large basket is full, | she does the same with
 the medium-sized basket; and when that also is full, | she picks into
 her front-basket; and when that is also full, | she carries the large
 40 basket on her back, and pours its contents || into the small canoe, in
 case there are many crabapples | on the trees; and she also pours
 the other basket into the canoe, | and she goes on picking apples into
 her front-basket, and | she does as she was doing before. When |
 45 the three baskets are full, she carries the || large basket on her back
 into the | small canoe. She goes back and carries the medium-sized |

- q!eldzanâ'yê, yîxs lēqalaēda waōkwē bāk!ūmas mōgwanâ'yê, lāxa
 25 q!eldzanâ'yê. Wā, g'il'mēsē gwālexs laē ōxlex'idxēs yūdux^usemē
 laelxēxs klwāk!ūsālāē, qa's lā ōxlayāk'elaq, qa's lā ālāxa ālak'!alā
 lā q!ēxlālāxa tselxwē tselx^umesa. Wā, ēx'mēsē hāng'aelsaxēs
 nāg'aē 'wālas lexa'yā, qa's hānōlts!ōdēxa hēlomāgemē lexa'yā.
 Wā, lāxaē hāng'aelsaqēxs lāaxat! hānōlts!ōdxa nānaagemē lexa'yā.
 30 Wā, hē'mis la tēklūbōyosēxs laē tselx'widxa tselxwē. Wā,
 laemxāc ēp!exlax 'nāl'nemxlālaēna'yās, qa's lā ēpts!ālas lāxēs
 tsel'watslē nānaagem lexa'yā. Wā, g'il'mēsē qōt!axs laē gūxts!ōts
 lāxēs 'wālasē nāg'ē lexa'yā. Wā, lā ēt!lēd lā ēpts!ālax'idxaasa
 tselxwē lāq lāxēs nānaagemē lexa'yā. Wā, g'il'emxaāwisē qōt!axs
 35 lāaxat! ēt!lēd gūqāsas lāxēs 'wālasē nāg'ē lexa'yā. Wā, āx'sā'mēsē
 hē gwēg'ilaq. Wā, g'il'mēsē qōt!ēda 'wālasē nāg'ē lexāsēxs laē
 hēemxat! gwēx'idxa hēlomāgemē lexa'yā. Wā, g'il'mēsē qōt!axa-
 axs laē ēpts!ālaxēs nānaagemē lexa'yā. Wā, g'il'mēsē qōt!axaaxs
 laē ōxlex'idxēs 'wālasē nāg'ē lexa'yā, qa's lā gūx'ālexsaq lāxēs
 40 tselxūlelats!ē xwāxwagūma, yîxs q!ēnemaē tseltselxūxlawa'yasa
 tsētselx^umesē. Wā, lā 'nāxwaem gūx'ālexselaxa waōkwē laelxa-
 'yā. Wā, lāxaē ēt!lēd ēpts!ālax'idxēs nānaagemē lexa'yā. Wā,
 laemxāc āem naqemgiltewēxs g'ilx'dē gwēg'ilasa. Wā, g'il'em-
 xaāwisē 'nāxwa qōqūt!ē yūdux^usedīē laelxēsēxs laē ōxlex'idxēs
 45 'wālasē nāg'ē lexās, qa's g'āxē ōxleg'aalexsaq lāxēs tselxūlelatslē
 xwāxwagūma. Wā, lāxaē aēdaaqa ōxlex'idxēs hēlomagemē

basket, while she is carrying the front-basket in front of her body. 47
 When | all the baskets have been put into the canoe, she steps into
 the | bow of the small canoe, takes the paddle, || pushes the canoe 50
 off shore, and paddles. She goes down stern first, | drifting down the
 river. As soon as she arrives in front of her | house, she goes ashore,
 and then her | husband goes to meet her, and carries on his back the
 large | basket with crabapples up the beach and into his house. ||
 Then he puts it down. He spreads out a new mat; and when | that 55
 is done, he pours the crabapples on to it. When the basket is |
 emptied, he goes back, carrying it down on his back, and he gives it
 to his wife; | and he carries up the medium-sized basket, which he
 also | carries on his back, going up the beach, and he goes and car-
 ries it into his house. Then || he pours the crabapples on the mat at 60
 the place to which he had carried the first | crabapples; and when
 this is done, he goes down again, | carrying the empty basket on his
 back. He gives it | to his wife, who fills it with crabapples, and also
 the large | basket. The large basket has already been filled in the
 canoe || when he arrives. Then he | carries it on his back up the 65
 beach into the house, and | he puts it down. Then he carries on his
 back the medium-sized | basket, he carries it up and puts it down |

lexa'yē lāxēs tēk'lūpelaēna'yaxēs nānaagemē lexa'ya. Wā, g'il'mēsē 47
 'wīl'gaalexs lāx tsel'xūlelats'lās xwāxwagūmxsēxs laē lāxsa lāx
 āgi'wa'yasēs tsel'xūle'lats'lē xwāxwagūmaxs laē dāx'ēidxēs sē'wa-
 yowē, qa's q'ōtelsēsēxs laē sēx'wīda. Wā, la'mē hē'x'ndzegemālas 50
 g'āxaē yōlāla lāxa wā. Wā, g'il'mēsē lāg'aa lāx neget'lāses
 g'ōkwaxs laē 'nemsalisa. Wā, g'il'mēsē 'nemsālisexs laē lā'wū-
 nems lālalaq, qa's ōxleg'ilexsēxa 'wālasē nāg'e tsel'wats'lē
 lexa'ya, qa's lā ōxlosdēselaq, qa's lā ōxlaēlelaq lāxēs g'ōkwē.
 Wā, lā ōxleg'a'ililas. Wā, lā lep'lālilasa eldzowē lē'wa'ya. Wā, 55
 g'il'mēsē g'walexs laē gūgedzōtsa tsel'xwē lāq. Wā, g'il'mēsē la
 lōpts'lāxs laē xwēlaqa ōxlent'sēselaq, qa's ts'lāwēs lāxēs genemē.
 Wā, lā ōxlex'ēidxa hēlomagemē tsel'wats'lē lexa'ya, qa's lāxat!
 ōxlalaqēxs laē lāsdēsela, qa's lā ōxlaēlelaq lāxēs g'ōkwē. Wā,
 lāxaē gūgedzōtsa tsel'xwē lāxa lē'wa'yē, yīx la gūgedzā'hilats g'ālē 60
 lā ōxlaēlēms tsel'xwa. Wā, g'il'mēsē g'walexs laē xwēlaqa ōxlen-
 ts'lēselaq lāxa lōpts'lēwē hēlomagemē lexa'ya, qa's lāxat! ts'lās
 lāxēs genemē, qa k'lāts'ōdēsēsa wūlexsē tsel'x' lāq lē'wa 'wālasē
 nāg'ē lexa'ya. Wā, la'mēs qōt'lalalexsa 'wālasē tsel'wats'lē nāg'ē
 lexa'yaxs lūē lāg'aa. Wā, hē'x'idaemxaāwisē ōxlex'ēideq, qa's lā 65
 ōxlōsdēselaq, qa's lā ōxlaēlelaq lāxēs g'ōkwē. Wā, ā'mēsē
 hāng'alilasēxs laē ētents'lēsa, qa's lā ōxlex'ēidxa hēlomagemē
 lexa'ya. Wā, g'āx'emxaē ōxlōsdēselaq qa's g'āxē ōxleg'alilas

70 where the other baskets are. Finally his wife || comes up, carrying the front-basket. She goes up the beach and | puts it down with the other baskets containing crabapples. Then she | eats a little food. After doing so, she asks her husband to | help her clean off the stems of the crabapples. |

- 1 **Picking Viburnum-Berries.**—The | season for picking viburnum-berries is towards the end of summer, when it is nearly autumn.¹ . . . | As soon as the viburnum-berries are nearly ripe, when they are still green, |
- 5 the woman gets ready to pick them. She takes her || three baskets,—the large swallowing basket, the medium-sized swallowing-basket, | and the small front-basket. These are the same as the baskets into which huckleberries and | salal-berries are picked. She carries the baskets on her back, | and goes down in the morning to the beach in front of her house, where her | small canoe is. She puts the basket
- 10 aboard the canoe and || goes in. Then she takes her punting-pole of hemlock and | punts up the river of Knight Inlet, for that is the only place where viburnum-berries grow. | As soon as she reaches the place where viburnum-berries grow, she backs the stern | of the small canoe towards the shore, and she leaves the canoe. She | takes out the anchor-line and ties it to the end of a stake. After doing so, ||
- 15 she takes her baskets, carries them on her back, and puts them | down to where she sees many viburnum-berries on the trees. She only | takes her front-basket, which she carries in front of her body, and

lāxēs hā'nākūlasaxa waōkwē laelxa'yā. Wā, la'mē hē'mē genemas
70 tēklūpelaxa nānaagemaxs g'āxaē lāsdesela. Wā, lā hēemxat! la
hānqasēda waōkwē tsētsel'watslē laelxa'yā. Wā, la'mē xāl'ex'ēd
L!ex'wa lāxēq. Wā, g'il'mēsē gwālexs laē hēlaxēs lā'wūnemē qa
lās griwālaq qō k'īntālaLEX tseltsel'x'mets!EXLā'yās.

- 1 **Picking Viburnum-Berries (T!elsāxa t!elsē).**—Wā, hē'maaxs laē
elāq t!elt!elyenxa lā gwābendxa hēenxē, yīxs laē ēx'āla lāyenxa. . .¹
Wā, g'il'mēsē elāq L!obEXLōdēda t!elsaxs hē'maē ālēs lenlenxsemē,
laas xwāna'ēdēda t!elts!ELElālē ts!edāqa. Wā, laem āx'ēdxēs
5 yūdu'xsemē laelxa'yaxa 'wālasē nāg'ē L!ē'wa hēlomagemē. Wā,
hē'misēs nānaagemē, yīx k'!elāts!āsēxa gwādemē, Lōxs nekwaaxa
nek'lūlē hēx'samēs lexelasē. Wā, lā ōXLEX'ēdxēs laelxa'yaxa
gaāla; qa's lā lents!ēs lāxa L!ema'isasēs g'ōkwē lāx hānēdzasasēs
t!eldZELElats!lēlē xwāxwagūma. Wā, lā ōXLEG'aalexsasēs laelxa'yē
10 lāqēxs laē lāxsa. Wā, lā dāx'ēdxēs dzōmēg'ale q!wāxasena qa's
tēnōx'widē lāx wās Dzāwadē, qaxs lēx'a'maē ēx' q!wāxatsa t!elsē.
Wā, g'il'mēsē lag'aa lāxa t!elsmedzEXEkūlāxs laē k'!āx'elsa ōXLā-
'yasēs t!eldZELElats!lē xwāxwagūma, qa's lā lāltā. Wā, lā dāg'ī-
lexsax mōgwanā'yās, qa's mōx'walisēx ōba'yās. Wā g'il'mēsē gwā-
15 lexs laē āx'ēdxēs laelxa'yē, qa's ōXLEX'ēdēq, qa's lā ōXLEG'aelsas
lāxēs la dōgūl q!ēxlāla t!els lāxa t!elsmesē. Wā, lēx'a'mēs āx'ē-
tsō'sēs nānaagemē lexa'yā. qa's lā tēklūbōtsēx laē LōXLElsaxa

¹ Continued on p. 118.

stands under | the tree that has many berries. She plucks off 18
 a bunch at a time | and puts them into her front basket. It does not
 take || long before the front-basket is filled; and when it is full, she 20
 goes | and pours the berries into the large swallowing-basket.
 Then | she picks some more into the front-basket; and when that is
 full again, | she goes back and pours them into the large swallowing-
 basket; and when her | large basket is full, she does the same with
 the second medium-sized basket. || When there are very many ber- 25
 ries, | she spreads her blanket in the bow of the canoe, | and carries
 the large swallowing-basket to the canoe and | pours out the viburnum-
 berries that are in the swallowing-basket on the blanket; | and she
 does the same with the medium-sized basket. Then || she goes back 30
 to the place where she was picking berries, and tries to fill the |
 three baskets again. When they are full, | she carries them on her
 back and puts them aboard the canoe; and when | they are all aboard,
 she unties the anchor-line from the stake, | goes aboard, and drifts
 downstream. || Then she goes home. As soon as she arrives at the 35
 beach | in front of the house, her husband comes down to meet her,
 and he carries on his back | the large swallowing-basket. He carries
 it up the beach, | and puts it down at a cool place in the house. Then
 he goes down again, | and carries on his back the medium-sized basket,

q!ēxlāla t!ēlsmesaxa t!ēlsē, qa's klūpt!ēdēx 'nāl'nemxlālaēna'faya 18
 t!ēlsē, qa's lā klūpts!ālas lāxēs nānaagemē lexa'ya. Wā, k'lēst!a
 gālaxs laē qōtlē nānaagemē lexās. Wā, g'il'mēsē qōtlaxs laē 20
 qepāsasēs t!elyānemē lāxa 'wālasē nāg'ē lexa'ya. Wā, lāxaē ētlēd
 klūpts!ālaxēs nānaagemē lexa'ya. Wā, g'il'emxaāwisē qōtlaxs
 laē qepāsas lāxa 'wālasē nāg'ē lexa'ya. Wā, g'il'mēsē qōtlēda
 'wālasē nāg'ē lexāxs laē hēemxat! gwēx'ēidxa hēlōmagēmē lexa'ya-
 Wā, g'il'mēsē ālak'lāla q!ēnema t!ēlsē laē āx'ēdxēs 'nēx'ūna'yē, 25
 qa's lā lep!ālexsas lāx āg'iwa'fayasēs t!eldzelelats!ē xwāxwagūma
 Wā, lā ōxlex'ēidxēs t!eldzats!ē 'wālasē nāg'ē lexa'ya, qa's lā
 qēbedzōtsa t!ēlts!āx'dāsa 'wālasē nāg'ē lexā lāxa lebexsē 'nēx'ū
 nās. Wā, lāxaē hēem gwēx'ēidxa nānaagemē lexa'ya. Wā, lā
 aēdaaqa lāxēs t!elyasaxa t!ēlsē, qa's lā qāqot!aa 'nāxwaxēs 30
 yūdux'sēmē laelxa'ya. Wā, g'il'mēsē 'nāxwa qōqūt!axs laē ōxle-
 g'aalexse!aq lāxēs t!eldzelelats!ē xwāxwagūma. Wā, g'il'mēsē
 'wīlg'aalexsexs laē qwēlōdex mōk!wāsas mōgwanā'fayasēs t!eldzele-
 lats!ē xwāxwagūma. Wā, lā lāxs lāqēxs g'āxaē yōlx'ēida. Wā,
 g'āx'em nā'nak' lāxēs g'ōkwē. Wā, g'il'mēsē g'āx'alis lāx l!emafi- 35
 sasēs g'ōkwaxs laē lālālē lā'wūnemasēq. Wā, hēx'ida'mēsē ōxle-
 g'il'exsaxa 'wālasē nāg'ē t!elyats!āla lexa'ya, qa's lā ōxlōsdēselaq
 qa's lā ōxleg'ililas lāxa wūdānēgwīlasēs g'ōkwē. Wā, lāxaē ēten-
 ts!ēsa, qa's lā ōxleg'il'exsaxa nānaagemē t!elyats!āla lexa'ya, qa's

40 and || carries it up the beach to his house, and he | puts it down at the same place where he put the large basket. | Then he goes down again, and takes hold of each corner of the blanket containing the berries, | and he carries them up into his house | and puts them down where the berry baskets stand. |

1 **Picking Qot!xolē.**—When the | qot!xolē are nearly ripe, when it is nearly winter, | the woman takes a flat-bottomed basket. Sometimes there are | three or even four flat-bottomed baskets. This
5 is also on the || upper course of the Knight Inlet River. It is named by the DENax'da'x^u | *l!äk!um*, what is called by the Kwakiutl *got!xolē*. They call the man who has them "owner of qot!xolē," | and they call the picking *gotaxe*. The DENax'da'x^u | call the picking *l!äkwa*. |

10 I will speak of this as the Kwakiutl speak. || The woman takes her baskets, as she goes down to the beach carrying the | baskets on her back, one inside of the other. She goes aboard her small canoe, and | she puts the baskets into the canoe. Then she takes the punting-pole, | stands up in the bow of the small canoe, and | poles up the
15 river. She goes stern first, poling up the river || of Knight Inlet. As soon as she arrives at the place where the berries grow, she goes ashore. | First she takes the anchor-line of her small canoe | and ties

40 *läxat! öxlösdēselāq, qa's lä öxlaēlelaq läxēs g'ōkwē, qa's lä oxleg'alilas läx hānē'lasasa 'wālasē nāg'ē t!elyats!āla lex'a'ya. Wā, lä ētents!ēsa, qa's lä dādenxendxa t!eldzedzāla 'nēx'ūnēs, qa's g'āxē q!ēnēp'wūsdsēlaq, qa's lä q!ēnēbēlelaq läxēs g'ōkwē, qa's lä q!ēnēp!ālilas läx hāx'hanē'lasasa t!ēt!elts!āla laelxa'ya.*

1 **Picking Qot!xolē** (*Qōtāxa qot!xolē*).—Wā, hē'maaxs laē
L!ōpēda qōt!xolāxa la elāq ts!āwūnxa. Wā, hē'mis la āx'ēdaatsa
ts!edāqaxa lēleq!exsdē laelxa'ya, yīxs 'nāl'nemp!enaē yūdux'-
sema lōxs mōsgemaē laelxa'yas lēleq!exsdexsā, yīxs hē'maaxat!
5 lä neldzā Dzāwadēxa gwe'yāsa DENax'da'xwē l'ēgwada, qaxs
L!äk!ūmx'laēda gwe'yōwasa Kwāg'ule qot!xolē. Wā, lä qōdedxē-
lax g'āyāsas, wā, lä qōtaxelaxa menāq. Wā, lalēda DEuax'da-
'xwē L!äkwaxelaxa menāq.

Wā, hēt!alen yāq!endaslē gwēk!ālasasa Kwāg'ulē. Wā, la-
10 'mēs āx'ēdēda ts!edāqaxēs laelxa'yē, qa's lä lents!ēs öxlālxēs
laelxa'yaxs laē k!wāk!ūsāla, qa's lä laxs lāxa xwāxwagūmē. Wā,
lä öxleg'aalexasēs laelxa'yaxs laē dāx'īdxa dzōmēg'alē, qa's
lāxūg'ēwāyē lāx āgriwā'yasēs qōdelelats!ēlē xwāxwagūmaxs laē
tēnōx'wida. Wā, la'mē hē'x'uts!egemālaxs laē tēnōstala lāxa wās
15 Dzāwadē. Wā, g'il'mēsē lāg'aa lāxa qōdadāxs laē nemsēla.
Wā, hē'mis g'il āx'ētsō'sēda mōgwanāyāsēs qōdelelats!ē xwāxwa-
gūma, qa's lä mōx'wits ōbā'yas lāxa lāg'āgelisaxa wā. Wā,

the end to a tree standing on the bank of the river. | After doing so, 18
 she carries the baskets on her back | to the place where she knows
 many berries are growing; and when || she comes to where they are 20
 thickest, she puts down her baskets, | puts the cedar-bark belt
 around her waist, and, | after doing so, she puts on her cedar-bark
 hat. Then | she places the baskets apart, one in each place among
 the | plants, and she picks off the berries and puts them into the ||
 nearest basket. She is sitting between the baskets. | Therefore she 25
 puts them into the nearest one, and therefore she puts them | into
 every basket that has been put down all around the woman. As |
 soon as all the baskets are full, she does not carry them on her back, |
 but she takes hold of each side with her hands || and carries them out 30
 of the woods, taking them to her | small canoe. She puts them down
 in the bow of the | canoe; and when they are all in, she | goes into
 the bow of the canoe, after having untied the anchor-line. | Then she
 takes her paddle and pushes off her small || canoe, and she paddles. 35
 She drifts down the river; | and as soon as she reaches the front of the
 house, she goes ashore. | When she arrives, she takes hold of the
 baskets on each side | with her hands, and carries them up the
 beach. | After they have all been taken up, she eats a little. |

g'íl'mēsē gwāla laē ōxleg'elēxsaxēs qēqōdats!ēlē laēlxa^əya qa^əs 18
 lā ōxlayak'elāq lāxēs q'lālē q'lēq'lādxa qot!xōlē. Wā, g'íl'mēsē
 lāg'aa lāx wāgwasasēxs laē ōxleg'aēlsaxēs qēqōdats!ēlē laēlxa^əya. 20
 Wā, la^əmē wūsēx'ētsēs dendzedzōwē wūsēg'anowa. Wā, g'íl'mēsē
 g'wālexs lāaxat! letemtsēs dentsemē letemla. Wā, g'íl'mēsē
 g'wālexs laē gwēlelsaxēs laēlxa^əyē, qa 'nāl'nemsgēmēsēs hēhengēxa
 qotmesē. Wā, lā menx'ēidxa qōt!xōlē, qa^əs lā gūxts!ālas lāxa
 nexwāla lexā lāq laxēs āēne^əmē neq!ēgīlēsxēs laēlxa^əyē. Wā, 25
 hē^əmis la gūxts!ōtsōsēs ēx'ax'idaasa, lāg'ila 'nāxwaem gūxts!ā-
 laq lāxēs 'wāxaasasa laēlxa^əyaxs hēhenē'stalaaxa ts!edāqē. Wā,
 g'íl'mēsē 'nāxwa qōqūt!ē qēqōdats!ās laēlxa^əya, laē k'!ēs ōxlālaq,
 yīxs ā^əmaē dādanowēsēs wāx'sōlts!āna^əyē lāx wāx'sanā^əyasēs
 qōdats!ē lexā^əyaxs laē dālt!ālaq, qa^əs lā dāg'aalexse laq lāxēs 30
 qōdelelats!ē xwāxwagūma, qa^əs lā hāng'aalexsaq lāxa āg'iwa^əyasēs
 qōdelelats!ē xwāxwagūma. Wā, g'íl'mēsē 'wīlg'aalexsexs laē
 laxsa lāxa ōxlā^əyē lāxēs laēnēemx'dē qwēlelsaxa mōgwanāya.
 Wā, lā dāx'ēidxēs sē^əwayowē qa^əs q'lōdet!ōdēxēs qōdelelats!ē
 xwāxwagūma. Wā, la^əmē sēx^əwida, qa^əs g'āxē yōlala lāxa wā. 35
 Wā, g'íl'mēsē lāg'aa lāx neget!āsēs g'ōkwaxs laē nemsalis lāx
 l!ema^əsisas. Wā, g'íl'mēsē lāg'aaxs laē āemxat! dādanowēsēs
 wāx'sōlts!āna^əyē e^əeyasō lāx wāx'sanā^əyasēs qōdats!ē lexāxs g'āxaē
 lāsdēsela. Wā, g'íl'mēsē 'wīlōsdēsaxs laē xāl!ex^əīd l!ēxwa.

- 1 **Picking Dogwood-Berries.**— | The women use the same large basket and medium-sized basket | and front-basket. When the man thinks | they will give a feast of dogwood-berries, he engages many old ||
 5 women to go and pick the berries. They each carry on the back their | three baskets, one inside the other; and when | they come to a place where there are many of them, they put down the baskets, take out the | front-basket and hang it in front of the body, and begin to pick. | They pick the berries very fast, and some people call the
 10 picking *qek'a*. || As soon as the women fill the front-basket, | they pour (the berries) into the large basket and go on | picking as before; and when the front-basket is filled, | again they pour the contents into the large basket. They continue | doing this while
 15 they are picking; and as soon as the three || baskets are filled with berries, they carry them on their backs,—the | large baskets,—and hang the front-baskets in front of the body, | and then they go home to the house of the man who engaged them. As soon | as they go in, they put down the large baskets, and | the man takes an empty oil-box
 20 and pours the berries || into it. When the large basket is empty, he gives it back to the | owner, and then the women who picked the berries go | home. They take for themselves the berries in the front-

- 1 **Picking Dogwood-Berries.**—Qek'äxa qek'laalē¹ yixs hē¹maē lā qe-
 gatslēsa tsledāqēs nāg'a'yē 'wālas lexa'ya lē¹wa hēlomagemē le-
 xa'ya lō¹mēs nānaagemē lexa'ya, yixs g'il'maē nēnk'lēqelēda
 begwānemē, qā¹s qek'elēxa qek'laalāxs laē hēlaxa q'eyōkwē lāel-
 5 klūna'ya, qa lās qek'axa qek'laalē. Wā, lā nāxwaem ōxlāxēs
 yaēyūdūx¹semē laelxa'yaxs klwāk'ūsālaē. Wā, g'il'mēsē lāgraa lāx
 q'layāsas, laē ōxlēgraelxēs laelxa'yē. Wā, lā āx¹wults'lōdxa
 nānaagemē lexa'ya, qā¹s lā tēklūpelagēxs laē hāms'ida. Wā, lā
 lōmax'īd hālabalēda hāmsaxa qek'laalē, yixs qek'axelaēda wā-
 10 kwē tsledaqxa hāmsaq. Wā, g'il'mēsē qōt'lē nānaagemē lexā-
 sēxs laē gūxts'lōts lāxēs nāg'ē 'wālas lexa'ya. Wā, lā ēt'lēd hām-
 s'īdaxat!. Wā, g'il'emxaāwisē qōt'lē nānaagemas lexāxs laē
 ēt'lēd gūxts'lōts lāxaaxēs nāg'ē 'wālas lexa'ya. Wā, lā hēx-sā
 gwēgilaxs hāmsaē. Wā, g'il'mēsē 'nāxwa qōqūt'lē yūdūx¹semē
 15 qēqegatslēs laelxa'yaxs, g'āxaē ōxlōt'lāxēs qegatslē nāg'ē
 'wālas lexa'ya. Wā, lā tek'lūpelaxēs qegatslē nānaagemē lexa-
 'yaxs g'āxaē nā¹nakwa lāxa g'ōkwās hēlānemāq. Wā, g'il'mēsē
 laēlēxs laē ōxlēgralīlāsa qegatslē 'wālas lexa'ya. Wā, lēda
 begwānemē āx'ēdxa dengwatslēmōtē, qā¹s lā gūxts'lōtsa qek'laalē
 20 lāq. Wā, g'il'mēsē lā lopts'lāwēda nāg'ē 'wālas lexāxs laē ts'lās lāx
 āxnōgwadās. Wā, hē¹mis la nā¹nagwatsa tsledāqē qek'ilg'is lāxēs
 g'ōkwē. Wā, la¹mē aōklūnaxa qegatslē nānaagem lexa'ya. Wā,

¹ *Cornus canadensis* L.

basket, | and they tell the man where they left the medium-sized | basket. Then he engages some young men of his own || numaym¹ to 25 bring them out of the woods. Then they pour them | into the empty oil-box. |

Picking Gooseberries.—These | are taken by the women by shaking 1 them off on a new large | mat. They also use the large basket and the cedar-bark | belt and cedar-bark hat and a short || piece of a 5 punting-pole. The woman goes to a gooseberry- | patch while the gooseberries are still green. | The woman looks for large ones; and when she sees them, she | puts down her basket. She takes her belt, | puts it over her blanket around her waist. || After doing so, 10 she takes her cedar-bark hat; and | when this is done, she takes her large mat and | spreads it under the gooseberry-bush which has many gooseberries on it. When | this is done, she takes the broken pole and with it strikes | the gooseberry-bush, striking off the gooseberries || so that they all fall on the mat. | When the gooseberries are 15 all off from the bushes, | the woman takes her large basket and puts it down next | to the mat on which the gooseberries have fallen. She lifts the mat by two corners | and pours the gooseberries into

hē^εmisēxs nēlaaxa begwānemas hāndzasasa qeg^εatslē hēlomagem 23
lexa^εya. Wā, hē^εmis hēlag^εiltsēxa hā^εyāl^εa grayōl lāxēs ^εne^εmē-
motē, qa lās ōxlōt!ēndeq. Wā, la^εmē ^εwīlaem lā gūxts!ōyo 25
lāxa dengwats!ēmōtē.

Picking Gooseberries (T!Emxwaxa t!Emxwalē).—Wā, hēm 1
āx^εētsōsa ts!Edāqēs k!Eldzowaxa t!Emxwalēs eldzowē ^εwālas lē-
^εwa^εya, wā. hē^εmislēxs nāg^εē ^εwālas lexa^εya lē^εwis dendzowē
wūsēganowa, lē^εwis dentsemē letemla; wā, hē^εmisa ts!Ex^εstowē
k^εōqlēwē dzomēg^εala. Wā, lā qās^εida, qā^εs lā lāxa t!Emx^εmedze- 5
xekūla, yīxs hē^εmaē ālēs lenlenxsema t!Emxwalē. Wā, lēx^εa^εmēs
dōqwalasōsa ts!Edāqa āwāwē. Wā, g^εil^εmēsē dōx^εwalelaqēxs laē
ōxleg^εalisaxēs lexa^εyē. Wā, lā āx^εēdxēs dendzedzowē wūsēga-
nōwa, qa^εs qek^εiyindēs lāxēs ^εnex^εūnā^εyē lāxēs qenasē. Wā,
g^εil^εmēsē gwālexs laē letemtsēs dentsemē letemla. Wā, g^εil- 10
^εmēsē gwālexs laē āx^εēdxēs k!Eldzowe eldzowē lē^εwa^εya qa^εs lā
lēbabōts lāxa t!Emx^εmesē qlēxlāla^εxa t!Emxwalē. Wā, g^εil^εmēsē
gwā^εalisexs laē āx^εēdxa k^εōqlā^εyē dzōmeg^εala, qa^εs kwēxēlexla-
wa^εyēs lāxa t!Emx^εmesē. Wā, la^εmē kwēxāxelaxa t!Emxwalē,
qa lās qūbedzōdālaxa q!ūbedzōwasa t!Emxwalē lē^εwa^εya. Wā, 15
g^εil^εmēsē ^εwilg^εlexlowa t!Emx^εmesaxēs t!Emxūxlawix^εdāxs laē
āx^εēdēda ts!Edāqaxa nāg^εa^εyē ^εwālas lexa^εya, qa^εs lā hānenxnts
lāxa q!ūbedzōwasa t!Emxwalē lē^εwa^εya. Wā, lā dādenxendxa
lē^εwa^εyē, qa^εs lā laāts!ōtsa t!Emxwalē lāxa nāg^εa^εyē ^εwālas

¹ The subdivision of the tribe to which he belongs. See p. 795 et seq.

- 20 the large || basket. Sometimes she spreads her mat three times | under the gooseberry-bushes. Then her large basket is full. | When it is full, she folds up her mat, puts it on top | of the gooseberries in the basket, and carries the basket on her back | home to her house and puts it down. ||
-

- 20 lexa^éya. Wä, lä ^énal^énemp!ena yūduḡ^up!enaem Lebābōtsēs lē^éwa^éyē lāxa t!emḡ^umesaxs laē qōt!ēs nāg^éa^éyē ^éwālas lexa^éya. Wä, g'il^émēsē qōt!axs laē k'ōx^éwīdxēs lē^éwa^éyē, qa^és lepeyīndēs lāxēs t!em^éwats!ē nāg^é ^éwālas lexa^éya. Wä, lä ōxlex^éīdqēxs g'āxaē nā^énakwa lāxēs g'ōkwē. Wä, lä ōxleg'alilas.

III. PRESERVATION OF FOOD

Cutting Dog-Salmon.¹—When | a woman cuts dog-salmon, she 1
takes off its gills; | then she cuts off the head and takes it off; then
she cuts the | back of the dog-salmon along the upper side of the
dorsal fin, beginning at the || back of the neck, and down to four 5
fingers-width from the meat of the tail. | Then she turns the salmon
round and turns it over, and | she cuts from the salmon-tail up to
the | back of the neck, and the meat on the | backbone is half thick
and half thin (medium thickness). As soon as she has taken it off,
she puts away the || outer side that is going to be made into preserved 10
salmon.² |

Roasted Old Salmon (Those that have finished spawning | in the
upper part of the river).—Now we will talk about the Ninkish | when
they go to catch salmon at Prairie, above Gwanē, | when they |
want to get dog-salmon that is not fat when it arrives at Prairie. || As 15
soon as it is evening, the river people get ready to | catch salmon at
the place for tying up the canoe that belonged to his ancestors; for
they have traditional places for tying | up their canoes when catch-
ing dog-salmon with hooks at night. As soon as | a man discovers
any one who has tied his canoe there, the owner begins to fight with

Cutting Dog-Salmon¹ (T!élalas xāk!adzō).—Wä, hēmaaxs laē 1
xwāl'idēda ts!edāqaxa gwā'xnīsē; wä, laem āxōdex q!ōsna'yas
Wä, la qāx'ideq qa lāwās hēx't!a'yas. Wä, la xwāl'idex ā'wē-
g'a'yasa gwā'xnīsē ēk'lōt!endālax k'lidēg'a'yas g'āx'īd lāx ōxla-
atā'yas lāg'aa lāxa mōdenē lāx q!emelxsda'yasa ts!āsua'yas. 5
Wä, la xwēl'idxa k'lōtela qas lēx'īdēq. Wä, laemxaāwisē
xwāl'ida, g'āx'īd lax wūlxwaxsda'yasa k'lōtela la ēk'lōlela lāx
ōxlaatā'yas. Wä, laem 'naxsaāp! lō' wākwa q!emeldzō'yasa
xāk'adzō lō' pel. Wä, g'il'mēsē lawāmasqēxs laē g'ēxaxa wūdze-
kwēxs xemsīlasō'lē.² 10

Roasted Old Salmon (Ts!elak' l!ōbek^u; yīxa la gwāl xwēla'wa
lāx 'neldzāsa wīwa).—Wä, la'mēsēn gwāgwēx's'ālāl lāxa 'nemgē-
saxs laē lāxēs wīwamēts!asē Ōdzālasē, lāx 'neldzā Gwanē qaxs āx'-
ēxsdaaxa gwa'xnīsaxs laē gwāl tsenxwaxs laē lāg'aa lāx Ōdzālase.
Wä, g'il'em dzāqwxaxs laēda wīwamēts!ēnoxwē xwānal'ida qa's lē 15
nēgwēsa lāx mōkwa'yasēs g'ālē, qaxs nēnuyamts!ēs'maē mōkwa-
'yasxēs galā'yaxa gwā'xnīsaxa gānūlē. Wä, g'il'mēsē negelā-
yōdxa la mōkwala lāqēxs laē xōmal'idē āxnōgwadās lē'wa la

¹ See also p. 302.

² Continued on p. 226, line 17.

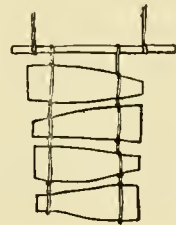
him who goes to | steal salmon with the hook. Therefore the
 20 Nimkish always || disappear at night, for they club one another when |
 one does not give in to the owner (of such a place). Therefore they
 just | club one another with their punting-poles. (I just wish to |
 talk about this.) As soon as evening comes, the | river people start,
 25 and tie their canoes to the tying-places || where the salmon go to
 spawn. When it gets dark, (the man) feels about with his hook tied
 to a long shaft. When there are many | salmon, it does not take
 long before he fills (his canoe). When it is full, | he goes home. As
 soon as day comes, his wife takes an | old mat, spreads it over her
 30 back, and then she takes her || belt and puts it over the old mat on
 her back. | As soon as she has done so, she takes her carrying-basket, |
 puts it on her back, and goes down to the place where the salmon-
 canoe of her husband is. | Then she first takes up the best of the dog-
 salmon, whose skin is not white. | Of this she makes preserved sal-
 35 mon. Afterwards she carries up those whose skin is white; || and
 when all the best salmon have been taken up from the beach, | the
 one with white skin is first cut open. She does the same | as she
 does with the one about which I spoke first,¹—namely, the salmon
 speared at the mouth of the river,— | when it is cut open. The only
 point that is different is when | it is roasted, for the salmon with

g'ilōla gala lāq. Wā, hēm lāg'ildāsēda 'nengēsē q'lūnāla
 20 x'isaxōx gānulex, qā's kwēxap!ex'ida'maaxs yāx'stōsaēda 'ne-
 mōkwaq g'āxa āxnōgwadās. Wā, hē'mis lāg'ilas āem la
 kwēxap!ex'itsēs dzōmēg'alē lāxēq. (Wā, ā'men 'nēx' qen g'wā-
 g'wēx'sex'ex'idē lāxēq.) Wā, g'il'em dzāgwēlēx'nā'kūlaxs lāasa
 wīwamēts!ēnoxwē ālēx'wid qā's lē mōx'walela lāxēs mōkwa'yē lāxa
 25 ts!enāasasa k'!ōtelāxs xwēla'wāē. Wā, g'il'mēsē p!edex'idexs
 laē lēx'ūlx'itsēs gālbala g'ilt!a saents!ā. Wā, g'il'mēsē q'lēnōma
 k'!ōtelāxs laē k'lēs gēx'idexs laē qōt!a. Wā, g'il'mēsē qōt!axs
 laē nā'nakwa. Wā, g'il'mēsē 'nāx'idexs laē gēnemas āx'ēdxā
 k'!āk'lobanē, qā's lēbēg'indēs lāxēs āwīg'a'yē. Wā, la āx'ēdxēs
 30 wūsēg'anowē, qā's qek'iyendēs lāxa k'!āk'lobana'yē la lēbēg'is.
 Wā, g'il'mēsē g'wālexs laē āx'ēdxēs ōxlaats!ē lēx'a'ya, qā's ōx-
 lēlēqēxs laē lents!eyāla lāx hānaasas yālnegwats!āsēs lā'wūnemē.
 Wā, la'mēs hē g'il āx'ētsōsa ēk'ē g'wax'nisaxa k'!ēsē ts!elāk'a.
 Wā, hēm xa'māsīlasōltsē. Wā, ā'mēsē la ōxlex'idxa ts!ēts!ela-
 35 k'axs laē 'wīlōsde'yamasxa ēk'ē k'!ōtela. Wā, g'il'mēsē 'wīlōs-
 de'yamasqēxs laē hē g'il xwāl'itse'wa ts!elāk'ē. Hēm g'wēg'i-
 laqē g'wēg'ilasaxen g'ilx'dē wāldema seg'inētē lāx ōx'siwa'yasa
 wā,¹ yīxs lāx'dē xwālasē'wa. Wā, lēx'a'mēs ōgūqala'yosēxs laē
 l!ōpase'wa, yīxs k'!ēsaē ālaem l!ōpa ts!elāk'ē l!ōbekwa yīxs laē

¹See p. 223.

white skin is not as thoroughly roasted || when it is roasted, because 40
it is not fat; and it is not hung up for a long time | to dry over the
fire of the house of the river people. | They try to make it thoroughly
dry before it is taken down by the | woman, and she puts it away at
the place where the food is kept for the winter. | Even if it is kept
a long time, it does not get mouldy, and it does not || get a bad taste, 45
for it is not fat. Therefore it is liked | by the Indians. Now we
will talk about it when it is | given as food in winter by the one who
obtained it. | . . .

Middle Piece of Salmon.—When the | woman cuts dog-salmon, 1
making preserved salmon of what she is cutting, she | leaves the
meat on the skin thick. After she has | cut it, she takes the cut-
ting-board and puts it down outside of the || house, in this man-
ner.¹ When the meat on the skin is too thick, | she cuts it off four 5
finger-widths on the side of (the fish) from which |
she is going to make preserved salmon. Then she
cuts downward from the back of the neck of the |
dog-salmon, and she cuts down to the tail of the
dog-salmon. Then | she hangs it on the stage be-
low the upper stage at the place on which || the
preserved salmon is hung. As soon as it is half
dried, the woman takes it down | and binds (the
pieces) together with split cedar-bark, in this way: |




10

L!ōpase^{wa}, qaxs k'!ēsaē tSENxwa. Wā, hē^{misē}xs gālaē la x'ile- 40
lālela lāx neqōstā^{was}a legwīlasa g'ōkwasa wīwamēts!ēnoxwē.
Wā, laem lālōla qa ālak'!ālaslas lem^xēwīdēl, qō lāl āxāxōyōltsa
ts!ēdāqē, qa^s g'ēxēq lāxa g'ā^yasas dēdamalāsēxa lāla ts!āwūnx^ē-
ēDEL. Wā, wāx^{em} la gāla la k'!ēs x'its!ex^{ida}. Wā, k'!ēs^{em}-
xaāwisē q!ēs^{pl}ex^{ida}, qaxs k'!ēsaē la tSENxwa^{ya}, lāg'ilas ēx^a- 45
g'isa bāk'lūmē. Wā, la^{mēs}ens gwāgwēx^sālal laqēxs laē hā^m-
g'ilayoxa ts!āwūnxē yīs āxānemaq. . . .

Middle Piece of Salmon (Q!āq!aq!ē). — Wā, hē^{ma}axs laēda 1
ts!ēdāqē xwālaxa gwā^xnisaxs laē xamāsilaxēs xwālase^{wē}. Wā,
la^{mēsē} wākwēda q!ēm!edzā^yasa wūdzekwē. Wā, g'il^{mēsē} gwāl
xwālaxs laē āx^ēdxēs t!ēlēdzowē, qa^s āx^ēlsēq lax L!āsanā^yasa
g'ōkwē g'a gwālēg'a.¹ Wā, g'il^{mēsē} xēnlela wāgūdzā^yēda q!ēm- 5
lalāxs laē t!ēlsōdxa mōdenas ^{wādze}was lāx āpsenxa^yasēs
xamsilasōlē. Wā, laem g'āx^ēidē t!ēlsōyās lāx ōx!aatā^yasa gwā^x-
nisē. Wā, la lāxsdend lāx wūxwāxsda^yasa gwā^xnisē. Wā,
hē^{mis} la gēxwatsēs lāxa q!ēlabō^yasa q!ē^{lilē} qa gēxwalaatsa
xa^{māsē}. Wā, g'il^{mēsē} k'!āyax^{widē}xs laēda ts!ēdāqē āxāxōdēq, 10
qa^s yībedzōdēq g'a gwālēg'a yīsa dzedekwē denāsa (fig.). Wā,

¹ That is, placing its upper end on a log, so that the cutting-board slants down toward her.

- 12 Then she hangs them up again where they were hanging before. As soon as they are | really dry, the woman takes them down again and puts them | into a basket made to hold the middle parts of the
15 salmon. As soon || as they are all in, she puts (the basket) away at a place where she made room for it | under the stage where she put her preserved salmon. |

- Backbones of Salmon.**—The woman takes cedar bark and | splits it, and she takes two backbones (of dog-salmon) and puts them together | at the tails; that is the place where she ties them together with cedar-
20 bark in || this manner:  Then she hangs them up on the preserved salmon is dried, that of the fire; and when | it be- makes two baskets of cedar-
25 and takes down the backbones. | When they are all down, she sits down and begins to break off the tails || from the backbones, and she throws the tails into | one basket, and she throws the backbones into the other one; | and when they are both full, the woman puts away the | two baskets under the stage on which she keeps the preserved
30 salmon. | This is to be food for winter use, and it is called || “backbone for soaking.” It is a small basket into which she puts the | salmon-tails, and the name of the basket is “tail-receptacle.” The |

- 12 la ētlēd gēx^éwīdeq lāxēs grīlx^ddē gēxwalaasa. Wā, grīl^émēsē la ālax^éid la lem^x^éwida laē āxāxōyā yīsa ts!Edāqē. Wā, la āxts!ōts lāxa Lābatē hēkwēlēem qa grīts!E^éwatsa qlāq!aq!a^éyē. Wā, grīl-
15 ^émēsē ^éwīla āxts!ōts lāqēxs laē grēxaq lāxēs grāyasīla^éyē qa grayats lāx āwābā^éyas k!lāgrīlē qa āxātsa xa^émāsē.¹

- Backbones of Salmon.**—Wū,² la āx^éēdēda ts!Edāqaxa denasē qa^és ts!Ex^éēdēq. Wā, la āx^éēdxa ma^élē xak!adzā, qa^és qlap!ēx^éidēx ts!ēts!āsna^éyas. Wā, hē^émis la yālōdaātsēq, yīsa denasē; grā
20 gwālēg^a (*fig.*). Wā, la^émēsē gēx^éwīdeq lāxa qlēlabā^éyas lem^éwasaxa xa^émasē qa Llēśālasē^éwēsēsa legwīlē. Wā, grīl^émēsē lem^x^éwīdēxs laēda ts!Edāqē Lābatilaxa ma^élē Lāl!ēbatāxa dēdentsemē. Wā, grīl^émēsē gwālēxs laē mexālīlaq, qa^és āxāxōdēxa xāk!adzō. Wā, grīl^émēsē ^éwīlaxāmasqēxs laē k!wāg!alīla qa^és k!ōqālēxa ts!āsna^éyē
25 lāxa xāk!adzowē. Wā, la^émēs ts!exts!ālasa ts!āsna^éyē lāxa ^énems-gēmē Lābata. Wā, la^émēs ts!exts!ālasa xāk!adzowē laxa ^énems-gēm. Wā, grīl^émēsē qōqūt!axs laē grēxēda ts!Edāqaxa ma^él-
tsēmē Lāl!abat lāx āwābā^éyas k!lāgrīlē qa gēx^udemasa xa^émasē. Wā, laem hē^émāwālaxa ts!āwōnxē. Wā, hēem lēgades t!ēlalas
30 xāk!adzowē. Wā, la^émēs aemayālēda Lābatē, yīx grīts!E^éwasasa ts!āna^éyē. Wā, hēem lēgadēda Lābatas ts!āsna^éyaatslē. Wā, la,

¹ Continued in Publications of the Jesup North Pacific Expedition, Vol. V, p. 430.

² Continued from p. 223, line 10.

basket into which she puts the backbones is larger; it is called | 32
 "backbone-receptacle." That is all about this.¹ |

Split Salmon.—When the | woman cuts open the dog-salmon, she 1
 takes off the gills of the | dog-salmon, and then she cuts open and
 takes off its head, and she | cuts open the back on the upper side of
 the back fin. || The meat on the backbone is not thick; and she cuts 5
 down | to the tail, and she breaks off the tail. Then she | puts
 down on the ground what has been cut. She takes the backbone and
 cuts off the | meat that was on it from the back of the salmon's
 neck, and | she cuts down to four finger-widths from the place where
 she broke off the salmon's || tail. Then the woman turns over what 10
 she is cutting, and | she cuts off the meat that was left on it; and
 when she reaches down | to the same distance that she has cut be-
 fore on the other side, she breaks off the | backbone and throws it
 away when it is only bone. Then it is thus: | Now the meat
 is divided at the ends, and a piece of the backbone || is 15
 at the upper end. This is called "tail-hold-
 ing-together." As soon as the woman finishes this, | she hangs this,
 what is called "split-down," on a frame made for the purpose, |
 outside of the house. When the weather is bad, she | hangs it
 up on the staging in the house. Now it is hanging in this man-





éwālasēda Lābatē, yix g'its!Eéwasasa xāk'ladzō. Wā, hēm lēga- 32
 des xāk'ladzats!ē. Wā, laem gwāl lāxq.¹

Split Salmon (Lēqwaxa).—Wā,² hēmaaxs laē xwāl'idēda ts!E- 1
 dāqaxa gwāxnisē; wā, laem hēm g'il āxōyosē q!ōsna'yasa gwāx-
 nisē. Wā, lāwīsla qāx'ideq, qa lāwāyēs hēx'tla'yas: Wā, la
 xwāl'idex ā'wīg'a'yas ēk'lōt!endālax k'lidēg'a'yas. Wā, la'mēs
 k'lēs'ēm̄xat! wāgūdā'yē q!ēm̄lālāsa q!ōq!ūyō. Wā, la lāxs̄dendaem 5
 lāxa ts!āsnā'yē. Wā, laem k'ōqōdex ts!āsnā'yas. Wā, la'mēsē
 k'lixelsaxa la wūdzekwa. Wā, la āx'ēdxa q!ōq!ūyō qa's t!elsōdēx
 q!ēm̄ledzewex'dās g'ēx'id lāx ōx!aatā'yasa k'lōtela. Wā, la
 lāg'aa lāxa mōdenē g'āx'id lāx g'āx'suāsas k'ōqōyox'dās lāxa
 ts!āsnā'yē. Wā, la'mēsēda ts!edāqē lēx'idxēs t!elsase'wō. Wā, 10
 laem'xaāwisē t!elsōdex q!ēm̄eldzewex'dās. Wā, g'il'mēsē lāg'aa
 lāx éwālag'ilasdāsē xwāla'yē lāxa āpsādze'yaxs laē k'ōqōdxa qō!-
 q!ūyō qa's ts!ex'idēxa la āem la xāqa. Wā, laem la g'a gwālēga
 (fig.). Wā, laem qexbāda q!ēm̄lālē. Wā, hē'mis q!ōq!ūyōwa
 ēk!ēba'yē. Wā, hēm lēgades k!wāwaxs!ē. Wā, g'il'mēsē gwā- 15
 lexs laēda ts!edāqē gēx'ūnts lāxa hēkwēlaē qa gē'wasxa lēqwaxa
 lāx Lāsanā'yasēs g'ōkwē. Wā, g'il'mēsē éyāx'se'mē 'nālāxs laē
 hēm gēxwase'wa q!elilē lāxa g'ōkwē. Wā, lāg'a gwālaxs laē

¹ Continued in Publications of the Jesup North Pacific Expedition, Vol. V, p. 435.

² Continued from *ibid.*, p. 433.

- ner: |  After it has been hanging thus for three days, ||
 20 it is | half dried. Then the woman takes it down |
 a n d | straightens it out, so that the split-down hangs
 straight down from the end of the tail-holding-together. | Then she
 hangs it up again at the place where it was hanging before, | and
 it is in this way:  She just leaves it again hanging over
 one night. | Then the woman takes it down, and she pulls
 25 out the short bones that are left || in the split-down.
 As soon as all the bones are out, she rubs it | as the
 women do when they are washing clothes; | and therefore the split-
 down is soft, and therefore also it is | white. After she has fin-
 ished rubbing it, she hangs it up again | at the place where it was
 30 hanging before; and when it is really dry, the || woman takes it down
 again and puts it on a mat. As soon as it is | all down, she takes two
 cedar-bark baskets and puts them down at the place where she is
 working, | and she takes the split-down and breaks off the tail-
 holding-together and | throws it into one of the baskets. Then she
 rubs | the split-down again; and after she has done so, she throws it
 35 into the || other basket; and she continues doing so, and only | stops
 when it is all finished. Then she puts away the two | baskets under
 the staging where she keeps the preserved salmon. | It serves for
 winter food.¹

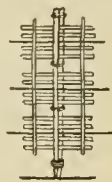
- gēxwalēg'a (fig.). Wā, g'il'mēsē la yñduxūxsē 'nālās hē gwālē
 20 gēxwalaēna'yas laē k'lāyax'wīda. Wā, lēda ts!ēdāqē āxāxōdeq
 qa's dāl'ēdēq, qa 'naenqalax'ēdēsa lēqwaxa 'nēxbēndxa k'lwā-
 waxsde'yē. Wā, laē ēt!ēd gēx'ūnd lāxēs g'ilx'dē gēxwālaasa.
 Wā, g'a gwālēg'a (fig.). Wā, āemxaāwisē xa'māla gēxwalaxs
 laēda ts!ēdāqē āxāxōdeq qa's q!ēk'ōlēxa tselts!ēkwē xaq ēxdzo-
 25 wēxa lēqwaxa. Wā, g'il'mēsē 'wīlāmasxa xāqaxs laē q!ēwēx'-
 'ēdeq yo gwēg'ilōx gwēg'ilasasa ts!ēdaqaxs ts!ōxwaaxa gwīl-
 gwāla. Wā, lāg'ilas tēlkwa lēqwaxa. Wā, hēemxaāwis lāg'ilas
 mēlmadze'wē. Wā, g'il'mēsē gwāl q'lōyaq laē ēt!ēd gēx'wīdeq
 lāxēs gēxwālaasē. Wā, g'il'mēsē ālax'ēd lēmx'wēdaxs, laē ēt!ēdēda
 30 ts!ēdāqē āxāxōdeq qa's āxdōdalēs lāxa lē'wa'yē. Wā, g'il'mēsē
 'wīlaxaxs laē āx'ēdxa ma'lē L!āl!ēbata qa's āx'ālilēs lāxēs caxe-
 'lasē. Wā, la āx'ēdxa lēqwaxē, qa's k'ōqōdēxa k'lwāwaxsde'yē, qa's
 ts!exts!ōdēs lāxa 'nēmsgēmē L!ābata. Wā, la'mēsē ēt!ēd q!ēwēx'-
 'ēdxa lēqwaxa. Wā, g'il'mēsē gwālexs laē ts!exts!ōts lāxa 'nēms-
 35 gēmē L!ābata. Wā, laem hēx'sāem la gwēg'ila. Wā, āl'mēsē
 gwālexs laē 'wīlāmasxēs āxse'wē. Wā, la g'exaxa ma'ltsemē
 L!āl!ēbata lāx awābā'yasa k'lāg'ilē qa āxātsa xa'māsē. Wā, laem
 hēmawālalxa ts!āwūnxē.¹

¹ Continued in Publications of the Jesup North Pacific Expedition, Vol. V, p. 433.

Fresh Roasted Backbone.—When | the dog-salmon is cut by the 1 woman, | the dog-salmon is put on an old mat to be cut. Then | the woman cuts off the gills of the dog-salmon, so that they || are attached 5 only to the end of the intestines of the dog-salmon. Then she cuts off | the head; and as soon as it is off, the woman | begins to cut, beginning at the back of the neck of the dog-salmon, and going to four finger-widths | from its tail. Then she cuts along the upper side of the dorsal fin; | then she turns around what she is cutting, and she cuts into it || on the upper (dorsal) side where she stopped, four fin- 10 ger-widths from the tail of the dog-salmon. | Then she cuts it, beginning from there, until she reaches the back of the neck. | Then the meat on the backbone is thick when she takes it off from the | skin. When there are many backbones, the woman | takes straight-splitting pine-wood and she splits it in || pieces to make roasting-tongs. These are 15 four spans | in length. As soon as she finishes splitting them, she puts them into the ground | where she is working. Then she takes the intestines of the dog-salmon and | rubs them on the roasting-tongs. As soon as they are all slimy, | she takes cedar-bark and ties it around under the || split part of the roasting-tongs; and after she 20 finishes tying it, she takes | the backbone and puts it crosswise into the roasting-tongs; and as soon as | four have been put in, she ties a piece of cedar-bark | just over them. Then she takes four more pieces

Fresh Roasted Backbone (Ālḡwasē l!ōbedzo xāk!adzō).—Wā, 1 hē°maaxs laē xwā°lase°wēda gwā°xnisē, yīsa ts!ēda°qē; wā, laēm k!ēgedzō°tsa gwā°xnisē lāxēs xwā!ēdzō°wē k!ā°k!ōbāna. Wā, lā°mēsē ts!ō°s!dēda ts!ēdā°qax q!ō°sna°yasa gwā°xnisē, qa ā°mēs āxbā°xa ya°x°yig!ilasa gwā°xnisē. Wā, la°mēs qa°x°ēdeq qa lāwā- 5 yēs hēx°t!a°yas. Wā, g!il°mēsē lāwā°yēxs la°ē xwā°l!dēda ts!ēdā. qaxa g!ā°x°īdē lāx ōx!aatā°yasa gwā°xnisē lā°g!aa lā°xa mō°denē lāx ts!ā°sna°yasa gwā°xnisē. Wā, la°ēm ē°k!ōt!ēndālax k!īdē°g!a°yas. Wā, la°xwē°l!dxēs xwā°lase°wē. Wā, la°mēsē xwā°l!bete°ndex nexsā°wasēs wā°laasdē lā°xa mō°denē lāx ts!ā°sna°yasa gwā°xnisē. 10 Wā, la°mēs xwā°l!deq g!ā°x°īd lāq lā°laa lāx ōx!aatā°yasa. Wā, laēm wā°kwē q!ē°meldzā°yasa xāk!udzōxs la°ē lā°wā lā°xēs pesena°yē. Wā, g!il°mēsē q!ē°nemēda xā°k!adzāxs la°ēda ts!ēdā°qē āx°ē°dxa ēg!ā°kwa lāx xā°se°wē xe°x°mesa. Wā, la°mēsē xō°xex°se°ndeq, qa°s l!ō°psayōgwilēq. Wā, la°ēm mōp!enk°ē bā°la°yas 15 qa°wāsgemats. Wā, g!il°mēsē gwāl xā°qēxs la°ē lā°g!aelsaq lā°xēs ē°axe°lasē. Wā, la°mēs āx°ē°dxa ya°x°yig!ilasa gwā°xnisē qa°s yilts!ē!ēndēs lā°xa l!ō°psayōlē. Wā, g!il°mēsē la°nā°xwa k!lēk!ēlā°laxs la°ē āx°ē°dxa dena°sē qa°s yil°ale°lōdēs lā°xa be°nba°yasa xā°yasa l!ō°psayō. Wā, g!il°mēsē gwāl yila°qēxs la°ē āx°ē°dxa 20 xā°k!adzō qa°s gē°g!aalts!ōdēs lā°xa l!ōpsayō. Wā, g!il°mēsē mō°wēda la°āx°ā!ts!ōyōxs lā°qēxs la°ē yil°ale°lōtsa dena°sē lāx ē°k!ēlēlās. Wā, la°ē°t!ēd āx°ē°dxa mō°max°t! xā°k!adzō qa°s

of backbone and | puts them over those that have been tied in. As
 25 soon as these four are also done, || she ties (the tongs) up again above
 them, and she keeps on | doing so; and she only stops when she
 reaches the end of the roasting-tongs. | That is in this way:
 As soon as they are full, she takes | four slender pieces of
 split pine and places them lengthwise | on the ends of the
 30 backbones in the roasting-tongs. Now there is one || long
 strip of split pine on each side. Then she takes six
 pieces | and pushes them through between the two legs of
 the roasting-tongs; then | she puts one on each side of the back-
 bones; then she pushes them over (the long split sticks), | and thus
 they are fastened. After this is done, she puts them in the ground
 by the side | of the fire of the house; and when they begin to
 35 blacken, the woman || takes them and puts them right over the fire. |
 Now they are finished, and they are called "roasted backbones"
 after this. |



- 1 **Pectoral Fins of Dog-Salmon** (Pectoral fins of the dog-salmon
 taken | at the upper part of the river).—When the woman cuts the |
 dog-salmon and she finishes taking off the gills, she | cuts around the
 5 neck of the dog-salmon, and cuts off the || pectoral fins, half a finger
 thick, | and they are just hanging down. Then she also | cuts off
 the anal fins and takes them off. She puts them into a | basket;

āxē'g'indēs lā'xa la yīlekwa'. Wā, grī'fēmxaā'wisē 'wī'ēlēda
 25 mō'waxs la'ē ē'tlēd yī'ē'dex ē'k'ēlēlās. Wā, lae'm hē'x'sā
 gwē'g'ilē. Wā, ā'fēmēs gwā'fēxs la'ē q'lūxtōwē'da l'ō'psayowē.
 Wā, lae'm g'a gwā'lēg'a (fig.). Wā, grī'fēmēsē q'lūxtō'xs la'ē āx'ē'd-
 xa mō'ts!aqē wīswūl xōk' xēx'mē'sa. Wā, la aō'dzaqālamāseq
 lāx ōba'yasa la l'ō'pts!ōls xā'k'ladzō. Wā, lae'm wā'x'saselaxa
 30 grī'ls'g'ilt!a xōk' xēx'mē'sa. Wā, la ē'tlēd āx'ē'dxa q'EL!ets!ā'qē
 qa's l!E'nxōdēs nā'qodāla xewē'la'yasa l'ō'psayō. Wā, lae'm
 wā'x'sats!endālaxa xā'k'ladzowē. Wā, lae'm ē'k'ōdents laq.
 Wā, hē'ēmis la elā'layosē. Wā, grī'fēmēsē gwā'fēxs la'ē lā'nōlisaq
 lā'xa legwī'lasēs g'ō'kwē. Wā, grī'fēmēsē la klūmēlx'ē'dexs la'ē
 35 āx'ē'dēda ts!edā'qaq qa's lē'saLElōdēs lā'xā 'nēxstā'ēyasēs legwī'lē.
 Wā, lae'm gwā'la. Lae'm!a lē'gades l'ō'bedzo xā'k'ladzō lā'xōq.¹

- 1 **Pectoral Fins of Dog-Salmon** (PEL!EXā'ēwēsa gwa'xnisē g'ā'yōl
 lāx 'nē'ldzāsa wā).—Wā, hē'ēmaaxs la'ē xwā'lēda ts!edā'qaxa
 gwa'xnisē. Wā, grī'fēmēsē gwāl lawā'lax q'lō'sna'yasēs la'ē
 t'lō'tsē'stelaxa ō'xawa'yasa gwa'xnisaxs la'ē t!at!o'sk'inaemxa
 5 PEL!EXā'ēwa'yās. Wā, lae'mē's k'ō'den lā'xens q'lwā'q'lax'ts!ā-
 na'yēx, yīx elā'la'yās lae'm ā'em la tē'kwāla. Wā, lae'mxaā'wisē
 t'lō'sōdxa PEL!ē'ga'yē. Wā, lae'm!a lawāq. Wā, la āxts!ā'las lā'xa

¹ Continued in Publications of the Jesup North Pacific Expedition, Vol. V, p. 437.

and after she has sliced that which is to be preserved salmon, | she 8
hangs it up at the place where she is going to dry it. After she
finishes hanging it up, || she takes a drying-rack and puts the anal 10
fins on it, and she scatters them | over it. Then she puts it up right
over the fire, so that the heat | of the fire strikes it. She finishes
that; and when | the salmon is half dry, the woman takes down that
which is to be preserved salmon. | Then she takes her fish-knife and
cuts off the pectoral fins || and throws them also into a basket. After 15
she has done so, | she hangs up the basket with the pectoral fins in
it by the side of the | drying-rack on which the anal fins are. After
this is done, | she gathers the drying-poles and spreads on them that
which is to be preserved salmon, | with the meat side downward, to
the fire. || When she has done so, she watches the pectoral fins and 20
the | anal fins until they are thoroughly dry. As soon as they are
thoroughly dry, | she puts them away as food for the winter. She
does | the same with the salmon-tails, which are also put on a drying
rack | when they are dried. Now we shall talk about the way || they 25
are cooked.

Dog-Salmon Cheeks. (Plucked cheek, the head of the dog-salmon 1
when it is | roasted, to keep it for winter use).— |

When the Nimkish go to catch salmon in the river Gwanē, above,
and when there are many dog-salmon, the || woman cuts off their 5

lexa'eyē. Wā, g'i'l'mēsē gwā'lexs la'ē tle'ls'ēdxa xa'mā'slaxs la'ē 8
gē'x'wīdes la'xēs x'ilā'slaq. Wā, g'i'l'mēsē gwāl gē'xwaq la'ē
āx'ē'dxa k'litk'ledē'sē qa's āxdzō'dēsa pelā'gā'yē lāq la gwē'ldzewē 10
lāq. Wā, la lā'lalelōts lā'xa nexstā'yasa legwī'lē qa lē'segō-
stālase'wēsēs lē'sālāsa legwī'lē. Wā, la gwā'la. Wā, g'i'l'mēsē
k'lā'yax'widēda xa'mā'slaxs la'ēda tsledā'qē āxā'xōdxēs xa'mā'slē.
Wā, la'mēs āx'ē'dxēs xwa'ā'yowē qa's tlō'sālēxa pē'pellexāwa'yē
qa's tslexts'lā'lēs la'xa lexā'ēmaxat!. Wā, g'i'l'mēsē gwāl wī'elaxs 15
la'ē tēx'walelōtsa pellexāwa'yaatslē lexē lā'xaaxa āpsē'lēlasa
k'litk'ledē'sēxa la āxdzā'yaatsa pelā'gā'yē. Wā, g'i'l'mēsē gwā'fale-
laxs la'ē q'lap'lē'x'ēdxa gayō qa's lep'lālelōdēsa xa'mā'slē lāq.
Wā, la'e'm ēnā'xwaem bānā'dze'yē q'lemeldzā'yas lā'xa legwī'lē.
Wā, g'i'l'mēsē gwā'la la'ē dā'doqwīlaxa pellexā'wa'yē lē'wa pelā'- 20
gā'yē qa ā'lak'lālēs le'mx'wīda. Wā, g'i'l'mēsē ā'la la le'mx'wī-
dexs la'ē g'ē'xaq qa's lā'k'leselatxa ts'lāwū'nxa. Wā, hē'ēmxaa
gwē'gilaxa ts'lā'sna'yē k'litk'ledē'sēmxaa āxdzā yaasasēxs la'ē
le'mx'wase'wa. Wā, la'mē'sens gwā'gwēx'sālal lāqēxs la'ē
ha'mēx'sī'lase'wa. . . .¹ 25

Dog-Salmon Cheeks. (Plelōs, yix hē'x'tla'yasa gwā'xnisē, yixs 1
l'ō'bekwaē qa's āxēlase'wē lā'laa lā'xa ts'lā'wū'nxē).—

Wā, hē'maaxs la'ē wī'ewamēsa ēne'mgēsē lā'xēs wā Gwā'nē
lā'xa ēne'ldzās. Wā, g'i'l'mēsē q'le'nema gwā'xnisaxs la'ēda ts'lē-

¹Continued on p. 327, line 1.

6 heads. Then the woman takes | wood of the red-pine that splits readily. (She makes pieces) one span and four fingers long, | and she splits them to make roasting-tongs. Sometimes she makes | one hundred, and sometimes she makes two hundred. | After her work is finished, she gathers them up, and takes them to the place where
 10 she || cuts dog-salmon. Then she puts up on the ground one pair of tongs, and | puts the salmon-head on the end of the tongs, which are open; | and she just stops pushing down the head | when the points of the tongs reach up to the eyes of the head. | The roasting-
 15 tongs are not tied with cedar-bark. After || she has finished with one of them, she puts down what she has finished; | then she takes another pair of roasting-tongs and | puts them up in the place where the first ones have been standing. Then | she does with them the same thing as she did with the first ones. | She goes on doing so with the
 20 others. After she has || finished, her husband takes much fire-wood and makes a fire | on the beach. When the fire that he makes blazes up, they | take the heads in the roasting-tongs and place them around it. | First the throats are roasted; and when they begin to be black, | they turn them all round, so that the nape of the neck is
 25 next || to the fire on the beach. As soon as the skin is blackened, they are taken from the fire | and put down on the beach; and when they cool off, she | takes the salmon-heads out of the roasting-tongs

5 dā'qē qak'á'lax hē'x't!a'yas. Wā, la āx'ē'dēda ts!ēdā'qaxa ē'g'a-
 qwa lāx xā'sē'wē wūnā'gūlē. Wā, la mō'dēnbāla lā'xēns bā'lax.
 Wā, la xō'x'wīdeq qā's L'ō'psayōgwīlēq. Wā, la 'nā'l'nēmp!ēna
 lā'k'!ēndē āxā'ē'yas lōxs lō'l'naax mālp!ē'nyag'ē āxā'ē'yas. Wā,
 g'í'l'mēsē gwā'lē āxā'ē'yasēxs la'ē q!ap!ē'x'īdeq qā's lās lā'xēs xwā'l-
 10 demsaxa gwā'xnisē. Wā, lē lā'g'aelsaxa 'nē'mts!aqē L'ō'psayā qā's
 k!waxtō'dēsa hē'x't!a'yē lāx laē'na'yas āqā'lē wā'x'sanōts!ēxsta-
 'yasa L'ō'psayowē. Wā, ā'l'mēsē gwāl wē'qwāxelaxa hē'x't!a'yaxs
 la'ē lā'g'aē ō'ba'ayasa L'ō'psayowē lāx gēgēya'gesasa hē'x't!a'yē.
 Wā, lae'm la k'!eā's yīl'ē'msa L'ō'psayowē denā'sa. Wā, g'í'l-
 15 'mēsē gwā'lāmasxa 'nē'mts!aqaxs la'ē LEX'ūlisaxēs la gwā'lāma-
 tse'wa. Wā, lā'xaa ē't!ēd āx'ē'dxa 'nē'mts!aqē L'ō'psayā qā's
 lā'stōlisēs lāx lā'dze'wasdāsēs g'í'l'x'dē āxse'wa'. Wā, hē'em-
 'xaā'wisē gwē'x'īdeq lā'xēs g'í'l'x'dē gwē'g'ilasxa g'í'l'x'dē āxsō's.
 Wā, ā'ē'mēs la hē gwē'nā'kūlaxa wāō'kwē. Wā, g'í'l'mēsē gwā'-
 20 lēxs la'ē lā'wūnēmas āx'ē'dxa q!ē'nēmē leqwa' qā's lex'wā'lisē
 lā'xa L'ēmā'isē. Wā, g'í'l'mēsē x'í'qōstā leqwē'la'yasēxs la'ē
 ax'ē'dēx'da'x'uxa L'lēL'ō'pts!āla hē'x't!ē qā's lē q!wā'stalas lāq.
 Wā, lae'm hē g'íl L'ō'pasōsē q!ōq!onā's. Wā, g'í'l'mēsē k!ūme'l-
 x'īdexs la'ē lē'x'īdeq wī'ēla qa hēs la āwā'p!a'ayas la nēxwā'-
 25 laxa lēgwisē'. Wā, g'í'l'mēsē k!ūme'l'x'īdē L'lē'sasēxs la'ē āxsēn-
 dā'laq qā's k'ā't!alīselēq. Wā, g'í'l'mēsē k'ōx'wīdexs la'ē āxō'-

and puts them down on the beach | by her side. When she has 28
 taken them all off, she takes the roasted salmon-heads | and breaks
 open the jaws. She spreads them out so that they are || spread out 30
 flat. Then she takes out the edible part inside the head, and only |
 the skin and the bones are left on the "plucked cheek." As soon
 as | this is done, she takes a long drying-rack. Sometimes it is | a
 little over a fathom in length. The width of the drying-rack is | two
 spans and four finger-widths. || She puts her "plucked salmon- 35
 cheeks" on it. They are all spread out | when they are on the
 drying-rack, and they are close together | on it. As soon as this is
 all done, she takes what she has done | and puts it just over the
 fire of the house, where it is really | hot. When she finishes, she
 requests her husband to || go and call those who are walking about 40
 in the village, the men the | children and the women, and even the
 weak old women, | to go and eat the edible part taken out of the
 head when it was lifted | from the roasting-place of the "plucked
 cheek." Immediately the | man calls all the men and all the
 women || and children seen by him to come quickly and to eat the 45
 roasted | salmon-heads. It is not long before all those whom he |
 invited come down to the beach, and they sit around the heap of
 roasted edible insides of the | salmon-heads. Then they begin to

dälaxa L'lēL'ō'psayowē, yí'xa hēhē'x't!a'yē, qa's āx'āli'selēq lā'xēs 27
 āpsā'lisē. Wā, g'í'l'mēsē 'wí'elaxs la'ē āx'ē'dxa L'lō'bekwē hēx'-
 t!a'ya qa's wā'x'sē'ste'ndēx q!wayō'sas. Wā, la LEPSE'ndeq qa
 LEPā'lēs. Wā, la lāwayōdex hā'mts!āwasa hē'x't!a'yē. Wā, ā'ē'mēs 30
 la L'lēs L'ē'wa xā'qēda la āxā'la lā'xa p!elō'sē. Wā, g'í'l'mēsē
 'wí'ela g'wā'lēxs la'ē āx'ē'dxa k'itk!edē'sē g'í'tla 'nā'l'nemp!ena
 ē'seg'iyō lā'xens bā'lāqē 'wā'sgemasa. Wā, la hāmō'dengāla
 lā'xens q!wāq!wax'ts!āna'yēx, yix 'wā'dzewasasa k'itk!edē'sē. Wā,
 hē'ē'mis la āxdzō'dalatsēsēs p!elō'slē. Wā, lae'm 'wí'laem LEPā'- 35
 laxs la'ē g'īdzewēxa k'itk!edē'sē. Wā, la memk'ō'laxs la'ē
 g'īdzā'ya. Wā, g'í'l'mēsē 'wí'elaxs la'ē āx'ē'dxēs āxa'ē'yē qa's lē
 Lā'lalelōts lā'xa neqō'stāsēs legwī'lasēs g'ō'kwē lā'xa ā'lā la L'lē'-
 sala. Wā, g'í'l'mēsē g'wā'lēxs la'ē āxk'lā'laxēs lā'ēwūnemē qa
 lēs L'lē'lālaxa g'āyí'mg'īlselaxa bē'begwānemē L'lō'mē g'í'ng'īnā- 40
 nemē L'ē'wa ts'lē'daqē L'ē'wa wā'x'ēmē la waō'yats!āla ts'lē'daqa
 qa lēs hā'mā'pex hā'mts!ā'wasa hē'x't!a'ya, yixs la'ē 'mē'wēs
 lā'xa L'lō'basdāsēxa la p!elō'sa. Wā, hē'x'ida'mēsē lē'da begwā'-
 nemē L'lē'lālaxa 'nā'xwa bē'begwānem L'ē'wēs dōgīlē ts'lē'dāq
 L'lō'ma g'í'ng'īnānem qa g'ā'xēs hā'labala hē'x'hax'ēidxa L'lō'bekwē 45
 hēx't!a'ya. Wā, k'lē'st!a g'ā'laxs g'ā'xāē 'wí'ela hō'qūnts!ēsa L'lē'-
 lānemē qa's lē k'lūtsē'stā'liselaxa 'mēwē'sē L'lō'bek' hā'mts!ā'sa
 hē'x't!a'yē. Wā, lā'x'daxwē hām'x'ē'ī'da. Wā, g'í'l'mēsē pō'l'ī-

eat; and as soon as they have had enough, | they carry away what
 50 they could not eat. They carry || it in their hands and go home.
 But the owner of the | heads which are called "plucked cheeks"
 goes up from the beach and makes a fire under the "plucked cheeks." |
 When they are dry enough, (the woman) takes them down and puts
 them into a | large basket. Then she puts them away for the
 winter. | That is the end. ||

- 1 **Roasted Dog-Salmon Heads** (Heads of | dog-salmon when they are
 roasted and dried, with the edible insides).— |

When the woman cuts off the head of the | dog-salmon, and when
 5 she has many salmon-heads, she takes the || same number of short
 roasting-tongs of the same kind as the roasting-tongs | for roasting
 the "plucked cheek," and she does in the same way as she does | when
 she roasts them. Each point of the roasting-tongs is pushed | into
 each side of the neck of the salmon-head, and reaches up to the eyes. |
 When this is done, she puts them up around the fire on the ground, ||
 10 outside of the house. First the jaws are roasted; and | when they
 begin to be black, she turns them around with the nape of the neck |
 towards the fire; and when that begins to be black also, she takes
 them | into the house. Then she puts them up with the | roasting-
 15 tongs over the fire, right where it is really hot. || They stay there a

dexs la'ē wī'laem mō'telaxēs k'lē'ts!a'yawa'yē qa's lēs dā'k'lōtā-
 50 laqēxs lā'x'da'xwaē nā'nakwa. Wā, lā'lēda āxnō'gwadāsa hē'x-
 t!a'yē, yī'xa p!elō'sē lō'sdēsa qa's lē leqwē'laabewēxēs p!elō'sa.
 Wā, g'ī'lēmēsē le'mx'widexs la'ē āxā'xōdeq qa's g'ē'ts!ōdēs lā'xa
 ēwā'lasē lexā'ya. Wā, lae'm g'ē'xaq qaē'da ts!ā'wū'nxē. Wā,
 lae'm gwā'la.

- 1 **Roasted Dog-Salmon Heads** (X'ō'xwasdē, yīx hē'x't!a'yasa gwā'x-
 nisaxs L!ōpase'waē qa's le'mxwase'wē wī'la lē'wis ha'mts!ā).—

Wā, hē'emaaxs la'ē qā'x'ēidēda ts!edā'qax hē'x't!a'yasa gwā'x-
 nisē. Wā, g'ī'lēmēsē la q!ē'nemēda hē'x't!a'yaxs la'ē āx'ē'dxa hē'-
 5 ēmaxat! wā'xēda ts!e'ts!ek!wa L!ēL!ō'psayā; hē gwē'x'sē L!ōpsa-
 ēyāsa L!ō'pāxa p!elō'sē. Wā, la hē'emxat! gwā'lē gwā'laasasēxs
 la'ē L!ō'paq. Wā, laem L!ē'nqalē wā'x'sanōts!exsta'yasa L!ō'psayō
 lāx ē'wanūlxawa'yasa hē'x't!a'yē. Wā, la lā'g'aa lāx gēgeya'gesas.
 Wā, g'ī'lēmēsē gwā'lexs la'ē gwā'stelsaq lāx leq!usē', lāx L!ā'sa-
 10 nā'yasēs g'ō'kwē. Wā, laem hē g'īl L!ōplētsōsē ōxlaxs'ā'ya. Wā,
 g'ī'lēmēsē klūmelx'ēidexs la'ē lē'x'ēideq wī'la qa hēs gūyap!ā'-
 lēda leq!ūsē'. Wā, g'ī'lēmexaā'wisē klūmelx'ēidexs la'ē āx'ē'deq
 qa's lē laē'las lā'xēs g'ō'kwē. Wā, la Lē'salelōts wī'la lē'wis
 L!ēL!ō'psayowē lāx ē'k!a'yasēs legwī'lē lāx negā'sasa ā'lā L!ē'sāla.
 15 Wā, la hē'x'sāem lā. Wā, ā'lēmēsē āxā'xōd, la'ē ā'lak!āla la

long time, and she takes them down when they begin to be quite | 16
dry. Then she takes off the roasting-tongs, and | she ties the roasting-
tongs together and puts them in the corner of the house. | That is
also what the woman does when she roasts the "plucked cheeks."
Then | she takes a large cedar-bark basket and puts the roasted
heads || into it; then she puts it away for winter use. | 20

Dog-Salmon Spawn (1) (Scattered spawn of the dog-salmon, | caught 1
in the upper part of the rivers when the dog-fish are spawning).—|
When a woman cuts the fish caught by her husband, | she takes a
high box and puts it down at her || left side at the place where she is 5
cutting; and after | the woman has finished cutting the dog-salmon,
and when | what she is cutting is opened out, then she scoops out
with her hands the scattered | spawn and puts it into the tall box;
and after she has | done so, and the box is full of the scattered
spawn, || her husband goes up and puts it down in the | corner of the 10
house. Then short boards are put down flat on top of it, that | the
rain may not drip in when it rains. When | that is done, he leaves
it, for the cover is not water-tight, for | the men will always go and
take out some of it. |

Dog-Salmon Spawn (2).—Now we will talk about the sticky(spawn). | 1
When the tall box is full of spawn, when | the woman cuts the dog-

le'mx'wida. Wä, lawi'sla äxä'laxa l'el'lo'psayowē. Wä, la 16
yil'ö'yödxä l'el'lo'psayowē qa's g'ē'xēq lā'xa öñē'gwilasēs g'ō'kwē
hē'emxaa gwē'x'idēda ts!edā'qaxs l'öpaaxa p!el'ö'sē. Wä, la
äx'ē'dxēs wä'lasē de'ntsem l'ä'bata qa's g'ē'ts!ödēsa x'ō'xwäsdē
lāq. Wä, la g'ē'xaq qa's hē'lēlayōlxa ts!äwū'nsla. 20

Dog-Salmon Spawn (1) (Gwēlētse, yix gē'enasä gwā'xnisaxs g'äyā- 1
nemaē lāx ne'ldzāsa wī'wa; yixs la'ē xwī'lawēda gwā'xnisē).—Wä,
hē'maaxs la'ē xwā'l'idēda ts!edā'qax yā'nemasēs lā'wünemē
la'mēs hē g'il äx'ē'tsōsēda lā'watsē qa's hā'ng'alīsēs lax g'em-
xagawalisas k!wäc'dzasasēxs la'ē xwā'l'idā. Wä, g'il'mēsē gwā'la 5
la'ē xwā'l'idēda ts!edā'qaxa gwā'xnisē. Wä, g'il'mēsē nehalēsē
xwā'la'yasēxs la'ē lē'l'x'itsēs cē'yasōwē lā'xa gwē'lēdza'yē
gē'ē'nä qa's lēlts!ä'lēs lā'xa lā'watsa. Wä, ä'l'mēsē gwāl hē gwē'-
g'ilaxs la'ē qō't!ēda lā'watsäxa gwēlē'dza'yē gē'ē'nä. Wä, g'il'-
mēsē qō't!axs la'ē lā'wünemas lā'sdēsa qa's lē hā'ng'alilas lāx ö'nē- 10
gwilasēs g'ō'kwē. Wä, la paqE'mtsa ts!ä'ts!ax'semē lāq, qa k'lē'sēs
tsax'ts!ä'lasōsa tsä'xwāxs lā'naxwāē yū'gūx'ida. Wä, g'il'mēsē
gwā'lexs g'ä'xāē bās qaxs k'ē'sāē aē'mxāx pā'qema'yas qaxs
q'lünä'laēda bē'begwā'nemē la tseyō'ts!öd lāq.

Dog-Salmon Spawn (2).—Wä, la'mē'sen gwā'gwēx'sälal lā'xa q!ē'n- 1
kwē. Wä, hē'maaxs la'ē qō't!ēda lā'watsäxa gē'ē'nāxs g'ä'laē
xwā'lēda ts!edāqaxa gwā'xnisē. Wä, la äx'ē'dēda ts!edā'qaxēs

salmon, she takes a | dish and washes it out. When it is clean, she ||
 5 dips up the fresh salmon-spawn into it. When it is half full, | she
 stops, and she takes a smooth stone and pounds | it so that it all
 bursts. After it has all burst, she | stops pounding it. Then she
 takes a good-sized seal-bladder and | puts the burst salmon-spawn
 10 into it. She just finishes putting it into it || when it is full. When
 it is full, she takes a twisted cedar-bark rope | and ties the neck of
 the bladder firmly. After this has been done, | she hangs it up not
 very near to the fire, in the | rear of the house. Then it remains
 hanging there until | the fern and the salmon-berries begin to sprout. ||
 15 The juice of this is also used by painters for making the paint | stick
 on what they paint. |

Quarter-Dried Salmon.—This is | another way of (preparing)
 soaked green salmon. Now we will talk about | the way of (prepar-
 20 ing) quarter-dried green salmon. When || dog-salmon are first
 speared, when very old, the wife of the | one who speared them car-
 ries them up with her fingers, and places them on the mat on which |
 she cuts open the dog-salmon that her husband has obtained. | Then
 she takes her fish-knife and cuts the old dog-salmon. | She first cuts
 25 the gills at the neck || of the salmon, and then she cuts off the head
 and takes it off. | Then she cuts down along the back from the neck

lō'q!wē qa^εs ts!ō'xūg'indēq. Wā, g'í'lēmēsē ēg'ig'ā'xs la'ē
 5 gū'xts!ōtsa alō'masē gē'ēnē lāq. Wā, g'í'lēmēsē negō'ēyox'wīdēxs
 la'ē g'wā'la. Wā, la āx'ē'dxa qē'tsemē t!ē'sema qa^εs le'selgēndēs
 lāq qa 'na^εwēs qūx'ī'da. Wā, g'í'lēmēsē 'wī'ēla qūx'ī'da, la'ē
 g'wāl lese'lgēq. Wā, la āx'ē'dxa hē'fa pō'xūntsa mē'gwatē qa^εs
 pents!ā'lēsa kūg'ikwē' gē'ēnē lāq. Wā, ā'lēmēsē g'wāl pents!ā'laqēxs
 10 la'ē qō't!a. Wā, g'í'lēmēsē qō't!axs la'ē āx'ē'dxa mē'lkwē dena'sa
 qa^εs aelē' yīlexste'nts lā'xa pōxūnsē. Wā, g'í'lēmēsē g'wā'la la
 tē'x'walilas lā'xa k'lēs xē'nlela nexwā'la la'xa legwī'lē lāx
 ō'gwīwā'lilasa g'ō'kwē. Wā, lae'm hē'x'sāem tēgwī'lē lā'laal
 lā'xa q!wā'xendlasa sā'gūm lē'wa q!wā'lemē. Wā, hē'ēmisēxs la'ē
 15 āxsō'sa k'lā'k'!et!ē'noxwē qa 'wā'palasōs k'lā'telāxēs k'lātase'we,
 yīxs k!ūt!ēga'yaē.

Quarter-Dried Salmon (Dzē'lēlak^u; k'!ō'lo^xwa).—Wā, g'aem 'nemx'ē-
 idālaxaat! t!ēlk^u k'!ō'lo^xwa. Wā, hē'ēmawīslalēns g'wāgwēx's'ālaLē
 g'wē'g'ilasaxa dzē'lēlakwē k'!ō'lo^xwa. Wā, hē'ēmaaxs g'ā'laē
 20 seg'ekwa' g'wā'xnīsaxs la'ē ts!elā'k'a. Wā, lē'da gēne'masa
 seg'ekūlāq ga'sx'ex'ī'deq qa^εs lē k'legēdzō'ts lā'xa lē'wa'yē, yīx
 xwā'lēdzā'sēx yā'nemasēs lā'ēwūnemē g'wā'xnīsa. Wā, la'ēmēs
 āx'ē'dxēs xwālayowē. Wā, la xwā'lēdxā ts!elā'k'ē g'wā'xnīsa.
 Wā, hē'em g'il t!ō's'ētsōsēxs la'ē t!ō's'ēdex q!ō'sna'ēyas ō'xawa-
 25 'yasa k'!ō'tela. Wā, lā'wisla qā'x'īdeq qa lā'wēs hē'x't!ā'ya.
 Wā, la xwā'lēdex āwī'g'a'ēyas g'ā'x'īd lāx ō'xlaatā'ēyas lā'g'aa

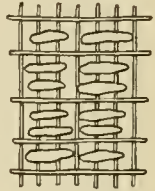
down | to four finger-widths above the tail. A little | meat is left 27
on the backbone. The meat on the green salmon is thick. | Then
she takes split-cedar sticks and || spreads (the green salmon) as she 30
does the dried green salmon. As soon as | she has spread it, she
hangs it up in the smoke of the fire of her | house. Sometimes it
hangs there one day; | then it is half dried. As soon as it is half
dried, the woman takes it down | and looks for a mixture of sand and
clay on the || bank of the river; and as soon as it is dry, she digs it 35
out; | and when she has dug two spans deep into the ground, | she
spreads out one of the quarter-dried green salmon in it; then | she
takes grass and puts it over it; then she strews a | handful of dirt
(sand and clay mixed) over it. As soon as it is covered with || dirt, 40
she takes another green salmon and | spreads it out in the hole; then
she puts grass | over it, and she again puts dirt on it. | Sometimes
one woman puts a hundred in | one hole. Then she covers it above
with dirt, || and much grass is put under it; | and it is still there 45
when winter arrives. |

Spawn of Silver-Salmon.—Now I shall talk about the | spawn of the 1
silver-salmon and of the sockeye-salmon caught by trolling; for they
are alike, | and their spawn is small. When | the woman cuts what

lā'xa mō'denē lāx ē'k'la'yas ts!ā'sna'ya. Wā, lae'm la hō'laē 27
q!e'm!edzā'yas q!ō'q!ū'yas. Wā, la wā'kwē q!e'm!edzā'ya
k!ō'lo'xwē. Wā, la'mē'sē āx'ē'dxa xō'kwē k!waxlā'wa qas
qet!ē'dēq lāx gwā'laas'masa lemō'kwē k!ō'lo'xwa. Wā, g'í'le'mēsē 30
gwā' qeta'qēxs la'ē gē'x'wīdeq lā'xa kwā'x'ilāsa legwī'lasēs
g'ō'kwē. Wā, la 'nā'le'nem!ena 'ne'mxsa'mē 'nā'lās gē'x'ūla!elaxs
la'e k!ā'ya'x'wīda. Wā, g'í'le'mēsē k!ā'ya'x'wīdexs la'ē āxā'xōdēda
ts!edā'qaq qas lē ā'lēx'īdxa nā'xsaap!ē lō'ē ē'g'isē lō'ē L!ē'q!ē lāx
ō'gwāga'ya wa. Wā, la g'í'le'm le'mxwaxs la'ē 'lap!ē'dēq; wā, 35
g'í'le'mēsē ma!p!enx'bete'lsela lā'xa ā'wī'nak!ūsē 'lā'pay'asēxs la'ē
lep'bete'lsasa 'ne'mē dzē'lē'lak' k!ō'lo'x' lāq. Wā, la'mē's āx-
ē'dxa k!ē't!emē qas āxdzō'dēs lā'qēxs la'ē xal!ex'ī'd k!ā'dzōtsa
gō'xsema'yaakwē dzeqwa lāq. Wā, g'í'le'mēsē hamelg'īdzō'ya
dzeqwa' lā'qēxs la'ē ē't!ēd āx'ē'dxa 'ne'mē k!ō'lo'xwa qas 40
lebeg'ī'ndēs lāq. Wā, lae'mxaā'wis āx'al dzō'tsa k!ē't!emē
lāq. Wā, lae'mxaā'wisē k!ādzōtsa dzeqwa' lāq. Wā, la 'nā-
'nem!ena lā'k'īndēda hē gwā'la āxēsa 'nemō'kwē ts!edā'q lā'xa
'nemts!eq!esē 'lā'pa'ya. Wā, la aē'k!a ts!emē'g'intsā dzeqwa'
la'qēxs la'ē q!ē'nema k!ē't!emē la āxā'bewēs. Wā, lae'm 45
hē'x'sāem lē lā'g'aa lā'xa la ts!āwū'nxa.

Spawn of Silver-Salmon.—Wā, la'mē'sen gwā'gwēx'sālal lā'xa 1
gē'nāsa dō'gwinētē dza'wū'na lē'wa melē'k'ē, yīxs 'nemā'x-is-
'maaxs hē'māē ā'lēs ā'm'emaē gē'nās. Wā, hē'maaxs la'ē

5 her husband has caught by trolling, and also || the sockeye-salmon caught in salmon-weirs, she puts the spawn down on the beach | on the right-hand side of the place where she is sitting and cutting. As soon as she has finished | cutting, she takes a drying-rack, made on purpose, and puts | the spawn on it in this manner: As soon as this is done, | she puts it up just over the
 10 fire, so that it is smoked by the smoke. || It is left there a long time, and it is only taken down when it is | really dry; and it is put into a spoon-basket of open weave, | and then she hangs it up again | behind the fire so that it gets just enough heat from it. Then it is | called "dried-part-of-salmon," and its name is "whole-piece." ||



15 **Sockeye-Salmon.**—that is, (old) white sockeye-salmon. | When the sockeye gets white in the upper part of the river, | it is called "ugly sockeye salmon;" and it is speared by those who live on the rivers | at the spawning place of the ugly sockeye-salmon at the upper part of the river. As soon as | (a man) gets many, his wife
 20 cuts some of them in the same way || as the dog-salmon are cut when they are made into green dry salmon. | She just cuts right down the back of the salmon in this manner: | She does not allow it to be taken into the house, for she does not allow it | to be smoked by the smoke. Her husband only | puts up the staging for hanging up what has been



xwā'ṭidēda ts'edā'qax dō'gwānemāsēs lā'wūnemē lō'ma lā'wa-
 5 yōts'ō melē'k'a, wā, la'mē'sē āx'ā'liselaxa gē'ēnē lāx hē'lk'ō-
 tagawā'lisasēs k'waē'dzasaxs xwā'laē. Wā, g'ī'f'mēsē gwāl xwā'-
 laxs la'ē āx'ē'dxa hēkwē'laē k'lk'ṭedē's qas lex'dzō'da-
 lisa gē'ēnē lāq; g'a gwā'lēg'a (*fig.*). Wā, g'ī'f'mēsē gwā'lexs la'ē
 lā'g'aalelōts lāx neqō'stāsēs legwī'lē qa kwā'x'asē'wēsēsa kwa-
 10 x'ī'la. Wā, la gā'la āxelā'lēla. Wā, a'f'mēsē āxā'xōyōxs la'ē
 ā'lak'lāla la le'mx'wida qa's āxts'ō'yowē lā'xa yibēlō'sgemē
 k'a'yats'lā. Wā, laem'xaā'wisē xwē'laqa tē'x'walilem lā'xa o'gwī-
 walilasa legwī'lē qa hēlā'lisa l'ē'salāsa legwī'lē lāq. Wā, laem'
 lē'gades lā'hem'wē'dzek' lōxs senē'tslex'laē.

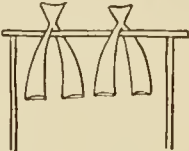
15 **Sockeye-Salmon.**—Tā'yalts'ala, yī'xa la ts'elā'x'īd melē'k'a.
 Wā, g'ī'f'em la ts'elā'x'īdēda melē'k'ē lāx 'ne'ldzāsa wā, la'ē
 lē'gades melā'lē. Wā, hē'ēmis la st'k'a'sōsa wī'wamēts'lēnoxwē
 lāx la xwē'lawaa'tsa melā'lē lāx 'ne'ldzāsa wā. Wā, g'ī'f'mēsē
 q'eyō'lqēxs la'ē genē'mas xwā'ṭidxa waō'kwē qa yō'wēs gwā'-
 20 lōx xwā'la'yasēx xwā'la'yasa gwā'xnisaxs la'ē k'ō'lo'xwilaq.
 Ā'em neqā'xōd xwā'ṭidēx āwī'g'a'yasa k'ō'tela g'a gwā'lēg'a (*fig.*).
 Wā, la k'lē's hē'lq'lālaq la laē'l lā'xa g'ō'kwē qaxs k'lē'saē hē'l-
 q'lālaq kwā'x'asōsa kwā'x'ila. Wā, ā'ēnisēda lā'wūnemās
 qaxē'lsa qa gē'x'demasa la xwā'lēsēs genēmē. Wā, hē'emxaā'-

cut by his wife; and the || woman hangs up what she has cut, and it 25
is dried by the | sun and the wind. It is left hanging there with
cross-sticks | of broken cedar in the tails, which | cross over the two
drying-poles. It is left there for a long time, so that it becomes really
dry. | When it begins to be dry, it is named "sun-dried salmon." ||
When it begins to be really dry, the woman | takes it down and takes 30
off the cross-pieces of cedar-wood from the tails. As soon | as they
are all off, she gathers them, and takes them into her | house. She
takes a box and tilts it over by the side of the | fire; and soon it
becomes warm, and then it becomes dry inside. After it is || quite 35
dry inside, she puts it down on the floor of the house not far from the |
fire, so that it is heated by the heat of the fire. Then she | takes the
sun-dried salmon and puts it away well in it. After | she has done
so, she puts the cover on the box containing the sun-dried salmon. |
Then the cover is tied down with cedar-bark rope. || Then she 40
finishes it. |

Old Sockeye-Salmon.—I will again talk about ugly sockeye- 1
salmon. | When a man has caught many ugly sockeye-salmon, his
wife | makes sun-dried salmon of some of them. Others she splits
in two; | and when she gets tired of cutting sun-dried salmon, || she 5
just splits the others in two. She just cuts off | the heads of the

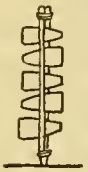
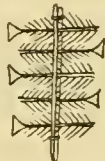
wisēdā ts!eda'qē la gē'x'widxēs xwā'La'yē. Wā, laem L!ē'sasōsa 25
L!ē'sela Lē'wa yā'la. Wā, la'mēs hēx'sā'em gē'xwalē gē'gē'yaxs-
dālaxa k'ō'gēkwē k!waxlā'wa. Wā, hē'misa gayō'sela la'xa
ga'yō mā'ts!aqa. Wā, la gā'laem hē gwā'lē qa ā'lak'lālēs lemx-
ēwida. Wā, gī'l'mēsē le'mx'widexs la'ē Lē'gades tā'yalts!āla.
Wā, gī'l'mēsē la ā'lak'lāla le'mx'widexs la'ēdā ts!edā'qē āxā'- 30
xōdeq qa's lawā'lēxa gēgē'yaxsde'yas k!waxlā'wa. Wā, gī'l-
mēsē wīlā'masqēxs la'ē q!ap!ēx'īdeq qa's lē mewō'las lā'xēs
gō'kwē. Wā, la āxē'dxa xātse'mē qa's qōgūnōlisēq lā'xēs le-
gwī'lē qa's pex'ts!ō'dēq qa le'mx'walts!āx'ēidēs. Wā, gī'l'mēsē
le'mx'walts!āx'ēidexs la'ē hā'ng'alilas lā'xa k'lē'sē qwē'sala lā'xēs 35
legwī'lē qa L!ē'sālase'wēsēs L!ēsālāsa legwī'lē. Wā, la'mē'sē
āxē'dxa tā'yalts!āla qa's lē aē'k'la hā'nts!ālas lāq. Wā, gī'l'mēsē
gwā'lexs la'ē yikūyī'nts yikūya'yasa tā'yalts!alaats!ē xātse'ma.
Wā, la'mēsē t!emak'iyī'nts t!ema'k'iyayaxsa dense'nē dene'm lāq.
Wā, lae'm gwāl lā'xēq. 40

Old Sockeye-Salmon.—Wā, hē'emxaen gwā'gwēx'sālasla melō'lē, 1
yīxs gī'l'maē q!eyō'lēda begwā'nemaxa melō'laxs la'ē gēne'mas
tā'yalts!ālag'ilaxa waō'kwē. Wā, la q!wa'xsēg'ilaxa waō'kwē.
Wā, hē'maaxs la'ē wīō'līda lā'xēs xwā'L!ēna'yaxa tā'yalts!āla.
Wā, ā'misē la q!wā'k'ilaxa waō'kwē. Wā, lae'm ā'em la qak'ā'- 5
lax hē'x't!a'yasa melō'lē. Wā, lae'mxaā'wisē xwā'lōdaemxaax

7 ugly sockeye-salmon, and she also cuts off the | backbone; and she
cuts down across, dividing the body of the | salmon into two pieces,
which are only held together by the tail. | As soon as she finishes, her
10 husband puts up poles; || then he puts up posts on each end of which
rest the long poles over which the split salmon are hung. | After he
has done so, the woman takes the split salmon and | hangs them over
the poles in this manner:  and | they are also put
up outside of the house, and the | sun and the
wind dry them, and there they stay a long time ||
15 before they are dry. As soon as night comes, |
the woman takes a large mat of coarse cedar-bark
and spreads | it over them to cover them, so that they may not get
damp | by the dew of the night; and when it is a fine day, | she
uncovers them again in the morning and takes off the large mat cover-
20 ing, || so that the heat of the sun and the wind may reach them;
and when it is | raining, she does not uncover them. When they
are really dry, | the woman takes them down and takes them into
the house. | Then she takes a cedar-bark basket and puts them into
it. After | they have been put in, she puts them away close to the
25 fire. || This will be food for the winter. Sometimes they | do the
same with the silver-salmon. They do not do the same with dog-
salmon | and other kinds of salmon. That is all of this. |

7 xā'k'ladzās. Wā, la hā'xelē xwā'la'yas la ma'its!E'ndex ō'gwi-
da'yasa k'lō'tela. Wā, la'mē'sē lē'x'aem la elegā'layōsēs ts'lā'sna'yē.
Wā, g'í'l'mēsē g'wā'la, la'ē āx'ē'lsē lā'wūnemāsēxa dzō'xūmē; la'e'm
10 lā'lebe'lsa q'ā k'ā'detāyaatsa gē'x'udema'lasa q'lwā'xsa'yē. Wā,
g'í'l'mēsē g'wā'lexs lā'asa ts!edā'qē āx'ē'dxa q'wa'xsa'yē q'as
q'exendā'lē gē'x'ūndālas lāq, g'a g'wā'lēg'a (*fig.*). Wā, la'e'mxaa
hē'em la āxel'dze'ma lā'sanā'yasa g'ō'kwē. Wā, la'e'mxaē hē'ema
lā'sela lē'wa yā'la le'mxwaq. Wā, la'mē'sē hē'x'sā'em gē'xwa-
15 laxs k'lē's'maē le'mx'wida. Wā, g'í'l'mēsē gā'nul'idexs lā'naxwa-
ēda ts!edā'qē āx'ē'dxa 'wā'lasē q'ūlō'dzō lē'wa'ya q'as lēp'lē'-
dēs lāx ē'k'la'yas q'ā nō'kwēs q'ā k'lē'sēs xwē'laqa de'l'x'idā'ma-
tsō'sa gō'sāxa gā'nulē. Wā, g'í'l'mēsē ē'k'a 'nā'lāxa gā'lāxs
la'ē xwē'laqa lō's'ideq q'ā lā'wās nawe'masxa 'wā'lasē lē'wa'ya
20 q'ā lē'sasē'wēsēsa lā'sela lē'wa yā'la. Wā, g'í'l'mēsē yō'-
gwaxs la'ē k'lēs lō's'ideq. Wā, g'í'l'mēsē ā'lak'lāla le'mx'wi-
dexs la'ēda ts!edā'qē āxā'xōdeq q'as lē laē'las lā'xēs g'ō'kwē.
Wā, la āx'ē'dxa lā'batē q'as hā'nts'lōdēs lāq. Wā, g'í'l'mēsē
g'wāl hā'nts'lāqēxs la'ē g'ē'xaq lā'xa nexwā'la lā'xēs lēg'wī'lē.
25 Wā, la'e'm hē'lēlayōlxa ts'lāwū'n'xla. Wā, la 'nā't'emplēna hē
g'wē'gilase'wēda dza'wū'nē. Wā, la k'lēs hē g'wē'gilase'wēda g'wā'x-
nisē lē'wa waō'kwē k'lō'k'lūtela. Wā, laem g'wāl lā'xēq.

Roasted Silver-Salmon. (Roasted tails of silver-salmon caught by | 1 trolling.) ||

When the silver-salmon caught by trolling is cut open, | the 30 tail is left on the backbone. After | the woman has cut it, she takes the roasting-tongs and breaks off the | tail from the backbone, and she puts the salmon-tails | crosswise into the roasting-tongs in this manner:  Often || the salmon-tails are taken off after the 35 backbone has been roasted, | in this manner and they only break them off after they have  been roasted. | After the tails have been put into the roasting-tongs, | they are put by the side of the fire; and when the skin is blackened, | they are taken away and laid down || just over the fire, so that 40 the heat of the fire goes right up to them; | and when the owner of the house gets hungry, he just takes | them down and eats of them. And if he does not eat all (he has taken down), he just | puts it back above. |

Halibut.—[The method of halibut fishing has been described in "The Kwakiutl of Vancouver Island" (Publications of the Jesup North Pacific Expedition, Vol. V, pp. 472-480). The account continues as follows:]

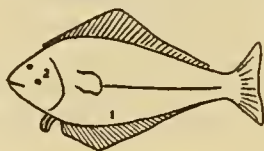
As soon as (the halibut-fisher) enters his house, his wife | quickly 1 gives him something to eat; and when he begins to eat, his wife | goes out of the house, carrying her small basket, in which she has four fish-knives. | She is going to work on all the halibut lying on their backs on the beach. ||

Roasted Silver-Salmon.—L!ō'bek^u ts!ā'snē'sa dza'wū'nē dō'gwinēta. 1

Wā, hē'smaaxs la'ē xwā'it^{se}wēda dō'gwānemē dza'wū'na. Wā, 30 la'mē'sē āxāla'mēda ts!ā'sna'yē lāxa xā'k'!adzās; wā, g'il'mēsē gwāl xwā'lēda ts!ēdā'qaxs la'ē āx'ē'dxa L!ō'psayowē qa's k'ō'qālēxa ts!āsna'yē lāxa xā'k'!adzowē qa's lē gē'g'aalts!ā!isa ts!āsna'yē lā'xa L!ō'psayowē ga gwā'lēga (*fig.*). Wā, la q'ūnā'laemxat!ā'lēm lā'wōdayōwa ts!ā'sna'yaxs la'ē L!ō'pa lā'xa xā'k'!adzowē, yixs 35 ga'ē gwā'lēga (*fig.*). Wā, ā'l'mēsē k'oqā'layōxs la'ē L!ō'pa. Wā, hē'smaaxs la'ē gwāl āxā'its!ōdālayō lā'xa L!ō'psayowēda ts!a'sna'yē. Wā, la'mē'sē lā'nōlidzem lā'xa legwī'lē. Wā, la'mē'sē klūme'l^x-ēida'mē L!ē'sasēxs la'ē āx'ē'tse'wa qa's Lē'salelōdayowē lāx neqō'stāsa legwī'lē qa L!ē'seg'ōstālasē'wēsēs L!ē'salāsa legwī'lē. Wā, 40 g'il'mēsē pō'sq!ex'ēdēda g'ō'gwadāsa g'ō'kwaxs la'ē ā'em āxāxō-deq qa's hā'mx'ēdē lāq. Wā, g'il'mēsē k'lēs'wī'ēlaqēxs la'ē ā'em xwē'laxalelōts lā'xa ē'k'lē.

Halibut.—Wā, g'il'mēsē laē'l lā'xēs g'ō'kwaxs la'ē gēne'mas 1 hā'labala L!ēxwē'laq. Wā, g'il'mēsē hām^x-i'dexs la'ē gēne'mas lā'welsa dā'laxēs lā'laxamē g'ī'ts!ē'watsēs mō'wē xwā'xūlayā. Wā, lae'm lāl ē'ax'ēdelxa nā'xwā'mē nelnelē'sa plēp!ā'yē.

- 5 Now I will talk about the woman, what she is going to do after | her husband has finished fishing; for the man never | helps his wife this side of his going out | fishing (after he has finished fishing), and also when he has hauled the halibut out of his halibut-fishing canoe.¹ . . . ||
- 10 As² soon as the woman sits down on the beach at the place where | the halibut have been put down, she takes out her four knives, and | she takes a sandstone and whets her knives on it. | As soon as the four knives are sharp, she | first takes the fin-knife; for the four
- 15 knives all have names. || The first knife is the fin-knife; | the next one, the cutting-knife; the next one, the flaking-knife; and | the last one, the splitting-knife. She sits down by the head of the halibut, and | she cuts open the lower part of the belly of the halibut, (in this manner:)³
- she turns it
- 20 ting-knife and || She cuts all around it. | Then cuts out the backward and takes the cut- cuts out the cheek-fins, and gills. As | soon as she has them off, she pulls out the intestines of the halibut, and she | cuts off the guts so that they come off from the stomach. Then she turns the stomach inside out, so as to | spread it, and puts it down. Last she cuts off the pectoral fins, | on the other side, and



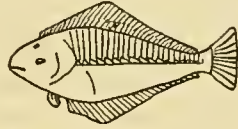
- 5 Wä, la^mmē'sen lāsl gwāgwēx's'ālal lā'qēxs laēda ts!Edā'qe hēl lāl ē'axalaleqēxs la'ē gwā'lēs lā'wūnemē lō'qwa, qaxs hēwā'xa-
mēlēda begwā'nemē g'ō'x'wīdēlxēs genē'mē gwā'sagawēsēs laē-
na'yē lō'qwa. Wä, hē'ēmisēxs la'ē gax'sōltā'laxa p!ēp!ā'yē lā'xēs
lō'gwatslē.¹ . . .
- 10 Wä,² g'il'mēsē k!wā'galisēda ts!Eda'qē lāx k'!ixk'ligē'dzasa
p!ā'yaxs la'ē āx'wūlts!ō'dxēs xwā'xūlayowē mō'wa. Wä, la
āx'ē'dxa t!ē'gayowē de'na'sgem qa's g'ē'xalalīsēs xwā'layowē lāq.
Wä, g'il'mēsē 'wi'la ē'x'bax'īdēda mō'wē xwā'xūlayōxs la'ē hē
g'il ax'ē'tsōsēda pelā'layo xwā'layā, qaxs 'nāxwa'maē lē'gadēda
15 mō'wē xwā'xūlayō. Wä, hē'em g'ā'lēda pelā'layowē xwā'layā;
wā, hē'ēmisa gēlts!ē'mē; wā, hē'ēmisa xwā'layowē; wā, hē'ēmis-
lēda t!ē'lyayowē. Wä, la k!wā'galis lāx ōxtā'lisasa p!ā'yē. Wä,
la xwā'fidex be'nba'yas tek!ā'sa p!ā'yē (*fig.*). Wä, la xwałtsē'-
sdenq. Wä, la ne!āle'lōdqēxs la'ē āx'ē'dxa gēlts!ē'mē qa's
20 xwā'xūlap!ē'dēxa pel!ē'mya'yē qa's xwā'lō'dēxa q!ō'sna'yē. Wä,
g'il'mēsē lawāxs laē gō'lōlts!ēxa yā'x'yīg'ilasa p!ā'yē. Wä, la xwā'-
lōdxa ts!ēyī'mē qa lawāyēs lā'xa mō'qūla. Wä, la lē'x'semdeq qa
l!ē'p!ēqalēsēxs lae āx'ā'lisāq. Wä, lawī'slā hēweyō'd xwā'lōdxa
pela' lā'xa āpsā'dze'yē qa's āx'ā'lisēq. Wä, la xwā'tsē'stālaxa

¹ Continued in Publications of the Jesup North Pacific Expedition, Vol. V, p. 480.

² Continued from *ibid.*, p. 480.

³ That is, close to the edge of the fish.

puts them down. Then she cuts around the || skin, keeping close to 25
the edge-fin. She only stops cutting when she | arrives at the end
of the tail [salt-taste tail]. Then | she begins to cut from behind the
head of the halibut, at the place where she first cut it. She | does
the same on the other side. Then she cuts off the skin of the white
side. | As soon as the skin is off, she cuts down along the middle
of the || backbone of the halibut; and when she reaches the backbone, 30
she again | cuts, beginning from the rough edge, cutting close to the |
ribs, until she reaches the backbone. Then she takes off one side of
the | halibut and puts it down, (in this manner:)
Then she does the same also | on the other side.
As soon as it is off, she turns it over and cuts
off also || the skin of the black side. As soon as
it is off, she cuts | also that side of the rough-edge, and goes on
to the backbone. When she | reaches it again, she cuts down
straight | to the backbone, and she puts it down with what came
from the other side. | Then she does the same also to the
other side that was still on. || As soon as all the meat of the 40
halibut is off, she takes off the apron-side (spawn) | and puts it
down. Then she cuts off the head, and she | takes the rib of an elk
and takes hold of the tail. Then she |
lifts the backbone of the halibut by the
tail and cuts off the ribs, | cutting them
close to the backbone, (in this manner:)

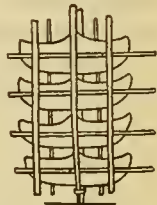
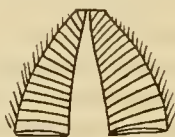


35



L!ē'sē ma'k'inxendālaxa q!wā'q!ūnxa'yē. Wā, ā'l'mēsē gwāl xwā'- 25
laxs la'e lā'g'aa lā'xa ō'xla'yasa de'mplaxsda'yē. Wā, hē'em
g'ā'g'ilelē ō'xlaatā'yasa p!ā'yē g'ī'lp!edasa xwā'La'yas. Wā, la
ē't!ēdxa āpse'nxa'yē. Wā, la sa'pōdxa 'melā'dza'yē L!ēsa. Wā,
g'ī'l'mēsē lawā'dā L!ē'saxs la'ē 'neqā'xōd xwā'l'ēdex 'nexenā'yas
hāmō'māsa p!ā'yē. Wā, g'ī'l'mēsē lā'g'aa lā'xa hāmō'māxs la'ē ē't!ēd 30
xwā'l'ēd g'ā'g'ilelē lāxa q!wā'q!ūnxa'yē. Wā, la'em ma'k'ildzōdā-
laxa x'ī'la qa's lē wala lā'xa hāmō'mō. Wā, la axō'dxa āpsō'dedzā-
'yasa p!ā'yē qa's āx'ā'lisēs (*fig.*). Wā, lā'xaa ē't!ēd hē gwē'x'īdxa
āpse'nxa'yē. Wā, g'ī'l'mēsē lawā'xs la'ē lē'x'īlisāq qa's ō'gwaqē
sapō'dxa tslo'latsla'yē L!ē'sa. Wā, g'ī'l'mēsē lawā'xs la'ē xwā'l'ēdex 35
āwū'nxa'yasa q!wā'q!ūnxa'yē qa's lā'laē lā'xa hāmō'mō. Wā, g'ī'l-
'emxaāwisē lā'g'aa lā'qēxs la'ē 'neqā'xōd xwā'l'ēdex 'nexenā'yā-
xaas hāmō'mō. Wā, lā'xaa g'ī'g'īlisas lā'xēs g'ā'yanēmē lā'xā āpsā'-
dza'yē. Wā, laxaa hē'em gwē'x'īdxa la āx'ā'laLElēda āpse'nxa'yē.
Wā, g'ī'l'mēsē wī'flowēda q!l'mlalāsa p!ā'yaxs la'ē āxō'dxa tsā'p!ē- 40
dza'yē qa's āx'ā'lisēq. Wā, la qak'ō'dex mā'lēgemanōs. Wā, la
āx'ē'dxa gele'masa L!ēwe'lsē qa's dā'x'īdēxa de'mplaxsda'yē qa
ā'k!axsda'lēsa hāmō'māsa p!ā'yaxs la'ē kwexā'laxa x'īla'. Wā,
la'em mā'g'ilenēxa hāmō'mō (*fig.*). Wā, g'ī'l'mēsē wī'la la'wēda

- 45 As soon as the ribs are off, || the woman takes cedar-bark and ties the tail-ends of both sides of the ribs of the backbone together, (in this manner:) Then she carries them | up and hangs them just over the fireplace of the house. She | takes her roasting-fins are. | She takes them at once, and puts four fins roasting-tongs. She ties the roasting-tongs on top with cedar-bark. | Then she takes thin split cedar-wood, and puts it over each side, (in this manner:) |
- 50 As soon as she has done so, she gathers driftwood on the beach, | and makes a fire; and when the fire that she has made blazes up, she | picks up stones and puts them on the fire that she has made. As soon as || there are enough on it, she takes the fins in the roasting-tongs and | puts them up by its side. Then she gathers the backbones | while the tail is still attached to them; and she takes the | stomachs and puts them down on the beach, not far from the stones in the fire. | Then she also takes mats and puts them down
- 60 there also with her || tongs, and also a bucketful of water. As soon | as the fins are roasted, she takes them away from the stones on the fire; | and when the stones are red-hot, she takes her | tongs and with them takes off the wood that is left on the fire. | When it is all



- 45 x'í'lāxs la'ē āx'ē'dēda ts!ēdā'qaxa dena'sē qa's ya'Łōdē ō'xsda'yasa wā'x'sōt!ēna'yē x'í'lasa hāmō'mā qa's yā'Łodēx (*fig.*). Wā, la dā'laq qa's lē gē'x'wale'lōts lāx 'neqō'stāwas legwī'lasēs g'ō'kwē. Wā, la āx'ē'dxēs L!ō'psayowē qa's lē lē'nts!ēs lāx āxā'sasēs pēla'. Wā, hē'x'ida'mēsē āx'ē'dēq qa's axts!ō'dēsa mō'wē pēla' lā'xa 'ne'mē
- 50 L!ō'psayā. Wā, la k'ilg'etōtsa dena'sē lāxa L!ō'psayowē. Wā, la āx'ē'dxa xō'kwē wī'swel k!waxlā'ēwa qa's k!āā't!ēdēs lāq (*fig.*). Wā g'í'l'mēsē gwā'tēxs la'ē q!ap!ē'x'īdxa q!ē'xalē lā'xa L!ēma'sisē qa's lexwā'lisē. Wā, g'í'l'mēsē x'í'qōstāwē leqwē'la'yasēxs la'ē xō'x'wīdxa t!ē'sēmē qa's xēx'ūlā'lēs lā'xa leqwē'la'yas. Wā, g'í'l-
- 55 'mēsē hē'l'a lāx nā'qa'yasēxs la'ē āx'ē'dxa L!ō'pts!āla pēla' qa's lē lā'nōlīsas lāq. Wā, la'mē'sē q!ap!ē'x'īdxa hāmō'mō, yīxs hē'ēmaē ā'lēs āxā'lē de'mplaxsda'yas lāq. Wā, lā'xaa āx'ē'dxa mō'qūla qa g'ā'xēs g'aē's lāxa k!ēs qwē'sala lā'xa t!ē'qwapa'yē. Wā, lā'xaa āx'ē'dxa lē'el'wa'yē qa's g'a'ē āx'ā'lisāq lē'wis
- 60 k'īplā'la; wā, hē'ē'misa nā'gats!ē la qō't!axa 'wā'pē. Wā, g'í'l'mēsē L!ō'pa pēla'xs la'ē āx'ē'ndēq lā'xēs t!ē'qwapa'yē. Wā, g'í'l'mēsē 'nā'xwa la x'í'x'īxsemx'īdēda t!ē'sēmaxs la'ē āx'ē'dxēs k'īplā'la qa's k!īpsa'lēs lā'xa x'īx'īq!ayawa'yasa gū'lta. Wā, g'í'l'mēsē 'wī'laxs la'ē āx'ē'dxa ts!ā'ts!ēsmōtē qa's lēxsē'sta'lēs

off, she takes old eel-grass, and puts it around || the red-hot 65
stones; and she plucks off | broad-leaved grass, and throws it
over the | hot stones. As soon as they are covered, she takes the |
stomach and puts it on the stones. Then she takes the head and |
puts it on the stones, close to the old eel-grass, inside of it. || As soon as 70
this is done, she takes the fins that have not been roasted and | puts
them on also, and also some of the rough-edge and of the | backbone,
which she puts on also, and also the tail and the | apron-part. As
soon as it is all on, she takes her mats and | spreads them down to
one side of what she is steaming. Then she takes a || bucket with 75
water and pours it over what she is steaming. | After she has finished
pouring the water, she takes the mats and covers it | with them, so
that the steam cannot come through. After she has done so, | she
takes her fish-basket and picks up the guts of the | halibut, and the
liver and the slime. After she has it all, || she carries it down to the 80
beach, and she throws it into the sea. | Then she washes out her fish-
basket, so that all the slime comes off | from it; and then she goes
up the beach, takes the pieces cut off from one side of the halibut,
and | scrapes off the blood. After she has done so, she spreads them
out | on the beach, so that they are not one on top of the other, but
very close together || at the edges. Then she covers them over with 85
a mat, for it is not | good if they are split while they are still fresh.

lā'xa āwī'stāsa x'ī'x'ixsemāla t'lē'sema. Wā, lā'xaa k'lū'lx'ē'id 65
lā'xa āwā'dzōxlō k'lē't!ema qa's lexā'lōdālēs lāx ō'kūya'yasa
ts!ē'lqwa t'lē'sema. Wā, g'ī'lēmēsē ha'melxā'laxs la'ē āx'ē'dxa
mō'qūla qa's āx'ā'lōdalēs. Wā, lā'xaa āx'ē'dxa mā'lēgemanō qa's
āx'ā'lōdālēs lā'xa mā'kala lā'xa ts!ā'ts!esmōtē lāx ō'ts!āwās. Wā,
g'ī'lēmēsē wī'laxs la'ē āx'ē'd lā'xa k'!ō'sē L!ō'p!ētsōs pēla' qa's 70
lē'xat! āx'ā'lōts lāq. Wā, hē'misa wāō'kwē q!wā'q!ūnxa'ya lē'wa
hāmō'mō qa's lē'xat! āx'ā'lōdālaq, lō'ma de'mplaxsda'yē, lē'wa
tsā'p!ēts!a'yē. Wā, g'ī'lēmēsē wī'laxs la'ē āx'ē'dxēs lē'el'wa'yē qa's
Lē'lep!ā'lisēq lāx mā'g'īnwālisasēs nek'ā'sewē. Wā, la āx'ē'dxa
wā'bets!āla nā'gats!ā qa dzā'dzeleyt'ndēs lā'xēs nek'ā'sewē. Wā, 75
g'ī'lēmēsē gwā'l dzā'saqēxs la'ē āx'ē'dxa lē'el'wa'yē qa's nā's'idēs
lāq qa k'!ē'sē k'u'x'sālēda k'!ā'lēla lāq. Wā, g'ī'lēmēsē gwā'lēxs
la'ē āx'ē'dxēs k'!ō'gwats!ē lexā'ya qa's lē ments!ā'lasa ts!eyí'masa
p!ā'yē lē'wa dewā'na lē'wa k'!ē'la. Wā, g'ī'lēmēsē wī'laxs la'ē
k'!ō'qūnts!ē'sēlaq la'xa L!ema'isē qa's lē qepste'ndeq lā'xa de'msx'ē. 80
Wā, la ts!ō'x'wīdxēs k'!ō'gwats!ē lexā'ya qa wī'lowēsa k'!ē'la
lā'qēxs la'ē lō'sdēsa qa's lē āx'ē'dxēs āpsō'dēlē xwā'Lē p!ā'ya qa's
k'ē'xālēxa e'l'kwa. Wā, g'ī'lēmēsē gwā'lēxs la'ē gwēl'āl'sēlaq
lā'xa L!ema'isē qa k'!ē'sēs haqewīnē'kala. Wā, lā'la memk'ā'-
la'mē ēwe'nxa'yas. Wā, la nā'kūyīntsa lē'wa'yē lāq, qaxs k'!ē'saē 85
ēk' lāx t!ē'lsase'waxs hē'maē ā'lēs gē'tē. Wā, hē'mis lā'gilas

- 87 Therefore | they are only split the following day. After she has finished covering them, | she calls those who are walking about to come and sit down on the | beach. As soon as they arrive, she takes
 90 off the covering of || what she is steaming. Then she spreads a mat on the beach, as a place on which to throw | the bones that are left over when they eat. As soon as the guests finish eating, | the woman watches that all the | guests throw on the mat the bones that are left over. | As soon as all the guests begin to eat, taking up their
 95 food || with their hands, while they are eating; and when they eat, | they throw all the bones that are left over, and the fat skin, | on the mat spread on the beach. After they have eaten, the | guests get up from the beach and go down and | wash their hands in the sea.
 100 When they have finished, they || all go home to their houses and drink water there; | and the woman scrapes off from the stones the rest of the food of her | guests, and puts it on the mat; and she puts the | rest of the food of her past guests on it, and she carries it down to the beach, | and she shakes it into the sea. Then she washes
 5 off || the mat, so that it is clean. After she finishes | washing it, she carries it back, and hangs it at the place where the | halibut is dried. After she finishes, she gathers the skins of the | halibut and takes them into her house to hang them up | over the fire, so that they are

- 87 ā'leml t!E'lsasōlxa gaā'lāsa lensē. Wā, g'í'l'mēsē gwāl 'nā'xwaxs la'ē 'lā'q'lūg'a'lxa g'í'yí'mg'ílsela qa g'ā'xēs klūs'ā'lisela lā'xa L'ema'isē. Wā, g'í'l'mēsē g'ā'xēxs la'ē lē't'lēdxa nā'yí'masēs
 90 nek'ā'se'wē. Wā, la Lep'lā'lisxa lē'wa'yē qa ts!egedzō'dalatsa ha'mā'paxēs xā'qēsawa'yē. Wā, g'í'l'mēsē gwāl'ēxs la'ē hamx'-'i'dēda Lē'lānemē. Wā, lae'm q'lā'q'lālēda ts!edā'qē qa 'nā'xwa-'mēsa k!wē'lē ts!egedzō'dalasēs ha'mō'tē xāq la'xa lē'wa'yē. Wā, g'í'l'mēsē hām'x'-'i'dēxs la'ē 'nā'xwa'ma Lē'lānemē xa'max'ts!a-
 95 nasēs c'ēyasōwēdas lā'xēs ha'ma'yē. Wā, g'í'l'mēsē hām'x'-'i'dēxs la'ē ts!egedzō'dalasēs xā'qēsawa'yē Lē'wa tsenōxmō'demas L'ēs lā'xa Lēbē'sē lē'wa'ya. Wā, g'í'l'mēsē gwāl ha'mā'paxs la'ēda k!wē'lē q!wā'g'ilis qa's lē hō'q'lūnts!ēs lā'xa L'ema'isē qa's lē ts!ēnts!ēn'x'wīd lā'xa de'msx'ē. Wā, g'í'l'mēsē gwāl'ēxs la'ē
 100 'nā'xwa nā'ēnakwa lā'xēs g'ig'ō'kwē qa's lē nā'x'idxa 'wā'pē lāq. Wā, lā'lēda ts!edā'qē k'ēxā'lōdxa k!lēt's!ayawa'yē hā'mx'se'wēsēs Lē'lānemē qa's āxdzō'dālēs lā'xa lē'wa'yē. La āxē'g'ints lāx ha'mō'tdāsa Lē'lānemx'dē qa's lē q!ēnē'pents!ēselaq lā'xa L'ema'isē qa's lē laaxste'ndeq lā'xa de'msx'ē. Wā, la ts!ō'x'wūldzō-
 5 daemxa lē'wa'yē qa ē'g'īdzō'x'wīdēs. Wā, g'í'l'mēsē gwāl ts!ō'x'wāqēxs g'ā'xaē dā'lāq qa's g'āxē gē'x'wā'lisaq lā'xa gē'x'wā'demāxa k!lā'wasē. Wā, g'í'l'mēsē gwāl'qēxs la'ē q!ap!ē'x'īdxa L'ēl'ē'sasa p!ā'yē qa's lē laē'las lā'xēs g'ō'kwē qa's lē gē'x'wāle'lōts lāx neqō'stāwasēs legwī'lē qa L!ē'sālasē'wēsēsa L!ē'salās. Wā, lae'm

heated by the heat. || The meat-side of all of them is upward. 10
This is the way that the Indians call | "turning up the back." Then
she takes a rest, for she will | split the halibut that is to be dried
on the following day. |

This is the way the Indians do when they catch the first halibut. |
Everything is steamed by the women, for it is said that the halibut
know || that the one who caught them first is thankful for it. There- 15
fore | it is steamed at once when it is first caught; and it is said, that,
if | the one who caught halibut first does not cook it right away, he
will not | have another bite. The fisherman will go out in vain
trying to | fish halibut. Therefore they do this way when halibut is
first caught. || The woman does not do thus when | more halibut is 20
caught by her husband. When they first take out the stomach of |
what is next caught by her husband, then they throw it all into the |
sea, with the guts and the heads | and the backbone and the apron-
part. Often they also || throw the fins into the water. Sometimes 25
they | hang up the fins at the drying-place of the halibut, so that they
get half dry. | As soon as they are half dry, they boil them, and eat
them with spoons | with the liquid. But the woman only now and
then eats | roasted fins, when she takes a rest from splitting her hali-
but, || the four that are being roasted while she is steaming the 30
stomach and | the other parts. |

ˈnāˌxwaem ẽˈkˌladzaˈyẽ ẽˈlsadzeˈyas. Hẽˈem gweˈyáˈsa bāˈkˌhũmẽ 10
neˈenāˈyẽda hẽ gwāˈlẽ. Wā, laeˈm xˈõˈsẽd lāˈxẽq qaxs āˈlẽmẽlẽ
t!ẽˈlsalxẽs kˈlāˈwasilasõlaxa lāˈLa ˈnāˈxˈĩdẽlxa lẽˈnslā.

Wā, hẽˈem gwẽˈgˌilatsa bāˈkˌlũmẽ qaẽs gˈālẽ lõˈgwānemˈ p!āˈya,
yĩxs kˈlẽõˈsaẽ kˈlẽs hẽˈxˈidaem nekˈaˈsõsa ts!edāˈqẽ qaxs q!āˈla-
ˈmaaˈlaẽda plāˈyaqẽxs mōˈlõlẽˈmaaxs gˈāˈlaẽ lāˈlānema lāˈgˌilās 15
hẽˈxˈidaem nexˈĩˈtseˈwa, yĩsa gˈāˈlõlaq. Wā, qaˈlaõ kˈlẽˈslax
hẽˈxˈidaem lax haˈmẽˈxˈsilasõlax yĩs lõˈgwanemāq laˈlaxẽ kˈlẽˈslax
lāˈlax ẽˈt!ẽd lāx q!ẽkˈaˈsõ lāxexs laˈẽ wāxˈ ẽˈt!ẽd lõˈqwẽda lõˈ-
q!wẽnoxwaxa p!āˈyẽ. Wā, hẽˈmĩs lāˈgˌilās hẽ gwẽˈgˌilaxẽs gˈāˈlõ-
lānẽmẽ p!āˈya. Wā, kˈlẽˈst!a la hẽ gwẽˈgˌilẽda ts!edāˈqax la 20
ẽˈt!ẽd lõˈgwanẽmsẽs lāˈwũnemẽ. Gˈĩˈlẽmaẽ lāˈweyõdex mōˈqũlāsa
āˈlẽ lõˈgwanẽmsẽs lāˈwũnemāxs laˈẽ āˈem ts!exstāˈlaq lāˈxa
deˈmsxˈẽ, ˈwĩla lẽˈwis ts!eyĩˈmẽ, lõˈma māˈlẽgẽmanowẽ. Wā,
hẽˈmĩsa hāmōˈmowẽ lẽˈwa tsāˈp!ẽdzaˈyẽ. Wā, q!ũnāˈlaemxaāwisẽ
ts!exstālaxa pēlaˈ lāˈxa deˈmsxˈẽ. Wā, la ˈnāˈlˈnẽmp!ena gẽˈx- 25
ˈwalĩsa pēlaˈ lāˈxa lẽˈmˌxˈdemāxa kˈlāˈwasẽ qa kˈlāˈyaxˈwĩdẽs.
Wā, gˈĩˈlẽmẽsẽ kˈlāˈyaxˈwĩdexs laˈẽ hāˈnxˈlẽndeq qaˈs yõˈsẽq
lẽˈwis ˈwāˈpala. Wā, lāˈlẽda ts!edāˈqẽ lẽˈxˈaem hāmxˈĩˈdnaxwa
lāˈxa lõˈbẽkwẽ pēlaˈ, yĩxs lāˈlẽ xˈõˈsẽdexs laˈẽ t!ẽˈlsaxẽs kˈlāˈ-
wasẽxa mōˈwẽ lõˈpasõsẽxs lāˈxˈdẽ nekˈaˈxa mōˈqũla lẽˈwis 30
wāõˈkwẽ.

- 32 As soon as the autumn comes, when the halibut are really fat, |
the fishermen go out again to fish halibut for food in | winter. Their
35 wives take out the stomachs and || cut off the gills, and they split
them open and spread them out on the beach; and they | spread
them right over the fire of the house, so as to dry them; | that is
called "dried stomach." And they cut off the | head, and they cut
off the lower jaw and open it out, | and they cut on each side of the
40 bone in the head. || As soon as it is off, [the woman] throws it away
on the beach, | at the place where the brain was. And she spreads
the outer skin also | just over the fire of the house. That is called |
"dried head." And she takes the fins and hangs them up at | the
same place where she first hung the others; and that is called "dried
45 fins." || Then she takes the ribs and hangs them up, in the same way
as I | have said before [p. 244]; and this is called "ribs." | And she
takes the rough-edges and ties them together at the tail-ends, and
she | hangs them up at the same place where the others are, and this
has the same name. | And she also takes the tail and cuts down the
50 side; || and as soon as it is spread, she takes out the end of the back-
bone, | and she also spreads it over the poles where the others were;
and this is called | "dried tail." And she also takes the apron-part
and | hangs it up where the others are, and this is called "dried
apron." | And she also takes the skin and spreads it on a cutting-



- 32 Wä, g'í'l'mēsē lā'yīnx'ēdēxs la'ē ā'lak'lāla la tse'nxwēda p'lā'yē
la'as ē'tl'ēd la lō'x'wīdēda lō'ēlq'wēnoxwaxa p'lā'yē qa's lā'k'!ese-
lāxa ts!āwū'nxē. Wä la gēgēnē'mas āxā'laxa mō'qūla qa's t!ō-
35 sōdēxa q!ō'sna'yē. Wä, la yī'ml'ēdeq qa lēpā'tisēxs la'ē lēplēn-
dā'las lāx neqō'stowasēs legwī'lasēs g'ō'kwē qa lē'mx'wīdēs.
Wä, hē'em lē'gades mō'qwasdē. Wä, lā'xaa qax'ēdex mā'-
lēgēmanās. Wä, la t!ō's'ēdex ō'xlax'ā'yas qa wā'x'sēstēs.
Wä, lā'xaa t!ō't!ēdzenōd k'ats!ā'ēna'yasa xāxts!ā'wasa mā'lēge-
40 mānō. Wä, g'í'l'mēsē lawā'xs la'ē ts!eqe'nts!ēssa g'í'ts!ē'wa-
sasa lēqwa'. Wä, lā'xaa lēp!ā'lēlōtsa hēlō'sgēmaē lā'xaaxa
neqō'stāwasa legwī'lasēs g'ō'kwē. Wä, hē'em lē'gades mā'-
lēqasdē. Wä, lā'xaa āx'ē'dxa pēla' qa's gē'x'ūndālēs lā'xaax
āxā'sasa g'í'l'x'dē āx'ā'lēlōdayā. Wä, hē'em lē'gades palasdē.
45 Wä, lā'xaa āx'ē'dxa x'í'la qa's gē'x'wīdē lāx g'wā'laasasēn g'í'l-
x'dē wā'ldema (see p. 244). Wä, hē'em lē'gēmsē x'í'la. Wä,
la āx'ē'dxa q!wā'q!ūnxā'yē qa's yā'lōdēx ō'xsda'ya. Wä, lā'xaa
tē'x'walelōts lāx āxā'sasa wā'kwē. Wä, hē'x'sāem lē'gēmsē.
Wä, lā'xaa āx'ē'dxa de'mplaxsda'yē qa's t!ō's'ēdex ōnō'dza'yas.
50 Wä, g'í'l'mēsē lēpā'laxs la'ē la'wayōdxa ō'ba'yasa hāmō'mō. Wä,
lā'xaa lēp!ā'lēlōts lāx āxā'sasa wā'kwē. Wä, hē'em lē'gades
de'mplaxsdēyasdē. Wä, lā'xaa āx'ē'dxa tsā'p!ēdza'yē qa's tē'x-
'wale'lōdēs lā'xēs wā'kwē. Wä, hē'em lē'gades tsā'p!ēdza-
yasdē. Wä, lā'xaa āx'ē'dxa l'ē'sē qa's lēbedzō'dēs lā'xa t!ēlē'-

board || for dried halibut. The meat side of the skin is upward. | 55
 Then she takes her splitting-knife, and she cuts under the | thick
 layer of fat of the skin, and two finger-widths is the width | of split-
 ting it; and she continues cutting [what she is doing] until she comes
 to the | tail, for she begins at the neck, and it just does || not come 60
 off; and she does the same with the other side; this is | called "torn-
 from-the-edge." The torn-off edges | do not come off from the skin.
 As soon as | the woman finishes, she hangs it up at the place where
 the others are. | She puts the meat-side upwards; but when it has
 been hanging four || days, the woman takes down the skin, and she 65
 tears off the | torn-off edges. And when they are all off, the woman
 takes a | narrow piece of cedar-bark and ties them in the middle, and
 she hangs them up | again not very near to the fire, namely, | the
 torn-off edges. Then she hangs up the skin again also. This is
 only || done to those that are caught in the autumn, when the halibut 70
 is just | getting fat. . . .¹

When the guests have gone out, | the woman sharpens her fish-
 knives, in the evening; | and when she has done so, she takes the
 cutting-board | and scrapes it off, so that it is clean. After she has
 done so, she || puts it down on the beach where she is going to split 75

dzâxa k'!â'wasê. Wä, lae'm ë'k'ladza'yê e'lsadza'yasa L!ê'sê 55
 Wä, la äx'ê'dxês t!e'lyayowê xwä'layâ. Wä, la t!e'lyabôdxa
 wä'kwê tsêtsê'nxünxêsa L!ê'sê. Wä, la ma'ldë'nê wä'dzewasasa
 t!e'lyabôtse'was. Wä, hê'na'küla'mêsê äxä'yas lä'gaa lä'xa
 ôxsde'yas g'ä'g'ilela lä'xa ô'xawa'yas. Wä, hä'lsela'mêsê [la
 k'!ês lä'wäxs la'ê ë't!êd hê gwê'x'êdxa äpsê'nxä'yê. Wä, hê'em 60
 L!ê'gades xwä'xüsen'xa'yê, y!xa tse'ntsenxünxa'yê. Wä, lae'm
 k'!ês lawä'êda xwä'xüsenxa'yê läx L!ê'sê. Wä, g'í'l'mêsê gwä'-
 lëxs la'êda ts!edä'qê gë'x'wale'lôts läx äxä'sasa waô'kwê. Wä,
 lae'm hê ë'k'ladza'yê e'lsadza'yas. Wä, hê't!a la mö'bënxa'wäsê
 'nä'läsêxs la'êda ts!edä'qê äxä'xôdxa L!ê'sê qa's xwa'sôdälêxa 65
 xwä'xüsenxa'yê. Wä, g'í'l'mêsê 'wí'lâxs la'êda ts!edä'qê äx'ê'dxa
 ts!ê'q!ê dena'sa qa's y!lô'yôdêq. Wä, lä'xaa xwê'laqa tē'x'wale'-
 lôts lä'xa k'!ê'sê xe'nlela 'nëxwä'la lä'xa legwí'lê, y!xa xwä'-
 xüsenxa'yê. Wä, la xwê'laqasa L!ê'sê ô'gwaqa. Wä, lae'm lē'x'aem
 hê gwê'g'ilase'wêda lôgwanemaxa lä'yînxê, y!xs hê'ëmaê ä'lês tse'n- 70
 x'widêda p!â'yê. . . .¹ Wä, g'í'l'mêsê 'wí'la hō'qūwelsêda L!ê'la-
 nemx'däxs la'êda ts!edä'qê g'ë'x!lälaxês xwä'xülayowaxa la dzä'-
 qwa. Wä, g'í'l'mêsê gwä'lëxs la'ê äx'ê'dxês t!elê'dzowê qa's
 k'ëxeldzô'dêq qa ë'g'idzowês. Wä, g'í'l'mêsê gwä'lëxs la'ê äx'ë'a'-
 lisaq lä'xa L!ema'isê läx äxä'sasês t!e'lsasölê. Wä, lae'm gwä'- 75

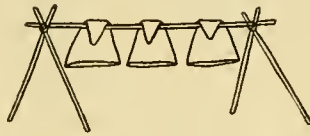
¹ Here follows a description of the cooking and eating of halibut-heads (pp. 357-359). Then the text continues as above.

- 76 the (halibut). Now she is | ready for the following day. As soon as day comes, the | woman goes down to the beach, to the place where she is going to cut the halibut; | and she sits down at the place where the cutting-board is already put up, in this manner: |
- Then she takes one-quarter of the halibut and puts it
 80 down on its back on the || cutting-board. The skin-side is next to the cutting-board, | and the side next to the ribs is upward. Then | she cuts it downward, in this manner:
- 
- goes half way
 is | thicker at
 85 our || fingers
 the same to
 too long, | she
- 
- She begins at the neck of the halibut, | and down the quarter towards the thin end. It one end, and its length is two spans of and two finger-widths. Then she does | the other quarter; and if one piece is cut cuts it off and throws it into a basket which is made on purpose | for the unused cut-off pieces. When she has done so with the | other pieces at which she is working,
 90 she puts them on a mat spread out on the beach. Then || she takes one piece and puts it down on the cutting-board; for | all the halibut is cut into long, square pieces.¹ Then | she cuts them lengthwise, going straight down the long thick pieces of halibut. She | cuts them, beginning at the thick end, going towards the thin end. | She stops cutting when they are half the width of a little finger ||
 95 thick. Then she turns her knife down flat, and she cuts under | one

- 76 lała qaē'da lā'la 'nā'x'idEL. Wā, g'í'l'mēsē 'nā'x'idEXS la'ēda ts!Edā'qē lE'nts!ēs lā'xa L!Ema'isē lāx āxā'sasēs t!E'lsasōLē. Wā, la k!wā'galisa lā'xa la gwā'lēs laē'sa t!Elē'dzō g'a gwā'lēg'a (*fig.*). Wā, la āxē'dxa āpsō'dēlē plā'yā qa's nE'Edzō'dēs lā'xa t!Elē'dzō.
 80 Wā, lae'm hē mā'kalēda āxā'sdāsa L!ēsē lā'xa t!Elē'dzō. Wā, la ē'k!adza'ya mā'kalax'dē lā'xa x'í'la. Wā, la'mē'sē t!ō'saxōdeq g'a gwā'lēg'a (*fig.*), g'ā'g'ILEla lā'xa ō'xawa'yasa plā'yē lā'g'aa lā'xa 'nEgō'yā'yasa āpsō'dilē la wí'swūlba. Wā, la LE'LE-kwē'da āpsba'yas. Wā, la ma'p!ē'nk'ē āwā'sgēmasas lā'xENS
 85 q!wā'q!wax'ts!āna'yē, hē'mē'sa ma'ldē'nē. Wā, lā'xaa hē'Em gwē'x'idxa āpsEX'sē lā'xa ō'xsde'yē. Wā, g'í'l'mēsē g'í't!ag'aaxs laē t!ō'sōdeq qa ts!EXTs!ō'dēsa q!ē'g'aa lā'xa lEXa'yē, hēkwē'lē qaē'da t!ō't!asēsawa'yē. Wā, g'í'l'mēsē 'wē'la hē gwē'x'idxa waō'kwē lā'xēs laē'na'yē g'ē'dzōdālas lā'xa LEbesē' lē'wa'yā. Wā, la
 90 āxē'dxa 'nE'mts!aqē qa's k'adedzō'dēs lā'xēs t!Elē'dzowē qaxs la'ē 'nā'xwaem la k!lē'k!EWELx'ūna plā'wēdzēsē. Wā, la'mē'sē NEgELE'ndālax nEX'ENA'yasa k!EWē'lkwē plā'yā. Wā, la'mē'sē t!ō'saq g'ā'g'ILEla lā'xa LE'x'ba'yē lā'g'aa lā'xa wīlba'yas. Wā, ā'l'mēsē gwā'l t!ō'saqēxs lā'ē k!ō'denē wā'gwasas lā'xENS sET!ax'-
 95 ts!ā'na'yēx; wā la pā'x'idxēs t!E'lyayowē qa's t!E't!ēldzapēxa

¹ That is, square in cross-section.

side of what she is working at; and then she rolls out the halibut, 96 thus | the piece that she is cutting becomes thin; and she only stops when it is spread out. | Then she rolls it up again and turns it over, and she also cuts it thin | (on the other side); and she does not stop cutting until it is all spread open. She || goes on doing so with the 200 others. As soon as all the halibut is cut thin, | she hangs the pieces up on the drying-place for the dried halibut, | in this manner: She hangs them up lengthwise. | After they have all been hung up, the woman takes her fish-knives and puts them into her small basket, and carries them || away with the basket in which the 5 cut-off tips of the halibut are.¹ . . . |



When² it is evening, the woman goes down to the | beach, to the place where the drying halibut is. Then she gathers up the drying-poles | on which the drying-halibut hangs. As soon as she has gathered them all, | she covers them over with mats, so that the || dew of the night will not get at them. | 10

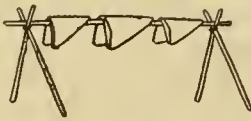

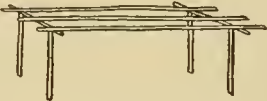
When day comes, she takes off the covering- | mats, and she spreads out again the drying-poles on which the drying halibut hangs. | She does so every evening and every | morning. Sometimes it takes three days || before the drying-halibut is half dry. When it is half 15

āpsō'dilasēs āxsēwē'. Wā, la lēnēnā'kūlēda p'lā'ya. Wā, la 96 wīl'nā'kūlaxs la'ē t'lē'saq. Wā, ā'lēmēsē gwā'lqēxs lā'ē Lep'lē-da. Wā, la lē'x'ēndeq qā's xwē'lēdēq. Wā, lā'xaa t'lē'ls'ideq. Wā, ā'lēmxaa'wisē gwāl t'lē'saqēxs la'ē 'wī'la Lepā'la. Wā, la hē'staem gwē'x'īdxa waō'kwē. Wā, g'ī'lēmēsē 'wī'la la t'lē'lē'kwa 200 p'lā'yaxs la'ē gē'x'wīdeq lā'xa gē'x'wīdēma'xa k'lā'wasē. Wā, la 'm'gra gwā'lēg'a (*fig.*). Wā, la 'm'gē'x'wīdeq lā'xēs g'īldō'lasē. Wā, g'ī'lēmēsē la 'wī'la geyō'kūxs la'ēda ts'lēdā'qē āx'ē'dxēs xwā'xūlayuwē qā's la'ts'lōdēs lā'xēs lā'laxamē. Wā, la dā'laq lē'wa lēxa'yē, yīx la g'ī'ts'ewatsa t'lō't'lesbā'yē p'lā'ya.¹ . . . 5

Wā,² g'ī'lēmēsē dzā'qwxaxs la'ēda ts'lēdā'qē lē'nts'lēs lā'xa lēma'isē lāx āxā'sasēs k'lā'wasē. Wā, la q'lāp'lē'x'īdxa gēgā'yō, yīx lā gē'x'wālaatsa k'lā'wasē. Wā, g'ī'lēmēsē 'wī'la q'lāp'lē'x'īdēxs la'ē nā'kūnentsa lē'el'wa'yē lāq qa k'lē'sēsē lā'g'ua'lēlēda 10 gō'sāxa gā'nulē lāq.

Wā, g'ī'lēmēsē 'nā'x'īdēxs la'ē ē't'lēd lā'wīyōdxa 'nāwē'mē lē'wa'ya qā's ē't'lēdē gwē'lēdxa gēgā'yowē, yīx gē'x'wīdēmasa k'lā'wasē. Wā, la hē'mēnalāem hē gwē'g'ilaxa dzā'dzāqwa lē'wa gēgā'la. Wā, la 'nā'lē'nēmp'lēna yū'dux'p'lē'n'x'wā'sē 'nā'lāsa k'lā'wasē k'lēs k'lā'yax'wīda. Wā, g'ī'lēmēsē k'lā'yax'wīdēxs 15


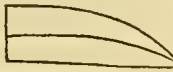
¹ Continued on p. 359.² Continued from p. 359.

- 16 dry, | she takes down all the drying halibut, and she opens them, so that they are spread open. | Then she hangs them up again lengthwise. They are hanging | in this way:  When it is a fine day, they are then ready in | one day, and 20 they are thoroughly dry. As soon as || day comes, they are taken down again, and are opened out again and | spread out on the beach. Then they are spread out on the drying-poles. As soon as | much halibut is ready, she spreads the drying halibut out | on the beach, and when it is dry, | she folds it in halves length- wise, in this way:  and she 25 puts it away || on a stage made on pur- pose in one corner of the house, in this manner: | and the woman piles one halibut on top of | another. Then they weight one on an- other, and they become flat. | That fin-  ishes this. |
- 30 As soon as all the dried halibut is flat, || being piled up one on another, they get damp again. Then the | woman takes large baskets, made on purpose, and she puts | the dried halibut into them, one hundred in each. Finally | she puts (the baskets) in a place where the damp can not get at them. Now this is done. |

- 16 la'ē āxemā'xōdxa k'!ā'ēwasē ēwīla. Wā, la dzaḡwī'deq qa dā'lē- idēs. Wā, la ḡwē'laqa g'ī'lgaaLE'lōdālaq. Wā, lae'm la gē'g'i- lāla g'a ḡwā'lēg'a (*fig.*). Wā, g'ī'lēmēsē ē'k'a ēnā'lāxs la'ē hē'lala- emxa ēnē'mxa ēnā'lāxs la'ē ā'lax'ēid k'!ā'yax'wida. Wā, g'ī'l- 20 ēmēsē ēnā'x'ēidēxs la'ē ē'tlēd āxā'xoyō qas ē'tlēdē dzaḡwīdeq qa LēLEPā'lēsēxs la'ē LEP!a'LElōts lā'xa gē'ḡayō. Wā, g'ī'lēmēsē q!ā'q!ēx'silaxs plā'ēyaxs la'ē LEP!alī'selaxa la k'!ā'yax'wid k'!ā'ēwas lā'xa L!ēmā'isē g'a ḡwā'lēg'a (*fig.*). Wā, g'ī'lēmēsē lē'mx'wīdēxs la'ē NEGEXLā'la k'!ō'x'wīdeq g'a ḡwā'lēg'a (*fig.*) qas lē g'ē'xaq 25 lā'xa k'!ā'gēlē, hēkwē'lēm lāx ōnē'ḡwīlasa g'ō'kwē g'a ḡwā'lēg'a (*fig.*). Wā, lae'm ēmewē'ḡīndalēda ts!ēdā'qasa k'!ā'ēwasē lā'xa waō'kwē. Wā, lae'm ḡū'ngwatolil qa ēnē'ēnemadzōx'wīdēs. Wā, lae'm ḡwāl lā'xēq.

- Wā, g'ī'lēmēsē ēnā'xwa la naengēdzō'x'wīdēda k'!ā'ēwasaxs la'ē 30 gaē'l ēmewē'ḡā'yap!a. Wā, lae'm ḡwē'laqa la pē'x'wida, wā, lē'da ts!ēdā'qē āxē'ē'dxa hēkwē'la'yē āwō' L!ā'L!ēbata. Wā, la hānts!ō'dā- lasa k'!ā'ēwasē laē'lak'!ēndts!āwēda ēnā'lēnemsgēmē. Wā, lawī's!a g'ē'xaq lā'xa k'!ē'sē lā'g'aaatsa de'l'x'a. Wā, lae'm ḡwāl lā'xēq.¹

¹ Continued on p. 360.

Dried Codfish.—When they can not | catch any halibut and they 1
have much codfish, | the woman takes out the guts, and she does in
the same way as I | described before when she cuts what has been
caught by her || husband; and she also does in the same way when 5
she spreads open the meat | while the skin is still on. As soon as | the
bone is taken off, the woman takes off the skin and throws it away. |
Then one-half of it is this way:  Then the woman | cuts
it in two lengthwise. Then there are four pieces on both
sides. || Then she cuts straight down one-half of | one 10
side in this manner,  and she does in the same way |
as she does with the halibut when she cuts them
thin, and they are | hung up at the place where
halibut is dried. It is done in the same manner. | As soon as it gets
dry, it is all white; and when it is || bad weather, it is dried in the 15
house, behind | the fire. When it gets dry, it is all red. | All this
does not keep well, the sun-dried as well as the | smoke-dried (fish).
That is all about this. |

The dried codfish is treated in the same way, and they also || do 20
everything with it that they do with dried halibut. It is eaten as
breakfast in the morning | when there is no dried salmon in the
house. |

Dried Codfish (Nē'sasdē k'lä'was).—Wä, hē'smaaxs k'leä'saē 1
gū'yō'Lasxa p'lā'yē, wä, g'í'l'mēsē qlē'nemaēda nē'ts!a'yē, wä,
lē'da ts!edā'qē hē'x'idaem lā'wiyōdex yā'x'yig'ila lāx gwā'laasasen
gwā'gwēx'sālasē gwē'gilatsēxs g'ila'ē xwā'l'idex bā'kūlānemasēs
lā'wūnemē. Wä, lā'xaa hē'em gwē'gilaxs la'ē LEPā'lē q!E'mlalū- 5
sēxs hē'maē ā'lēs āxā'la lā'xēs L!ē'sē. Wä, g'í'l'mēsē lawā'yē
xā'qasēxs la'ēda tsedā'qē t!E'lsōdex L!ē'sas qa's ts!EX'ē'dēq.
Wä, la g'a gwā'lēda ēpsō'dilasēg'a (*fig.*). Wä, lē'da ts!edā'qē
ma'!ts!E'ndeq lā'xēs g'í'ldōlasē. Wä, lae'm mō'x'sēda wa'x'sōdilē.
Wä, la'mē'sē 'neqā'xōd xwā'l'idex 'nex'ena'yasa āpsēx'sā'sa 10
āpsō'dilē g'a gwā'lēg'a (*fig.*). Wä, la'em hē'em gwē'gilaqē gwē'-
gilasaxa p'lā'yaxs la'ē t!E'lsase'wa. Wä, la hē'emxat! la gē'xwa-
se'wē lāx gē'wasaxa k'lä'wasē. Wä, la hē'emxat! gwē'gilase'wē.
Wä, g'í'l'mēsē le'mx'wīdexs la'ē me'lmaxsa. Wä, g'í'l'mēsē ye-
ya'g'isa 'nā'lāxs la'ē hē'em le'mxwase'wēda g'ō'kwē lāx ō'gwiwa- 15
līlasa lēgwīlē. Wä, g'í'l'mēsē le'mx'wīdexs la'ē L!ā'L!eq'lūxsa.
Wä, la k'lēs gā'la ē'kanaxwa Lē'wa L!ā'L!ēdegōla Lō'ma kwā'-
kwax'degōlē. Wä, lae'm gwāl lā'xēq.

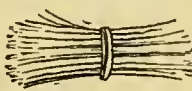
Wä, la hē'emxat! gwē'gilase'wēda nē'sasdē k'lä'was; hē'emxaa
gwā'yilālēda k'lä'wasasa p'lā'yē, yīxs gāā'xsta'yaaxa gāā'lāxs 20
k'leä'saē xā'mas gaē'l lā'xa g'ō'kwē.

- 1 **Herring-Spawn.**¹—When (the man) has all (the spawn) in the canoe, | he goes ashore at a point where the wind blows hard. Then he | takes the long poles and puts them up in this way: | This is called “standing on rock;” and when he has finished || hanging up the hemlock-branches with the spawn on it, and when it is fine weather | and the wind is blowing hard, (the spawn) gets dry in six days; | and when it is all dry, the man takes down the | hemlock-branches with the spawn on them and puts them on the rocky place, and | his wife wipes off the herring-spawn from the hemlock-branches. Then she | puts it || on a mat; and when it is done, she covers it with a mat, | when it is evening. In the morning, when day comes, she | spreads all the mats, and she scatters the herring-spawn over them; and when | it is really dry, she takes her boxes and she | picks out from among the white herring-spawn large pieces and puts them into 15 the || boxes; and when (a box) is full, she takes the cover | and puts it on. Then she puts it away in a dry place in the house. | This is kept to be eaten in winter. Then she takes a | medium-sized cedar-bark basket and puts into it the red spawn. | This is sold to other tribes, 20 for || this is not good to be kept long. Now that is all about hemlock-branches with | herring-spawn on them. . . . Kelp is also towed



- 1 **Herring-Spawn.**—Wä,¹ g'í'l'mēsē 'wīlg'aalēxs lā'xa xwā'k'lūnāxs la'ē lā'g'aala lā'xa ā'wī'lba'yē yīx lā'k'wēmādzasasa yā'la. Wä, lā āx-ē'dxa g'í'ls'g'ilt'la dzeSEQwa qa's qa'xalōdēs g'a g'wā'lēg'a (*fig.*). Wä, hē'em lē'gades qa'q'lā. Wä, g'í'l'mēsē g'wā'lēxs la'ē gē'x'walelō-
5 dā'lasa EN'ENDXLā'la q'lwāx lāq. Wä, g'í'l'mēsē aē'g'isa 'nā'-lāxs lā'k'wēmāsaēda yā'la, wā la le'mwūmx'ēdxa q'EL'EXsa' 'nā'la. Wä, g'í'l'mēsē 'wī'la le'mx'wīdēxs la'ēda begwā'nemē āx'axō'dxēs EN'ENDXLā'la q'lwā'xa qa's āx'alōdā'lēq lā'xa t'lēdzek'wa. Wä, la gēne'mas qe'mxālaxa aē'ntē lā'xa q'lwā'xē. Wä, la k'lā'dzōdālas
10 lā'xa lē'wa'yē. Wä, g'í'l'mēsē 'wī'lēxs la'ē 'nakūyí'ntsa lē'wa'yē la'qēxs la'ē dzā'qwa. Wä, g'í'l 'nā'x'ēdxa gāā'lāxs la'ē 'wī'la LEP'lā'lodalaxa lē'el'wa'yē qa's gwēldzōlālēsa aē'ntē lāq. Wä, g'í'l-
15 mēsē ā'lak'lāla lem'x'wī'dēxs la'ē āx'ē'dxēs xEXetse'mē; wā, la me'nmaqaxa 'me'la aē'ntaxa ā'wa'wastowē qa's lā lats'lā'las lā'xa
20 xEXetse'mē. Wä, g'í'l'mēsē qōqūt'laxs la'ē āx'ē'dēx yikūya'yas qa's yikūyí'ndēs lāq. Wä, la g'ē'xaq lā'xa lem'wē'lē lā'xa g'ō'kwē. Wä, hē'em āx'ē'lasōs qa's ha'mī'ixa ts'lāwū'nxē. Wä, la āx'ē'dxa ha'yā'l'a L'lā'l'Ebata qa's k'lats'lō'dēsa L'lā'l'ax'wēdeleqala aē'nt
20 lāq. Wä, hē'em lā'xoyōs lā'xa a'logūla lē'lqwālaLa'ya, qaxs k'lē'saē gā'la ē'k'la hē gwē'x'sē. Wä, lae'm gwal lā'xa q'lwā'xē EN'ENDXLā'la. . . .² Wä,³ hē'misa q'lā'x'q'lēlis la dā'pasō qa's

¹ Continued from p. 185.² Continued on p. 422, line 1.³ Continued from p. 422, line 12.

and | put into the spawning-place. It is also anchored there; | and 22
 when the herring finish spawning, after four days, | the kelp with
 the spawn on it is taken out of the water; and || the hair of the kelp 25
 is pulled off from its stem and is hung on the poles | on the point
 where the wind blows hard, and the | woman always turns it over;
 and she does not do so a long time, | before it gets dry; and when it
 is quite dry, | the stems of kelp are counted into lots of ten, which
 are laid flat || one on another, and are tied in the middle with 30
 cedar bark, this way:  Then they are put into a box,
 and | a cover is put on tight. Then it is put away
 in a dry place | in the house. This is to be eaten in
 winter. That is all about this. |

Preserving Roots.—See p. 188.

Elderberries.—After¹ all (the berries) have been carried down- 1
 stream, (the woman) spreads a | mat at a place not too near the fire.
 She unties | the cords of her elderberry-basket, and pours the berries |
 on the mat that has been spread down. She sits down by the side
 of it, and puts the || empty baskets down on her left-hand side. Then 5
 she takes up one bunch of | elderberries at a time and strips off the
 elderberries into the cleaning-basket. | As soon as they are all off,
 she throws away the stem and | takes up another bunch of elderberries
 and strips the berries | into the basket in which she had carried the

lē'xat! āxalayo'dayo lā'xa wa'yadē. Wä, lae'mxaē ā'em q'E'lsāla. 22
 Wä, g'il'mēsē gwāl wā'sēda wa'na'yaxa la mō'p!enxwa's ēnā'lāxs
 la'ē āx'üstā'nowēda en'endexlā'la q!ax'q!elī'sa. Wä, la k'ūlpā'la-
 yewa āwā'dzo se'ya'sa q!ā'x'q!elisē qa's lā tē'x'ūnda'layō lā'xa 25
 dzō'xūmē lā'xa āwī'lba'yē lāx lāk!wē'madzasasa yā'la. Wä, lē'da
 ts!edā'qē hē'menafaem lē'x'lēx'aq. Wä, k'le'st!a gē'x'ēid hē gwē'-
 gilaqēxs la'ē lem'x'wī'da. Wä, g'il'mēsē ā'lak'!āla la lem'x'wī'dē
 la'ē hō's'itse'wa ēna'ēnqaxsa q!ā'x'q!elisē. Wä, la papeqā'laxs la'ē
 yīloyō'tsāsa dena'sē (*fig.*). Wä, la g'ē'ts!oyo lā'xa xetse'mē. 30
 Wä, la aemxa'se'wē yīkūya'ya'sēxs la'ē g'ē'xayo la'ē lem'wī'lē lā'xa
 g'ō'kwē. Wä, lae'm ha'mī'lxa ts!āwū'nxē. Wä, lae'm gwāl la'xēq.

Preserving Roots.—See p. 188.

Elderberries.—Wä,¹ g'il'mēsē 'wī'latōsamassqēxs laē lep'lālīlisa 1
 lē'wa'yē lāxa k'lēse nexwāla lāxēs legwīlē. Wä, lā qwēleyindex
 t!emak'īya'fasēs ts!ēnats!ē lexa'ya. Wä, lā qebedzōtsa ts!ēx'ina
 lāxa lebelē lē'wa'ya. Wä, lā k'lūnxelīlaq yīxs laē ha'nēla ēnemsgemē
 lōpts!ā lexā lāx gemxagawalīlas. Wä, la'mēs dāx'ēidxa ēnemxlāla 5
 ts!ēx'ina qa's x'ix'ts!ālisa ts!ēx'ina lāxa lexa'yē x'ig'ats!ēq. Wä,
 g'il'mēsē 'wīlg'illexloxs laē ts!ex'ēdex ts!ēnanās. Wä, lāxāē ēt!ēd
 āx'ēdxa ēnemxlāla ts!ēx'ina. Wä, lāxāē x'ix'ts!ālisa ts!ēx'ina
 lāxēs x'ix'ts!ālisaqēs x'ig'ikwāgūts!ā ts!ēnats!ē lexa'ya. Wä,

¹ Continued from p. 205, line 23.

- 10 elderberries. || When these are also off, she throws away the stems, and | continues doing so with the other elderberries. When they are all | off, she goes to pick more elderberries. In the morning, when daylight comes, | she does the same as she did before when she went
15 to pick elderberries; | and when her baskets are full, she || ties down the top and she carries them down river on her back, | carrying one basket at a time; and she does the same as she did with the | elderberries she picked first, stripping the berries. When | they are all off, she puts them into the baskets; and | when this is done, she
20 spreads a mat over them so that the || soot of the roof can not drop on them during the night. In the morning, when daylight comes, | she takes her paddle, goes to her small canoe and | launches it, in order to go and get fire-wood. When she reaches | the place where there is much driftwood, she puts it aboard her small canoe; | and when
25 it is full, she goes home. When || she reaches the beach of her house, she takes out of the canoe the | driftwood that she has obtained; and when it is all on shore, she asks her | husband to carry it up | into the house. Then her husband goes and | carries it up into his house;
30 and his wife goes, taking her clam-digging stick || and a shell of the horse-clam. She sits down on the floor in the | middle of the house, and with the end of her digging-stick digs up | the ground. Then she

- 10 g'il^{em}xaāwisē 'wīlg'il^{ex}lā laē ts!^{ex}ēd^{ex} ts!^{en}anās. Wā, āx^usā-
'mēsē hē gwēg'ilaxa waōkwē ts!^{ex}'ina. Wā, g'il^mmēsē 'wīla la
x'ig'ikwaxs laē ētlēd ts!^{ex}'axa ts!^{ex}'ināxa la 'nāx^{id}xa gaāla, wā,
lāxaē āem hē gwēg'ilēs g'ilx'dē gwēg'ilas^{ex}s lāx'dē ts!^{ex}'axa ts!^{ex}-
x'ina. Wā, g'il^{em}xaāwisē qōqūt^lē ts!^lēts!^{en}ats!^lās laelxa'yaxs laē
15 t!^{em}ak'iyendālaq. Wā, g'āxē ōxlatōselaq lāxa wa. Wā, laem-
xaē 'nālⁿemsgememk'aq. Wā, lāxaē hēem gwēx^{id}qēs g'ilx'dē
gwēg'ilasxēs g'ilx'dē ts!^{en}anemxs laē x'ix^{id}eq. Wā, g'il^mmēsē
'wīla la x'ig'ekūxs laē 'wīla la laaxts!^lālas lāxa laelxa'yē. Wā,
g'il^mmēsē gwālexs laē nakūyindālasa lē^{wa}yē lāq qa k'^lēsēs q!^{ūp}!^le-
20 qelasō'sa q!^{wa}lōbesaxa la gānola. Wā, g'il^mmēsē 'nāx^{id}xa ga-
ālāxs laē āx^{ēd}xēs sē^{way}owē qa's lā lāxēs xwāxwagūmē. Wā,
lā wīx^ustendeq qa's lā ānēqax q!^{ex}ala. Wā, g'il^mmēsē lāg'aa lāx
q!ayasasa q!aq!^{ex}emāxs laē mōxsaq lāxēs xwāxwagūmē. Wā,
g'il^mmēsē qōt^lē xwāxwagūmasēxs g'āxaē nā'nakwa. Wā, g'il^mmēsē
25 g'āx^{alis} lāxa l!^{em}asīsēs g'ōkwaxs laē hēx^{ida}em mōltōdxēs
q!^{ex}ānēmē. Wā, g'il^mmēsē 'wī^lōltāxs laē hēx^{ida}em āxk'^lālaxēs
lā^{wūn}ēmē qa lās wēx^{wūsd}ēselaxa q!^{ex}alē qa lās wēg'ilēlaq
lāxēs g'ōkwē. Wā, la^mmēsē wīx^{wūsd}ēsē lā^{wūn}emasēq qa's lā
wīg'ilēlaq lāxēs g'ōkwē. Wā, lāla gēnemas āx^{ēd}xēs k'^lilākwē
30 lē^{wa} 'wālasē xālaētsōx met!^lāna'yē. Wā, lā k'^lwāgalī lāxa
āwāgawalilasēs g'ōkwē. Wā, lā ts!^{ex}'walilaxēs k'^lilākwē lāxa
āwīnagwīlē. Wā, hē^mis g'āg'ililatsēxs laē bāl^{its}ēs q!^{wa}q!^{wax}-

starts and measures | three long spans and one short one for the length 33
 of her | digging, and the same for the width of the hole she
 digs with her digging-stick. || Then she cleans the soil out with the 35
 large clam-shell. When | it is one span and four finger-widths |
 deep, she stops digging. Then she takes the small | pieces of drift-
 wood and puts them into the hole; and when they are level | with
 the floor, she takes larger pieces of driftwood and || puts them down 40
 on the sides of the hole. Then she puts one down on each side,
 inside of these two, | and she lays other medium-sized sticks cross-
 wise close together over the | four pieces. After this has been done,
 she takes her medium-sized hand- | basket, goes down to the beach,
 and puts stones | into it. When it is full, she carries it up || into her 45
 house, and she pours the stones over the wood that she has built up.
 She | keeps on doing this, and does not stop until there are many
 stones on it. | When she thinks there are enough, she stops. She
 takes the | large basket, goes into the woods, where she is going to
 look for dead fern and | skunk-cabbage. First she plucks off the
 dead fern-fronds; and when || her basket is full, she breaks off the 50
 broadest leaves of skunk-cabbage; | and when she has broken off
 many of them, she piles them on top of the fern-fronds | and ties
 them down. She puts the basket on her back and carries | it out of

ts!āna^əyaxa mamōp!enk^əelasa ts!ex^əts!āna^əyē yix^əwāsgemasas 33
 'lap!ālitālas. Wā, lā hēemxat! 'wādzegēgaxs laē lāp!itsēs k'īlā-
 kwē. Wā, lā gōlōts!ālasa 'wālasē xālaēs lāxa t!ek'a. Wā, g'il- 35
 'mēsē mōdenbalēda 'nemp!enk^əē lāxens q!wāq!wax^əts!āna^əyē yix lā
 'wālabetalilasas 'lāpa^əyasēxs laē g'wāl 'lāpa. Wā, lā āx^əēdxa āmem-
 'yē q!lāq!ēxema qa's lōxts!ōdēs lāq. Wā, g'il'mēsē 'nemak'iya
 lē^əwa āwīnagwīlaxs laē āx^əēdxa lās!akwāla q!lēxala qa's k'ak^ə-
 denōdēs lāq. Wā, lā k'āk^əētōtsa malts!lāq lāx āwāgawa^əyas. 40
 Wā, lā gek^əeyīndālasa memk^əewakwē hāyāl^əastō q!lēxal lāxa mō-
 ts!lāqē. Wā, g'il'mēsē g'wālexs laē āx^əēdxēs hēla' k'ōg'wats!ē lē-
 xa^əya qa's lā lents!ē lāxa l!ema^əisē qa's lā xōx^əts!ālasa t!lēsemē
 lāq. Wā, g'il'mēsē qōt!axs laē ōxlōsdēsēlaq qa's lā ōxlaēlelaq
 lāxēs g'ōkwē qa's lā gūqeyints lāxēs ēaxalasōx^ədē. Wā, lā hē- 45
 x'sāem g'wēg'ilē. Wā, al'misē g'wālexs laē q!lēnema t!lēsemē. Wā,
 g'il'mēsē k'ōtaq laem hēlalaxs laē g'wāla. Wā, lā āx^əēdxa 'wā-
 lasē lexa^əya qa's lā lāxa āl!ē. Wā, laem lāl āxlxa gēmsē lō^ə k'!ē-
 k'!aōk!wā. Wā, hēt!a g'il k'lūlx^əitsō^əsēda gēmsē. Wā, g'il'mēsē
 qōt!ē lexa^əyas laē p!ōx^əwīdxa āwādzoxlōwē k'!ek!aōk!wā. Wā, 50
 g'il'emxaāwisē q!lēnemē p!ōgwanemasēxs laē mōkūyints lāxa gēmsē,
 qa's t!emak'iyīndēq. Wā, lā ōxlex^əideq qa's g'āxē ōxlo-
 t!lālaq qa's lā ōxlaēlelaq lāxēs g'ōkwē. Wā, lā ōxleg'alilas

the woods into the house. She puts it down on the floor, | not too
 55 close to the pile of wood and stones. She does not set fire || to it
 until daylight. As soon as the wood is burnt up, she | takes her
 tongs, which are in readiness on the floor of the house. She also
 takes a long-handled | large ladle and a large dish. If | there are many
 elderberries, there are three, or even four, | large dishes for holding
 60 the boiled elderberries. This is all || she needs for her work. When
 the stones are red-hot, | she takes her tongs and picks out what is left |
 of the drift-wood and the small pieces of charcoal. When | these
 are all out of the fire from the stones, she levels down the top of the |
 red-hot stones so that it is level; and after this has been done, she ||
 65 takes the dead fern-fronds and sprinkles a little water over them,
 just enough to | dampen them; and after this has been done, she
 throws them on the red-hot | stones. When these are thickly
 covered with dead fern-fronds, she takes the | broad leaves of skunk-
 cabbage and spreads them over the dead fern-fronds as smoothly as
 possible; | and she bends the edges of the skunk-cabbage leaves in at
 70 the sides || of the hole that she has dug; and she only stops when she
 has four layers of | skunk-cabbage leaves on top of the fern-fronds.
 After doing so, she | takes her elderberry-basket, and she pours the
 berries over the | skunk-cabbage leaves; and when all have been
 poured on, she takes many | skunk-cabbage leaves and spreads them

lāxa k'!ēsē nexwāla lāxa t!ēqwabegwīlē. Wā, ā!ēmēsē menābō-
 55 tsa gūlta laqēxa la 'nāx'!īdxa gaāla. Wā, g'il'mēsē x'!qostāxs laē
 āx'ēdxēs k'!lplālaa qa g'āxēs gwalēl k'adēla. Wā, hē'misa g'ilt!ex-
 lāla 'wālas k'āts!ēnaqa. Wā, hē'misa 'wālasē lōq!wa. Wā, g'il-
 'mēsē q!ēnema ts!ēx'ināxs laē q!ūnāla yūduxūxla lōxs mewēx-
 laēda āwāwē dzēgrats!ēxa ts!ēx'ina lōelq!wa. Wā, hēem wāxē
 60 āx'ēxstse'was qa's ēaxalayā. Wā, g'il'mēsē mēmēntsemx'!dēda
 t!ēsēmaxs laē āx'ēdxēs k'!lplālaa qa's k'!lps'ā!ax'!dēxa x'!x'ē-
 q!ayawa'yasa q!ēxalē lē'wa ām'ēmayastowē ts!ōlna. Wā, g'il-
 'mēsē 'wīlg'ilqēda t!ēsēmaxa gūltāxs laē 'nemāk'ēyīndxa x'!x'ēx-
 semāla t!ēsēma qa 'nemāk'ēyēs. Wā, g'il'mēsē gwālexs laē
 65 āx'ēdxa gēmsē qa's xāl!ex'!dē tēlx'eg'eleyīntsa 'wāpē lāq qa
 delx'ēs. Wā, g'il'mēsē gwālexs laē lexeyīndālas lāxa x'!x'ēxse-
 māla t!ēsēma. Wā, g'il'mēsē lā wākwa gēmsaxs laē āx'ēdxa
 āwāxlowē k'!ek'!aōk!wa qa's aēk'!ē lepeyīndālas lāxa gēmsē.
 Wā, lāxaē ēk'!ēbax'!dē ōba'yasa k'!ek'!aōk!wa lāx wāx'sanē-
 70 qwasa 'lābekwē, wā ā!ēmēsē gwālexs laē mōdzekwālēda k'!ē-
 k'!aōk!wa lāx ōkwaya'yasa gēmsē. Wā, g'il'mēsē gwālexs laē
 k'!lōqūlilaxēs ts!ēts!ēnats!ē laelxa'yasa qa's lā gūqeyīndālas lāxa
 k'ek'!aōk!wa. Wā, g'il'mēsē 'wīlts!āxs laē āx'ēdxa q!ēnemē k'!ē-
 k'!aōk!wa qa's lēxat! lepeyīndālas lāx ōkūya'yasa ts!ēx'ina. Wā,

over the elderberries. || She stops when these are very deep, and she 75
 waits for the | berries to be cooked. Then she washes the large
 dishes and the | large long-handled ladle; and after doing so, she |
 rests for a little while. When evening comes, she peels off the
 skunk-cabbage covering | from the elderberries which have been
 steamed; and after the skunk cabbage has been taken off, || she takes 80
 the large dishes and puts them all round it. | Then she takes the large
 ladle and dips into the cooked | elderberries. She puts them into
 the large dish; and | when it is full, she continues dipping into them
 and pouring them into the other elderberry-dishes. | When all have
 been taken out of the steaming-hole, she takes || other skunk-cabbage 85
 leaves and spreads them over the cooked-elderberry | dishes, for she
 does not want the soot to fall into them. She | leaves them that way
 over night, so that they will cool off and become | cold in the night,
 and also that they may become thick. | In the morning, when day
 comes, the woman who works at the elderberries takes a straight-
 splitting || cedar-stick, square in cross-section, of the thickness of 90
 one-half of our || little finger. She takes her knife and | measures off
 pieces of square cedar-stick two | spans long. Then she cuts them
 off. There | are two of the same length. Then she measures off ||
 two pieces, each one short span long, and she takes the straight- 95
 edged knife and cuts them off. | Now there are two each two spans

g'il'mēsē lā q'lēx·dzekwalaxs laē gwāla. Wā, ā'misē la ēselaq qa 75
 l'lopēs. Wā, hē'mis la ts!ōxūg·indaatsēxa āwāwē lōelq!wa lē'wa
 ēwālasē g'ilt!exlāla k'āts!ēnaqa. Wā, g'il'mēsē gwālexs laē
 yāwas'id x'ōs'ida. Wā, lā dzāqwxaxs laē kūsālaxa neyīmē k'ēk'!aō-
 k!wa lāx ōkūya'yasēs nek'ase'wē ts!ēx'ina. Wā, g'il'mēsē ēwī'lāwēda
 k'ēk'!aōk!wāxs laē āx'ēdxā āwāwē lōelq!wa qa's lā k'ā'stalifelas lāq. 80
 Wā, lā āx'ēdxā ēwālasē k'āts!ēnaqa qa's tsēqēs lāxa kū'nēkwē ts!ē-
 x'ina qa's lā tsēts!ālas lāxa āwāwē dzēg'egwats!ē lōelq!wa. Wā,
 g'il'mēsē qōt!axs laē hanāl tsēts!ālaxa waōkwē dzēg'egwats!ē lōel-
 q!wa. Wā, g'il'mēsē ēwīlg'elts!āwa kūnyasaq laē āx'ēdxā k'ē-
 k'!aōk!wa waōkwa qa's lā lēpeyindālas lāxa dzēg'egwats!ē lōel- 85
 q!wa qaxs gwaqlēlaaq q'lūpeyindālasō'sa q!wālobesē. Wā, laem
 xamaēl hēl gwaēlē qa's ālak!alil wūdex'ida; wā, hē'mis qa
 wūdaqēdēsēxa ganolē; wā, hē'mis qa genx'īdēs. Wā, g'il'mēsē ēnā-
 x'īdxā gaālāxs laēda ts!āts!ēx'sila ts!edāq āx'ēdxā ēg'aqwa lax xā-
 se'wē k!waxlāwa. Wā, lā k'lōdenē k'!ewelx'ūnēna'yas lāxens 90
 selt!ax'ts!āna'yēx yix ēwāg'idasas. Wā, lā āx'ēdxēs k'lāwayowē. Wā,
 lā bāl'idxa k'!ewelx'ūnē k!waxlāwa qa malp!enk'ēs lāxens q!wā-
 q!wax'ts!āna'yēx yix āwāsgemasasēxs laē k'!imts!ēndeq. Wā, lā
 mālts!aqa ēnemāsgēmē. Wā, lāxāē bāl'itsēs ts!ēx'ts!āna'yē lāxa
 mālts!aqaxs laaxat! āx'ēdxēs nexx'āla k'lāwayowa qa's k'!imts!ēn- 95
 dēq. Wā, laem mālts!aqa māemalp!enk'as āwāsgemasē lāxens
 q!wāq!wax'ts!āna'yēx. Wā, lā mālts!ax'ēmxaēda ts!ēts!ēx'ts!āna-

- 97 long, | and there are also two (each) one short | span long. She uses these to | measure the width of the elderberry-cakes. It is like this.¹ ||
 100 After she has finished, she takes the broadest skunk-cabbage leaves and | spreads them out on a mat. Then she takes her husband's crooked | knife and cuts out the middle vein of the leaves of the | skunk-cabbage, trying to get it of the same thickness as the | edge of the leaf. After doing this with many of them, she puts down
 5 flat || all the skunk-cabbage leaves which she has cut, (putting them flat) on the fire of her | house, so that they will get soft. She wants them to get a little | heat only, and therefore she puts them on the fire for a little while. | After doing this with all of them, she puts them away. Sometimes | they leave the elderberries in the house for
 10 three days, so that they may get very || thick before making them into cakes. Now they are ready to be | made into cakes.² | . . .

The³ woman takes the drying-frame for the elderberry-cakes. | She puts it down where she is going to put the elderberries on it. She takes | the skunk-cabbage leaves which have been heated, and the
 15 middle vein of which has been cut out, and she puts them on || the drying-frame smoothly. As soon as the | skunk-cabbage leaves have been spread over the drying-frame, she takes her straight | knife and

- 98 'yēs āwāsgemasē lāxēns q!wāq!wax'ts!āna'yēx. Wā laem k'ādayōl qa āwādze'wasles leqālasēs ts!ēndzōlēxa g'ala g'wālalēga.¹
 100 Wā, g'il'mēsē g'wālexs laē āx'ēdxā āwādzowē k'lek!lōk!wa qa's pāgedzōdēs lāxa lebelē lē'wa'ya. Wā, lā āx'ēdex xel'xwāla k'lāwayāsēs lā'wūnemē qa's xel'xwālēs lāx t!ēnxedzō'yas negedzā'yasa k'lek!lōk!wa. Wā, laem lalōl!a qa 'nemāk'wēs 'wāgwāsas lē'wa āwūnxa'yē. Wā, g'il'mēsē q'lēxsē la hū g'wēx'itsō'sēxs, laē pāpage-
 5 lalasa k'lānewax'us t!ent!ēnxedzā'yē k'lek!lōk!wa lāx leg'wīlasēs g'ōkwē qa lēlēndedzōx'wīdēs. Wā, laem āem 'nēx' qa xāl!ēx'ēi-dēs ts!ēlts!ēlgūdzōx'wīdex laē yāwas'ēd pāxlēnts lāxēs leg'wīlē. Wā, g'il'mēsē 'nāxwa la g'wālaxs laē g'ēxaq qaxs 'nāl'nēmplēnēē yūdux'p!ēnxwa'sē 'nālās hē g'wāēla dzēg'ekwē ts!ēx'ina qa
 10 ālak!alēs la gēnk'axs laē leqasē'wa. Wā, laem g'walila lālaal lāx leqāx'denlaq.² . . .


Wā,³ lā āx'ēdēda ts!ēdāqaxēs legedzōwē k'litk!lēdēsxēs ts!ēndzōlē qa's lā pax'ālilas lāxēs legaslanēs ts!ēndzōlē. Wā, lā āx'ēdxēs penkwē k'lāxewax'us t!ent!ēnxedze'wē k'lek!lōk!wa qa's aēk'lē
 15 lebedzōdālas lāxēs legedzōwē k'litk!lēdēsa. Wā, g'il'mēsē lābendē lepā'yas k'lek!lōk!wa lāxa k'litk!lēdēsaxs laē āx'ēdxēs nexx'āla k'lāwayowa qa's t!osālēxa la 'wadzogawa'yasa nexts!āwasa k'litk!lē-

¹ A rectangular cake.² Continued on p. 167, line 1.³ Continued from p. 171, line 86.

cuts off all those that are broader than the middle sticks and that 17
 hang over the drying-frame. | When she has cut them all off, she
 takes her measuring-stick | (for the
 berry-cakes) and places it down at (1),
 and she takes || one of the dishes con- 4
 taining the cooked elderberries and puts
 it down at (1), next | to the drying-frame. Then she takes her large
 long-handled ladle | and a large shell of the horse-clam, and | she dips
 the ladle into the cooked elderberries. She sits | down on the floor
 at one end of the drying-frame at (1), and takes her measuring- || rod 25
 and puts it down at the end at (1); and she puts down | three sticks;
 and as soon as they have all been put down, she takes the large |
 ladle which is full of cooked elderberries, and pours them into | the
 cedar-stick mould. Then she takes the large shell | of the horse-
 clam, which she turns on its back, and presses the back of the || shell 30
 on the cooked elderberries, so as to spread them inside of the | cedar-
 stick mould. Now she presses them with the back of the shell, | so
 that they settle down and have the same thickness as the | cedar-
 stick mould, and have the same thickness all over. | After doing so,
 she takes off one of the moulding- || sticks, the one nearest to (1), and 35
 also two | side-sticks, but she does not touch the | cedar-stick mould
 nearest (2). Now she puts down the | cedar-stick mould; one short



dēsē. Wä, g'il'mēsē la 'wī'la la t'lewēkwaxs laē āx'ēdxēs k'atsē- 18
 stalayōlē menyayowa qa's g'ēdzōdēs lāx (1). Wä, lāxaē āx'ēdxa
 'nemēxla dzēg'egwats'lāxa ts'lēx'ina lōq'wa qa's g'āxē hānbalilas 20
 lāx (1) k'itk'edēsā. Wä, lā āx'ēdxa 'wālasē g'il't'ēxlāla k'āts'ē-
 naqa. Wä, hē'misa 'wālasē xālaētsōx met'lāna'yēx. Wä, lā
 tsēqasa k'āts'ēnaqē lāxa dzēg'ekwē ts'lēx'ina (*fig.*). Wä, lā k'lwā-
 balilaxa k'itk'edēsē lāx (1). Wä, lā āx'ēdxēs k'atsē'stalayowē
 menyayowē. Wä, lā k'atbents lāx (1). Wä, lā k'ats ē'stalasa yū- 25
 dux'ts!aqē lāq. Wä, g'il'mēsē gwāl'ēalēlaxs laē dāx'ēdxa 'wālasē
 k'āts'ēnaqaxs laē qōt'laxa dzēg'ekwē ts'lēx'ina qa's lā tsēts'lōts lāxa
 menyayowē k'lwaxlāwa. Wä, lā āx'ēdxa 'wālasē xālaētsōx
 met'lāna'yēx; wä, lā nelālēda xalaēsaxs laē āxelgēs āwīg'a'yasa
 xalaēsē lāxa dzēg'ekwē ts'lēx'ina qa gwēla'ts!āwē lalanēq' lāxa 30
 menyayowē k'lwaxlāwa. Wä, laem laqūlgēs āwīg'ayasa xalaēsē
 lāq qa q'ēsmentkwēs. Wä, hē'mis qa 'nemālēs wāgwasas lē'wa
 menyayowē k'lwaxlāwa. Wä, hē'mis qa 'nemākwē wāgwasas.
 Wä, g'il'mēsē gwāla laē āx'ēalēlōdxa 'nemts!aqē menyayowē
 k'lwaxlāwaxa gwāqenwa'yē lāx (1). Wä, hē'misa malts!aqē gēge- 35
 ba'ya. Wä, la'mē hewāxāem lābalaxa menyayowē k'lwaxlāwa
 gwāqenwē lāx (2). Wä, lā k'atēmg'āalēlōtsa mēmēnyayowē
 k'lwaxlāwa 'nāl'ēnemts!aq lāx wāx'sba'yaxa ts!eg'ōla. Wä, lā

stick at each end, | and she puts down the long cedar-stick measure
 40 at the end, || this way:  After doing so,
 she again takes her ladle, | which is
 always kept filled with cooked elderber-
 ries, and | she pours them into the cedar-stick mould; and she
 again takes the | large shell, and she does the same as she did
 with the first one. | She continues doing so with the others, ||
 45 and she only stops after finishing the whole length of the drying-
 frame. | As soon as all the elderberries have been made into cakes,
 she calls her husband | to take hold of the end of the elder-
 berry drying-frame, and they | put it up right over the fire where
 salmon are always dried; | and when they have all been put there,
 50 they build up the fire so that it burns || well, for she wishes them to
 dry quickly. When | there is a good fire underneath, the elderberry-
 cakes dry in one day, and they are really | dried (through). She leaves
 them drying there one day and one night. | In the morning, when
 day comes, the woman takes her breakfast, the one who makes the |
 elderberry cakes.¹ ||

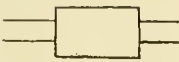
55 When² (the cedar bark) is all split into strips, she takes her elder-
 berry-cakes | and piles up the drying-frames | which she is going
 tie together in bundles. She takes up one of the strips of
 soft cedar-bark | and breaks it in two. She puts (the two pieces)
 down on the floor, on a mat that has been spread out. Then she takes

k'at!aLElōtsa g'ildōla menyayowē k!waxlāwa lāx ōba^εyas g'a gwā-
 40 lēg'a (*fig.*). Wā, g'il^εmēsē gwālexs laē ēt'lēd dāx^εidxa k'ats!ēnaqē
 qaxs hēmenāla^εmaē qōt!alalilxa dzēg'ekwē tsīx^εina. Wā, lāxaē
 tsēts!ōts lāxa menyayowē k!waxlāwa. Wā, lāxaē ēt'lēd āx^εēdxa
 'wālasē xalaēsa qa^εs hē^εmēxat! gwēx^εitsē lāxēs g'ilx^εdē gwēg'ilas
 gālē leqāse^εwa. Wā, āx^usā^εmēsē hē gwēg'ilaxa waōkwē. Wā,
 45 āl^εmēsē gwālexs laē lābendex 'wāsgemasasa k'itk^εlēdēsē. Wā,
 g'il^εmēsē 'wīla la legekwa ts'lēndzowaxs laē lē^εlālxēs lā^εwūnemē
 qa gāxēs dādebendxa ts'lēndzōdzala k'itk^εlēdēsā qa^εs lā Lag'a-
 alēlōts lāx neqōstāwasēs leqwilē lāx x'ildēmāsē xāxamasē. Wā,
 g'il^εmēsē 'wilgustāxs laē leqwēlax^εidxa legwabā^εyas qa ālak^εlālēs
 50 ex^ε x'iqela qaxs wālaqēlaaq hālabala lem^εx^εwīda. Wā, g'il^εmēsē
 ēk^εē l'ēsaabā^εyas laē hēlalaēmxa 'nemxsa 'nālāxs laē ālak^εlāla
 lem^εx^εwīda. Wā, lā hēx^εsāem x'ilelalelaxa 'nāla lē^εwa gānolē.
 Wā, g'il^εmēsē 'nāx^εidxa gāllāxs laē gāaxstālx^εidēdla leq^εlēnoxwaxa
 ts'lēx^εina ts'lēdāqa.¹ . . .


55 Wā,² g'il^εmēsē 'wīla la dzedzēxsaakwa laē āx^εēdxēs ts'lēndzowē
 qa gāxēs pāpeqewēk'alēs dzēdzēndzodzāla k'lēk^εlēt^εlēdēsā lāx
 yaēltsemaslasēq. Wā, lā āx^εēdxa 'nemtslaqē dzexek^ε k'ādzekwa
 qa^εs elts^εlēndēq. Wā, lā k'āk^εēdēdzōlīlas lāxa lēbēlē eldzo lē^εwa^εya.
 Wā, lā āx^εēdxa ts'lēndzowē sek^εlaxsa qa^εs papeqōdēs lāx ēk^εlā^εysa

¹ Here follows a description of the shredding of cedar-bark, p. 132, line 1. ² Continued from p. 134, line 34.

five cakes of elderberries, one on top of the other, and || puts them 60
on the two strips of soft cedar-bark, (in this way):

and when | the edges are even, she pulls the  two strips of cedar-bark tight and ties the ends to-

gether. | As soon as she finishes it, she takes up another | piece of
soft split cedar-bark and breaks it in two; and she puts down the
pieces on the | mat that has been spread out. Then she takes the
bundles of elderberry-cakes that have been tied and || puts them 65
on it. She ties them crosswise, the same way as the first, | in
this manner:

elderberry-  This is what they call one bundle of
are tied to- cakes, | when five cakes of elderberries
what she in- gether. She continues doing so with |
tends to keep in the house, to be eaten in

winter. She uses | a medium-sized box. When she finishes tying the
elderberry-cakes into bundles, || she tilts (the box) to one side, near the 70
fire; and when it is warm inside and really | dry, she puts the bundle
of elderberry-cakes | into the box. When it is full, she puts the |
cover on and ties it down. When this is done, | she puts the elder-
berry-box away in a place where it is always dry; || that is, where the 75
heat of the fire can reach it. After she has done so, she | gathers up
the cakes that she did not tie into bundles, and puts them into an-
other | small box, and she throws all the elderberry-cakes into it. |
When they are all in, she puts the cover on, | ties it down, and puts
(the box) down by the side of the first box. ||

la äx'äxēl malts!aq dzexek^u k'ädzekwa (*fig.*). Wä, gr'il'mēsē la 60
'nāxwa 'nemēnxālaxs laē lek'lūt!ēd yaltsemtsā malts!aqē dzexek^u
k'ädzekwē lāq. Wä, gr'il'mēsē gwālexs laē äx'ēdxa 'nemts!aqē
dzexekwē k'ädzekwa qa's elts!ēndēq. Wä, laxaē k'adedzodālas lāx
lēbēlē lē'wa'ya. Wä, lā äx'ēdxa la yiltsemāla ts!ēndzowa qa's
äxyēndēs lāq. Wä, laem galōpalaxs laē yil'ēts lāxēs gr'ilx'dē yīla'ya 65
g'a gwālēg'a (*fig.*). Wä, hēm gwē'yō 'nemx'sayōk^u ts!ēndzowa lā
yiltsemāla sek'laxsa ts!ēts!ēndzā. Wä, lā hēx'sāem gwēg'ilaxēs
gwē'yō qa's hängwīl qa's ts!ēx'ts!ax'sōlxa ts!āwūnxla. Wä, lā äx'ēd-
xa hēlā xāxadzēmaxs laē gwāl yaēltsemāxēs ts!ēts!ēndzowē. Wä,
lā qōgūnōlīsas lāxēs legwīlē qa's pēx'ts!ōdēq. Wä, gr'il'mēsē ālak'lāla 70
lā lem^uts!āxs laē aēk'la hānts!ālaxa yaēltsemāla ts!ēts!ēndzo lāxa
ts!ēndzoats!ē xāxadzēma. Wä, gr'il'mēsē qōt!axs laē yikūyīnts
yikūya'yas. Wä, lā t!emāk'eyīndeq. Wä, gr'il'mēsē gwālexs laē
hāng'alīlasēs ts!ēndzoats!ē xāxadzēmē lāxa hēmenāla'mē lem'wīla
yīx lāg'aasasa l'ēsalāsēs legwīlē. Wä, gr'il'mēsē gwālexs laē 75
q!ap!ēg'ililaxēs k'lēsē yiltsemtsō' ts!ēndzowa qā's lā äx'ēdxa ōgū-
'lāmē xāxadzēma. Wä, lā pelx'altslālasa ts!ēndzowē lāq. Wä,
gr'il'mēsē 'wīlts!āxs laaxat! yikūyīnts yikwaya'yas. Wä, laxaē
t!emāk'eyīndeq qa's lēxat! hānōlīlas lāxa gr'ilx'dē hāng'alīlēm.

- 1 **Salal-Berries.**¹—She takes a large dish and puts it down by the |
side of her salal-berry baskets. She unties | the tops of the salal-
berry baskets; and when | this is done, she pulls out the hemlock-
5 branches which cover the top. || Then she takes a medium-sized mat
and spreads it outside of where she sits, where | she is going to pluck
the salal-berries off the stems. She takes hold of a salal-berry branch |
and plucks off the berries from the stems, and she goes on and puts |
the cleaned berries into the dish, and she throws the branches | on
the mat that has been spread out. She cleans them very quickly;
10 and || after all the berries have been cleaned which she put into the
dish, | and after the branches have been put on the mat that has
been spread out, | she folds up the mat holding the branches, | and
she goes out and shakes them out outside of the house. Then she
goes back into | the house. She takes her front-basket, goes down
15 to the || beach in front of her house, and picks up fresh stones, which |
she puts into her small basket, enough so that she can | carry them.
Then she carries the basket on her back into the house, | and she puts
it down by the side of the fire. Then | the stones are poured out by
the side of the fire. Then she goes down again, carrying her front-
20 basket, || and puts more stones into it; and when | she has enough,
she carries them on her back into the house, and | puts them on top

- 1 **Salal-Berries.**—Wä, lä äx'ēdxä 'wālasē lōq!wa qā's g'āxē k'anō-
līlas lāx hāx'hānēlasasēs nēnegwats!ē laēlxā'ya. Wä, lä qwēle-
yīndex t!ēt!emak'eya'fasēs nēnegwats!ē laēlxā'ya. Wä, g'il'mēsē
gwālxēs laē lekūmwālx t!āk'eya'fasēs nēnegwats!ē q!wāxa. Wä,
5 lä äx'ēdxä hē'ēa lē'wa'ya qā's LEP!ālilōq lāx L!āsalīlasēs k!wāēlasLāxs
lālē k'imt!ēdēlxā nek!ūlē. Wä, lä dāx'ēdxä 'nēmts!aqē lāxa
nek!ūlē qā's k!ūlpālēxa nek!ūlē lāxēs yīsx'enē, qā's lä k!āts!ōtsa
k'imdekwe nek!ūl lāxa lōq!wē. Wä, lä ts!ēgedzōdālasa yesx'inē
lāxa LEBēlē lē'wa'ya. Wä, lä hālabālxēs laē k'imtaq. Wä, g'il-
10 'mēsē 'wīla k'imdekwa nek!ūlē la k!āts!āxa k'imdegwats!ē lōq!wa.
Wä, lāxaē 'wīladzā'ya yīsx'enē lāxa k'imdedzowē LEBēl lē'wa'ya.
Wä, g'il'mēsē 'wīlāxs laē q!ēnēpēlīlāxēs k'imdedzowē lē'wa'ya
qā's lä laaqewelsaq lāx L!āsanā'yasēs g'ōkwe. Wä, lä ēdēl laēl
lāxēs g'ōkwē qā's äx'ēdēxēs nānaagemē qā's lä lents!ēs lāxa
15 L!ēma'isasēs g'ōkwē. Wä, lä XEX^uwīdxä āLEXSEMē t!ēSEMā qā's
lä XEX^uts!ālas lāxēs nānaagemē. Wä, ā'misē gwanāla qā's
lākwēsēxs g'āxaē ōXLōsdēsēlaq qā's lä ōXLAēLElaq lāxēs g'ōkwē.
Wä, lä ōXLEG'alīlas lāx onālisasēs lēgwīlē. Wä, laēm gūgenōlisas
lāxēs lēgwīlēxa t!ēSEMē. Wä, lāxaē ētēnts!ēsa k!ōqūlāxēs nāna-
20 agēmē qā's lāxat! ēt!ēd XEX^uts!ālasa t!ēSEMē lāq. Wä, g'il'mēsē
hēlats!āxs laē ōXLōsdēsa qā's lāxat! ōXLAēLElaq lāxēs g'ōkwē qā's

¹ This follows the description of the gathering of salal berries, p. 207, line 53.

of those she brought in first. She just puts | the basket with stones 23
in it on the floor, and she builds up the fire so | that it is high. She
takes good dry fire-wood and || lays it across the top of the fire. When 25
this is done, | she piles stones on top of it; and when they are all
on, | she takes a low box and washes it out. | When this is done, she
puts it down. She takes a small steaming- | box and pours water
into it half way up from the bottom; and she || leaves it there just 30
outside of the low box, at a place between it | and the fire. Then
she takes the fire-tongs and puts them down on the floor. | Now it is
all done, and she waits for the stones to get red-hot, | as they are
still on the fire. |

Now we will talk for a little while about the low-sided box for
mixing salal-berries. || It is three long spans and one short span | in 35
length, and it is just two | long spans in width, and it | is one span
in height. | The corners made in the same way as the boxes for
keeping preserved salmon. || That is all about this. | 40

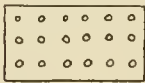
As soon as all the stones which are on the fire are red-hot, | the woman
who works on the salal-berries takes the dishes containing the cleaned |
berries and puts them down by the side of the low box for making
salal-berry cakes; | she takes the tongs and puts them down at the

lā ōxlaqas lāxēs g'ilx'dē xegwanema. Wā, ā'mēsē la hāngēlila 22
t'lēts'lāla lexāxa xegwilē t'lēsēma. Wā, lā hēl'idxēs legwilē qa
q!ap!ēsgeñlilēs. Wā, lā āx'ēdxa ēk'ē lemṡwa lelqwaema qa's
gayi'lālux'ēidēq lāx ōkūya'yasēs legwilē. Wā, g'il'mēsē g'wālexs 25
laē xeqñyūdālasa t'lēsēmē lāq. Wā, g'il'mēsē 'wilk'eyendexs laē
āx'ēdxa beng'ela t!eqag'i'lats!ā qa's aēk'lē ts!ōṡg'indeq. Wā,
g'il'mēsē g'wālexs laē hāng'alīlas. Wā, lāxaē āx'ēdxa āma'yē
q!ōlats!ā qa's gūxts!ōdēsa 'wāpē qa 'negoyoxsdalēs. Wā, laem
ha'nēl lāx L!āsotāga'yasa beng'ela t!eqag'i'lats!ā lāx āwāgawa'yasa 30
lē'wa legwilē. Wā, lāxaē āx'ēdxa ts!ēslāla qa g'āxēs k'adēla. Wā,
laem 'wī'la lāxēq. Wā, ā'misē la ēsela qa mēmēntsemx'ēidēdā
t'lēsēmē la xex^ulālālēs lāx legwilas.

Wā qens yāwas'ēidē g'wāgwēx'sex'ēid lāxa beng'ela t!eqag'i'-
ts!ā, yīxs mamōp!enk'elaasa ts!ex'ts!āna'yē lāxens q!wāq!wax'- 35
ts!āna'yēx yīx 'wāsgemg'egaasas. Wā, la nexneqela malp!enk'
lāxens q!wāq!wax'ts!āna'yēx yīx 'wādzegegaasas. Wā, lā
'nemp!enk'ōstā lāxens q!wāq!wax'ts!āna'yēx yīx 'wālasgemasas.
Wā, lā yūem g'wālē wūlāyasōx wūlā'yasa xetsemāxs k'ōṡekwāē.
Wā, la'men g'wāl laxēq. 40

Wā, g'il'mēsē 'naṡwa la mēmēntsemx'ēidēdā xex^ulālālēsē t!ē-
semxs laē āx'ēdēdā nānak!ūltsila ts!edāqxēs k'imdex'ts!ālaxa ne-
k!ūlē lōelq!wa qa's g'āxē k'anōlilelas lāxa beng'ela t!eqag'i-
'lats!ā. Wā, lāxaē āx'ēdxēs ts!ēslāla qa g'āxēs k'adēl lāx ēaxēlas-

45 place where she is going to work. || Then she takes up with both hands the cleaned salal-berries and | pours them into the low box for making salal-berry cakes, for its name is | "low box for making salal-berry cakes." She puts the berries into it; and | she only stops pouring in salal-berries when they are four | finger-widths deep, when they
50 are levelled down on top. || Then she takes the tongs and takes up with them the red-hot stones. | First she dips them into a steaming-box containing water, so that | the ashes that stick on the stones will come off, and so that they may not be too hot | and burn the salal-berries when they are put in. | After dipping the stones in, she puts
55 them in one corner of the || salal-berries; and she continues doing so with the other red-hot stones. | When she finishes, it is this way.



Then | with both hands she takes more salal-berries and pours them on the red-hot stones which | are in the salal-berry box; and when these are also four | finger-widths in depth, then she takes the tongs and
60 takes up || more red-hot stones. She dips them into the steaming-box | with water in it, and puts them on the salal-berries; | and when these are all covered with stones, she pours more | salal-berries on top; and when these are all in, she again | puts in more
65 hot stones; and when they are all covered || with hot stones, she takes a medium-sized mat | and spreads over it, for now it boils up;

45 Las. Wä, lä göx^uwid läxa lex^uts!äla k'imdek^u nek!üla qa's lä gox^uts!äläs läxēs t!eqag'i!ats!ē beng'ela qaxs hē'maē la lēgem-sa beng'ela t!eqag'i!ats!äxs laē gox^uts!öyowa nek!ülē lāq. Wä, älmēsē gwāl gox^uts!älasa nek!ülaxs laē mōden läxens q!wā-q!wax^uts!āna'yēx yix wāx^uts!ēwasas yixs laē 'nemāk'ēyaakwa.
50 Wä, lä äx^uēdxēs ts!ēslāla qa's k'lip!idēs läxa x'ix'exsemāla t!ēsema qa's lä grāg'ilasila häpstents laxa q!ölats!ēts!äla 'wāpa, qa lawälēsa k!wēk!ütsema'yāq gūna'ya. Wä, hē'mis qa k'lesēs xenlela ts!elqwa qa k'lesēs k!ümelx'ēidēda nek!ülē qo la! k'lip!eqalts lāq. Wä, g'il-mēsē la häpstaakwēda t!ēsemaxs laē k'lip!eqas lāx äpsbalts!āwasa
55 nek!ülē. Wä, lä hēx'sä gwēg'ilaxa waōkwē x'ix'exsemāla t!ēsema. Wä, g'il'mēsē gwālexs laē g'a gwälēg'a (*fig.*). Wä läxaē ēt!ēd gox^uwid läxa nek!ülē qa's goxūyindēs läxa x'ix'exsemāla t!ēsemaxa lä axegēxa nek!ülē. Wä, g'ilemxaāwisē mōdenē wāgwasas läxens q!wāq!wax^uts!āna'yēxs laē ēt!ēd äx^uēdxēs ts!ēslāla qa's k'lip!idēs
60 läxaaxa x'ix'exsemāla t!ēsema qa's lä häpstents laxa 'wābets!āwasa q!ölats!ē. Wä, läxaē k'lip!eqas lāx öküya'yasa nek!ülē. Wä, g'ilemxaāwisē la hamelqeyindqēxs laē ēt!ēd goxūyindälasa nek!ülē lāq. Wä, g'il'mēsē 'wilg'elts!äyēda nek!ülaxs laē ēt!ēd k'lipēyindälasa ts!elqwa t!ēsem lāq. Wä, g'ilemxaāwisē hamel-
65 qeye'yēda ts!elqwa t!ēsem lāqēxs laē äx^uēdxa hēladzowē lē'wa'ya qa's lepeyindēs lāq, qaxs lē'maē maemdelqūla. Wä, g'il'mēsē

and after | she has done so, she takes an elderberry-cake that has not 67
 been tied up in bundles with | shredded cedar-bark, and puts it up
 on edge over her fire. | It gets brittle quickly, and she goes down to the
 beach in front of her house || to look for a flat sandstone; and when 70
 she finds one, | she takes it up and puts it down by the side of the
 box in which | the salal-berries are being cooked. She takes her
 husband's stone hammer and | places it on the flat sandstone. When
 the elderberry-cake is quite | brittle, she takes down the elderberry-
 cake and she takes a new || mat and spreads it out. She puts the flat 75
 sandstone on the | mat and takes up the cake of elderberries, places
 it | on the sandstone, and she takes the stone hammer and pounds |
 the elderberry-cake so that it breaks in pieces. When it is all broken
 up, | she takes up the pounded elderberry-cake with both hands,
 rubs it together || so as to make a powder of it, and she only | stops 80
 when it is all like flour. After she has broken up | one of the elder-
 berry-cakes, she takes others, for generally | they break ten cakes of
 elderberries for making the | salal-berry cakes. After ten elderberry-
 cakes have been broken up, || she takes off the mat that has been 85
 spread over the salal-berry box, for | they are done when they stop
 boiling. She takes a ladle | and a large dish and puts them down
 by the side of the low salal-berry box. | Then she takes the tongs

g̃wālexs laē āx̃ēdxēs ts̃lëndzewats̃lē, yīxa k̃lēsē yaēltsemālaxa 67
 k̃ādzekwē qãs lā pelk̃'emg̃raalelōts̃ lāxa neq̃ōstāwasēs legwīlē
 qã hālabalēs ts̃ōs̃ēda. Wā, lā lents̃lēs lāx l̃emãsisasēs g̃ōkwē
 qãs lā ālāx pegēdzowa dẽna t̃lēsema. Wā, g̃il̃mēsē q̃lāq̃ēxs 70
 laē āx̃ēdeq̃ qãs g̃āxē pax̃ālīlas lax āpsanālīlasēs t̃leqag̃ilasẽwē
 nek̃lūla. Wā, lā āx̃ēdex pelpelqasēs lā̃wūnemē qãs lā megū-
 dzōts̃ lāx pegēdzōwē dẽna t̃lēsema. Wā, g̃il̃mēsē ālak̃lāla
 lā ts̃ōsaxs laē āx̃āxōdxa ts̃lëndzowē. Wā, lā āx̃ēdxa eldzowē
 lē̃wãya qãs lep̃lālīlēs. Wā, lā pagēdzōtsa dẽna t̃lēsem lāxa 75
 lē̃wãyē. Wā, lā āx̃ēdxa ēnem̃xa ts̃lëndzowa qãs pax̃ālōdēs
 lāxa dẽna t̃lēsema. Wā, lā āx̃ēdxa pelpelqē qãs lẽseldzōdēs
 lāxa ts̃lëndzowē qã q̃l̃wēq̃lūts̃lēs. Wā, g̃il̃mēsē ēwī̃wel̃x̃sexs
 laē g̃ōx̃wītsēs wāx̃sōlts̃lānãyē ē̃eyasō lāxa q̃l̃wēlkwē ts̃lëndzowa
 qãs hēlōx̃sendēq̃ēxs laē dzak̃ōdxēs ē̃eyasowē. Wā, āl̃mēsē 80
 g̃wālexs laē yōem̃ g̃wēx̃sa q̃ūx̃ēx. Wā, g̃il̃mēsē ēwī̃wel̃x̃sēda
 ē̃nem̃xa ts̃lëndzowa laē ēt̃lēdxa waōkwē qaxs hēmenālā̃maē
 neqaxsē ts̃lëndzowē q̃l̃wēlasẽwasa ts̃lēdāqē qās āxegem̃xēs t̃leqag̃-
 ilasẽwē nek̃lūla. Wā, g̃il̃mēsē ēwī̃la la q̃l̃wēlkwa neqaxsa ts̃l̃n-
 dzowa laē āxōdxa lē̃wãyē lep̃emālīlasa t̃leqag̃ī̃lats̃lē beng̃ēla qaxs 85
 lē̃maē l̃ōpaxs laē g̃wāl medelqūla. Wā, lā āx̃ēdxa k̃ats̃l̃ēnaqē;
 wā, hē̃misa ē̃wālasē lōq̃lwa qãs lā k̃anōlīlas lāxa t̃leqag̃ī̃lats̃lē
 beng̃ēla. Wā, lā āx̃ēdxa ts̃l̃ēslāla qãs k̃lap̃elēs lāxa t̃lēse-

and feels for the stones, | which are in the bottom, under the
 90 boiled salal-berries; and when || she gets hold of a stone, she takes a
 spoon and scrapes off the jam that | sticks to the stone. After
 scraping it off, she puts | (the stone) into the dish; and she continues
 doing this with the other stones. | When all the stones are out, she
 takes the dish with the stones, | goes out, and throws them out of the
 95 house. Then || she goes back with the dish and puts it down. Then
 she takes her tongs | and stirs the salal-berries. She stirs them for a
 long time. Then the | boiled salal-berries become liquid. Next she
 takes a spoon | and dips it into the pounded elderberries, and pours
 these into the boiled | salal-berries; and she continues stirring them
 100 with the tongs. When || all the pounded elderberries have been
 thrown in, it gets thick. | After finishing this, she takes her drying-
 frame, (the same one) that is used in making elderberry-cakes, | and
 she also uses the (same) measure that she used to measure the elder-
 berry-cakes, | and also the skunk-cabbage leaves heated over the
 fire, for she does everything | with the boiled salal-berries, making
 5 them into cakes, as she did when || making cakes of the elderberries;
 and she also ties them into bundles | with shredded cedar-bark in the
 way in which she tied the dried elderberries. | Thus they are tied
 into bundles with shredded cedar-bark, and they are put into a
 (square) box, which is | called "salal-berry box" because it contains

maxs laē xegündzēs lāxa L!ōpē nek!ūla. Wā, g'il'mēsē lāxa
 90 t!ēsemāxs laē āx'ēdxā k'āts!ēnaqē qa's k'ixālēxa t!ēqāxs laē
 k'wēk!ūtsemēxa t!ēsemē. Wā, g'il'mēsē 'wīlg'ēltsemāxs laē k'!ip-
 ts!ōts lāxa lōq!wē. Wā, āx'sā'mēsē hē gwēgilāxa wāōkwē t!ēse-
 ma. Wā, g'il'mēsē 'wīlōstēda t!ēsemāxs laē dāg'ililāxa t!ēts!āla
 lōq!wa qa's lā gūqewelsaq lāx L!āsanā'yasēs g'ōkwē. Wā, g'āx-
 95 'mēsē k'ālaxa lōq!wē qa's k'āg'alilēs. Wā, lā āx'ēdxēs ts!ēslāla
 qa's xwēt!ēdēs lāxa L!ōpē nek!ūla. Wā, lā gēg'ililēxs laē āla-
 k'!āla la 'wāpalēda L!ōpē nek!ūla. Wā, lā āx'ēdxā k'āts!ēnaqē
 qa's tsēqēs lāxa q!wēlkwē ts!ēx'ina qa's lā tsēqelas lāxa L!ōpē
 nek!ūla. Wā, lā hēmenālaem xwētasa ts!ēslāla lāq. Wā, g'il-
 100 'mēsē 'wīlaqēda q!wēlkwē ts!ēx'ina laqēxs laē genx'ida. Wā,
 g'il'mēsē gwālēxs laē āx'ēdxēs k'!itk'!ēdēsēxs lēgēdzōx'dāxa ts!ēn-
 dzowē. Wā, hēemxaūwis menyayāsēs menyayāxa ts!ēndzowē.
 Wā, lāxaē penkwa k'!ek!āōk!wa lāxa lēgwīlē, yīxs ā'maē naqem-
 g'iltō laxēs la gwēgilasxa L!ōpē nek!ūlēxs laē lēqāq lāxēs gwēgila-
 5 saxs lāx'dē lēqaxa ts!ēndzowē. Wā, hēemxaūwisē gwālaaxs laē yaēl-
 tsemālaxa k'ādzekwē lāxaax gwālaasasa ts!ēndzowāxs laē yaēl-
 tsemālaxa k'ādzekwē. Wā, lāxaē xetsemē hānts!ewasaxa lēga-
 dās negūdzewats!ē xetsema, yīxs laē g'its!ewax'sa negūdzwē

the salal-berry cakes. | Those are not the best salal-berries that are mixed with || elderberries; for they make them in a (cheap) way to sell 110 them, and also for her | husband to give a feast of salal-berry cakes. They do the same with the | salal-berries as they do with the elderberries when a feast is given. | The only difference is that the dishes are called | "salal-berry-cake dishes." That is all about the one way of doing this.||

Salal-Berries and Elderberries mixed—(Strips of caked salal- 1 berries). | In this¹ (box) salal-berries mixed with elderberries are pounded before they are ripe. | This is what I talked about first, for they are made as cheaply as possible, because they are for sale | or given at a feast to different tribes. Therefore the salal-berries are not pure; || and they put in the elderberries so that they will show 5 up better and | that the salal-berry cakes will dry more quickly, when elderberries | are mixed with them, for this is sold cheaply. |

Now I will talk about the salal-berry cakes, which are made carefully by the | women for their own food and for their husbands, their children, and their || relatives. When (the woman) makes the salal- 10 berry | cakes mixed with elderberries, she does not pick the largest salal-berries seen by her, those which grow well, | she keeps these to be picked when they are | ripe. When they are quite ripe, she takes her three | baskets, the same ones that were used before,

t!eqa. Wā, hēem k'!ēs aēk'!aak^u negūd^{zō} t!eqēda la g'ēqelaxa ts!ēx'ina, yīxs hāē sēnatsēq qa's laxōyā. Wā, hē'mis qō t!eqa- 110 g'ilaēxsdlē lā'wūnemāsēx negūd^{zō}wa, wā lāxaē hēem g'wēg'ila-sē'wēda negūd^{zō}wē t!eqē g'wēg'ilasaxa ts!ēndzowaxs laē k!wēladzema. Wā, lēx'a'mēsē ōgūx'idēda lēgemasa lōelq!wāxs t!ext!agats!āxa negūd^{zō}wē. Wā laem gwāla 'nemx'idāla g'wēg'ilaseq.

Salal-Berries and Elderberries mixed (T!eqēlaxa hēyadzō negūd^{zō} 1 t!eqa).—Wā,¹ la hēemlāl k'!lax'amenqūla nek!ūla axeqelāxa ts!ēndzowen g'ālē g'wāgwēx's'ālasa qaxs yayaqēlakwaaxs laxoyewēlē lōxs k!wēladzemaē lāxa q!ēnemē lēlqwālala'ya, lāg'ilas k'!ēs sayōqwa nek!ūlē. Wā, hē'mis lāg'ilasa ts!ēx'ina q!āq!ēk'!ēs. Wā, 5 hē'misēxs hālabalaē lemx'widēda negūd^{zō}wē t!eqaxs laēda ts!ēndzowē axegēq, yīxs hōlaloqwaaxs k'!lxwase'waē.

Wā, la'mēsen g'wāgwēx'sēx'idēl lāxa negūd^{zō}waxs aēk'!ase'waasa ts!edāqē qa's hēlelayo lē'wis lā'wūnemē lē'wē sāsēmē lō'mēs lēlēlāla. Wā, hē'maaxs laē gwāl ēaxelaxa ts!ēts!enqela negūd^{zō} 10 t!eqa laxēs k'!ēts!ena'yē nekwaxēs dōgūlē āwā nek!ūla, yīxa ēk'as q!wāx'ēdaēna'yē. Wā, laem gūl!esaq qa's lāl nekwāleq qō lāl q!ayōx'widēl. Wā, g'īl'mēsē q!āyoqwaaxs laē āx'ēdxēs yūdux'sēmē laelxa'ya yīxaaxēs g'īlx'dē negwats!ā. Wā, lā hēemxat! g'wēg'i-

¹ Continued from description of the dish for pounding salal-berries (p. 60, line 78).

15 and she does everything || as she did before when she went to pick
 salal-berries, as I first described; | and she also does as I said before,
 when she picks the salal-berries off the branches, | and she puts
 them into the same dishes; and when they have all been cleaned, |
 she takes the mortar-box for the salal-berries, and she puts it down
 on the floor | where she is going to work; and she also takes her
 20 husband's stone hammer and places it || on the edge or by the side
 of the mortar-box. Then she takes the | dish containing the cleaned
 salal-berries and puts it down next to the mortar-box; | and she puts
 in both hands and takes out the | cleaned salal-berries and places
 them in the mortar-box. When | they are two finger-widths deep
 25 in the || bottom of the mortar-box, she takes her | stone hammer
 and pounds them until they burst, and she continues | pounding
 them until she sees that they have all burst. Then she takes the |
 large dish and pours the pounded salal-berries into it. After | pour-
 ing all out, she takes some more of the cleaned salal-berries, ||
 30 puts them into the mortar-dish, and when they are | two finger-
 widths deep in the | mortar-box, she takes her stone hammer and
 pounds them. | She pounds them for a long time; and when she sees |
 that they have all burst, she puts the hammer down on the floor ||
 35 and pours the pounded salal-berries into the dish. | She continues


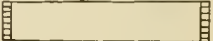
15 lēs gwēgilasaxs g'ālēx'dē nekwaxen g'ilx'dē gwāgwēx's'ālasa. Wā,
 lāxāē hēem gwēgilasaxs gwēgilasaxs lāē k'ūlpālasa nek!ūlē. Wā,
 lāxāē hēem k'!ats!ālasēda lōelq!wē. Wā, g'il'mēsē 'wīlala k'imde-
 kwaxs lāē āx'ēdxa leg'ats!āxa nek!ūlē qā's g'āxē hāng'alilas lāxēs
 ēaxelaslē. Wā, lāxāē āx'ēdēx pēlpelqasēs lā'wūnemē qā's g'āxē
 20 mekwāgelilas lāxēs leg'ats!āxa nek!ūlē. Wā, lā āx'ēdxa k'imde-
 gwats!āxa nek!ūlē lōq!wa qā's g'āxē k'ānodzents lāxa leg'ats!āxa
 nek!ūlē. Wā, lā gōx'witsēs wāx'sōlts!āna'yē e'eyasō lāxa k'imde-
 kwē nek!ūla qā's lā goxts!ālas lāxa leg'ats!āxa nek!ūlē. Wā, g'il-
 'mēsē mālden lāxens q!wāq!wax'ts!āna'yēx yīx wāgwasasa k'imde-
 25 kwē nek!ūl lāx ōts!āwasa leg'ats!āxa nek!ūlaxs lāē dāx'ēdxa
 pēlpelqē qā's leselgendēs lāq qa 'wīlēs kūx'ēda. Wā, lā gēg'ilil
 leselgēq. Wā, g'il'mēsē dōqūlaq laem 'wīla kūk'axs, lāē āx'ēdxa
 'wālasē lōq!wa qā's lā qepōsasa lā ledzek^u nek!ūl lāq. Wā, g'il-
 'mēsē 'wīlāsens lāē ēt!lēd gōx'wīd lāxa k'imdekwe nek!ūla qā's
 30 lēxāt! goxts!ōts lāxa leg'ats!āxa nek!ūlē. Wā, g'il'emxaāwisē
 mālden lāxens q!wāq!wax'ts!āna'yēx yīx wāgwasas lāx ōts!āwasa
 leg'ats!āxa nek!ūlaxs lāē dāx'ēdxa pēlpelqē qā's leselga'yēs lāq.
 Wā, lāxāē gēg'ililēxs leselga'yāaq. Wā, g'il'emxaāwisē dōqūlaq
 laem 'wīla kūkūx^usens lāē g'ēgalilasēs ledzayowē pēlpelqaxs lāē
 35 qepāsasa lā ledzek^u nek!ūl lāxa ledzegwats!ē nek!ūl lōq!wa.
 Wā, āx'sā'mēsē la hē gwēgilaxa wāōkwē k'imdek^u nek!ūla. Wā,

doing this with the other cleaned salal-berries, and | only stops when 37
they have all been pounded. She does not make them into cakes
quickly, | but leaves them for two nights in the dish, covered over
with a mat, before | making the cakes. ||

Now I will talk about the long strips of dried salal-berries. When | 40
the woman gets ready to dry them, after leaving them two nights
covered | over with a mat, so that no soot will drop into them and | so
that they will get thick,—for she can not make them into cakes
immediately | after pounding, because the berries are full of juice,
and therefore || she leaves them for a long time to dry up,—then she 45
takes up the drying-frame, | the (same) one as she used when she dried
elderberries mixed with salal-berries, | and also the heated skunk-
cabbage. She puts the heated | skunk-cabbage leaves down flat the
whole length of the drying-frame. She puts them on very | smoothly;
and when they are all down on the drying-frame from end to end, || she 50
takes her straight knife and cuts the curved edges | of the skunk-cabbage
leaves that hang down over the two side-pieces of the drying-frame |
(this is called by some people “stiff edge of the drying-frame”). |
After cutting them all off, she takes a large horse clam-shell | and a
large spoon, and she takes the pounded-salal-berry dish || and puts it 55
down by the side of the drying-frame. She | takes the ladle, dips
it in, and stirs it until they are well mixed | with the juice; and when

al^émēsē gwālexs laē ^éwīla la ledzekwa. Wā, k'lēstla yā'nag'aāla 37
lex^éēdeq. Hēda la mālexsē gānolas ^énakūyāla^x lē^éwa^éyaxs laē
lex^éēdeq.

Wā, la^émēsen gwāgwēx^és^éEX^éidel lāxa hēyadzō negūdzōxs laēda 40
ts!edāqē xwānal^éid qa^és leqēq lāqēxs laē mālexsēs gānolē nāxūm-
lilxa lē^éwa^éyē qa k'!ēsēs q!wāp!eqelasō^ésa q!walōbesē. Wā, hē^émis
qa ālak!alēs gēnx^éida qaxs k'!ēasaē gwēx^éidaas lex^éēdqēxs g'ālāē
gwāl leselgēq qaxs ālak!ālāē q!lēnemē saaqas. Wā, hē^émis lāg'ilas
hē gwaēlē qa lemlemōx^édēs. Wā, lā āx^éēdēda ts!edāqaxa k'!itk'!E- 45
dēsē, yixēs k'!itelāx^édāxs g'ālēx^édē leqaxa ts!ōts!enqela negūdzō-
wa. Wā, hē^émisa penkwē k'!ek'aōk!wa. Wā, lā pāgedzōtsa penkwē
k'!ek'!aōk!wa lāx ^éwāsgemasasa k'!itk'!edēsē. Wā, laem aēk'!axs
laē hamelgedzā^éya k'!ek'!aōk!wa pāpeqō^énakūlaxs labendālaē. Wā,
lā āx^éēdxēs nexx'āla k'!āwayowa qa^és t!ōsālēxa k'!ilk'elx'enxa- 50
^éyasa k'!ek'!aōk!wāxs laē k'!esāla lāx k'!āk'etenxa^éyasa k'!itk'!edēsē;
yixs lēqelaēda waōkwās L!āl!EXENxē lāxa k'!āk'etenxa^éya. Wā,
g'il^émēsē ^éwīla t!ōsewakūxs laē āx^éēdxa ^éwālasē xālaētsa met!āna^éyē.
Wā, hē^émisa ^éwālasē k'āts!enaqa. Wā, lā āx^éēdxa leg'ex^éts!ālāxa
nek!ūlē lōq!wa qa^és g'āxē hānenxelilas lāxa k'!itk'!edēsē. Wā, lā 55
dāx^éidxa k'āts!enaqē qa^és tsēqēs lāq qa^és xwēt!ēdēq qa lelgowēs
L^éwis saaqē. Wā, g'il^émēsē ālak!āla la lelgōxs laē tsēx^éitsa k'āts!E-

- 58 the berries are well mixed, she dips the | spoon into them until it is heaping full of the pounded salal-berries; and she pours | them on one end of the drying-frame. Then she takes a straight cedar-stick||
- 60 and puts it down (crosswise) near the end of the drying-frame, in this manner: |  The thickness of the cedar-stick is one-half of the | little finger, | and it is just squeezed between the two side-pieces of the drying-frame.
- She | does the same at the other end; and after doing so, she takes the | clam-shell, turns it over, and uses it to smooth the pounded
- 65 salal-berries || on one end of the drying-frame. Then the pounded salal-berries are levelled down | to the crosspiece of cedar-wood, and she presses | the pounded salal-berries against the two side-pieces. As soon as she has spread all the pounded | salal-berries, she dips the spoon into the berries again and pours them out at the | end of the
- 70 salal-berries. She continues doing this until || she reaches the end of the drying-frame; and when she reaches the other crosspiece, | she stops. After doing so, it is in this way: | 
- Sometimes she has as many as twenty drying-frames with | pounded salal-berries, or even more when the salal-berries are growing well | in summer, and when the woman is industrious in picking salal-berries. || After this has been done, she asks her husband to come and help her | put the frames up just over the fire, not very high, | for the woman must bend her head when she

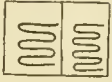
- 58 naqē qa L'āk'emalisēxa leg'ekwē nek'lūla qa's lā tsēdzōts lāx āpsba-
yasa k'litk'!edēsē. Wā, lā āx'ēdxa k'lwxlāwē qa's negenōsa. Wā,
- 60 lā k'atbents lāxa māk'ba'yasa k'litk'!edēsē gra g'wālēg'a (fig.), yīxs
k'lōdenā lāxens selt lax'tsāna'yēx yīx wāgwasasa k'lwxlāwē. Wā,
lā āem qatawēltewē lāx L'āl!EXENxa'yasa k'litk'!edēsē. Wā, lāxaē
hēem gwēx'īdxa āpsbā'yē. Wā, g'il'mēsē gwālexs laē āx'ēdxa
xalaēsē qa's nelalamasēqēxs laē gwēldzodālaxa leg'ekwē nek'lūl lāx
- 65 āpsba'yasa k'litk'!edēsē. Wā, laem 'nemāk'alēda leg'ekwē nek'lūl
lē'wa gēba'ye k'lwxlāwa. Wā, lā lālenxēndxa L'āl!EXENxa'yasa
leg'ekwē nek'lūla. Wā, g'il'naxwa'mēsē gwēldzōd 'wīlasa leg'ekwē
nek'lūlexs laē ēt'lēd tsēx'ētsa k'āts!ēnaqē qa's lā tsēdzōts lāx lā
'wālalaats ōba'yasa nek'lūlē. Wā, āx'ūsā'mēsē hē gwēg'ilaxs laē
- 70 lābendālaxa k'litk'!edēsē. Wā, g'il'mēsē lāg'aa lāxa 'nemē gēba-
yā laē gwāla. Wā, g'il'mēsē gwālexs laē g'a gwālēg'a (fig.), yīxs
'nāl'nemp!ēnaē maltsemg'ustāxsēda k'litk'!edēsē la āxdzālaxa
leg'ekwē nek'lūla Lō'xs hāyaqamaaq, yīxs hēlaēda nek'lūlē lāxēs
q'lwx'ōdaēna'yē Lō'xs se'x'uts!aēda ts'edāqē la nekwaxa nek'lūlē.
- 75 Wā, g'il'mēsē gwālexs laē āxk'lāxēs lā'wūnemē qa g'āxēs g'ēwalaq
qa's lēs'alelōdēs lāx neqōstāwasēs leg'wīlēxa k'lēsē ālaem ēk'lāla
qaxs g'imxwala'maēda ts'edāqaxs laē lāwabewēxa k'litk'!edēsaxs

is standing under the drying-frame | when it is put up over the 77
 fire. Now the woman takes hold of one end, | and her husband of
 the other, and they put the salal-berry cakes (for now their name
 is changed) || over the fire. After doing so, her husband | builds up 80
 the fire with very dry alder-wood. | The reason why they use alder-
 wood to burn underneath is because it gives no sparks | and it makes
 a very hot fire, for the owner of the salal-berries wishes them | to dry
 quickly. As soon as the fire burns well, they watch || the drying- 85
 frames that they may not catch fire, and they do not leave (the cakes)
 there for more than two | hours. Then they are half dry. Now |
 the berry-cakes are done; and she takes them all down and puts
 down on the floor one | of the drying-frames. Then she takes down
 another one and puts it on top | of the one on the floor; and she con-
 tinues doing so, putting them one || on top of another. After she has 90
 taken them all down, the woman | takes an empty drying-frame and
 places it over the top | one which has the long strips of salal-berry
 cakes on it. Then she turns it over on the | empty one. The woman
 is careful that the salal-berry cake | is flush with the end of the
 empty drying-frame, and || that the sides are straight along its sides; 95
 for all the frames are made of the same length | and of the same
 width. As soon as | she has finished, she calls her husband to come
 and take hold | of the drying-frames that lie face to face. Then her

laē lēstāya lāx ēk!a^ʕyasa legwīlē. Wā, laem dādeba^ʕya ts!edāqē 78
 lē^ʕwis lā^ʕwūnemaxs laē lēstōdxa t!eqa qaxs lē^ʕmaē l!āyoxlāxs
 laē lēstā^ʕya lāxa legwīlē. Wā, g!il^ʕmēsē gwālexs laē lā^ʕwūnemas 80
 leqwēlax^ʕīdxēs legwīlasa l!āsmesēxa ālak!alā la lem^ʕxwa. Wā,
 hēem lāg!ilas hē legwābewisēda l!āsmesaxs k!lēsaē ānōbēxostāla.
 Wā, hē^ʕmisēxs lōmaē l!lēseg^ʕustāla qa^ʕs ē^ʕnēk^ʕaē qa hālabalēs
 lem^ʕx^ʕwidēs t!eqa. Wā, g!il^ʕmēsē x!iqostāwē leqwēla^ʕyas laē q!aq!a-
 lālaq qa k!lēses x!ix^ʕēdē k!lītk!edēsas. Wā, k!lēst!a małts!agele- 85
 lag!ila lāxa q!aq!alak!a^ʕyaxa ēnālāxs laē k!layax^ʕwīda. Wā, laem
 l!ōpa t!eqa. Wā, lā āxaxōd ēwī^ʕlaq qa^ʕs pax^ʕalilēsa ēnemxs
 k!lītk!edēsa. Wā, lā ēt!ēd āxaxōdxa ēnemxsa qa^ʕs pāgēg!indēs
 lāxa lā pagēla. Wā, lā hānal āxāxelaxa waōkwē qa^ʕs lā ēwī^ʕla
 pagēg!indālas lāxa waōkwē. Wā, g!il^ʕmēsē ēwī^ʕlaxaxs laēda ts!edāqē 90
 āx^ʕēdxa lōbedzāla k!lītk!edēsa qa^ʕs lā papeqōdeq lē^ʕwa ēk!en-
 xelilē t!eqadzālaxa hēyadzowē t!eqa. Wā, laem benāsalēda
 lōbedzāla. Wā, lā dōqwalēda ts!edāqaxa t!eqādzāla k!lītk!edēs
 qa ēnemabalēs ōba^ʕyas lē^ʕwa lōbedzāla k!lītk!edēsa. Wā, hē^ʕmis
 qa ēnemēnxālēs ēwenxa^ʕyas qaxs ēnem^ʕmaēs āwāsgemasē. Wā, 95
 laxaē ēnem^ʕmē āwādzewasasa k!lēk!lītk!edēsē. Wā, g!il^ʕmēsē
 gwālexs laē lē^ʕlālaxēs lā^ʕwūnemē qa g!āxēsē dādebendxa lā
 haqālā k!lēk!lītk!edēsa. Wā, la^ʕmēsē lā^ʕwūnemas dābendxa

- husband takes hold of | one end, and the woman takes hold of the
 100 other (end). They || lift them up at the same time, and then turn
 them over so that the drying-frame with the salal-berry cake is on
 top; | and when they turn them over, the cake falls upon the |
 empty drying-frame, and the strip of salal-berry cake has been
 turned over. | Then they put it again just over the fire. | After this
 has been done, she takes the same drying-frame | from which she
 5 had taken the strip of salal-berry cake. || She peels off the heated
 skunk-cabbage leaves which stick to it, and throws them away. |
 Then she turns it over and puts it on the next one; and she does | as
 she did before with the first one, turning over the cakes; and she
 continues | doing this with the others. It takes only one day | to
 10 dry all of them. When they are all dry, the woman || takes a small
 square box, takes off the cover, and she tilts it on one side by the side
 of the fire, | so that it will get dry inside. | As soon as the inside is
 very dry, she puts out the fire. | Then, without help, the woman
 takes down the drying-frames and | puts one on top of another, as
 15 they had been before, when she turned them over. || She takes the
 small square box of medium size and places it | near the drying-
 frames. Then she takes up the end of one strip of salal-berry cake, |
 puts it into the bottom of the salal-berry box, | and the end up
 against the narrow end of the small box. When part of it | covers

- äpsba^{eyē}. Wā, läda ts!edāqē dāx^ēidxa äpsba^{eyē}. Wā, lä ^{enemā-}
 100 x^ēid wix^ēidqēxs laē lēx^ēideq qa hēs lä ēk!agawa^{ya} t!eqadzāla
 k!itk!edēsa. Wā, g!il^{mēsē} lēx^ēidqēxs laē lāsēda t!eqa lāxa löbe-
 dzāla k!itk!edēsa. Wā, laēm lēnkwa hēya^{zowē} t!eqa. Wā,
 hōx^ēida^{mēsē} la xwēlaqa Lēs^{alelōts} lāx neqostāwasēs legwīlē.
 Wā, g!il^{mēsē} gwālexs laē āx^ēedex āxdzāyaasdāsa hēyadzowē t!eqa
 5 qa^s kūsālēxa ts!āg^{ets}!āyē penk^u k!ēk!aōk!wa qa^s ts!ex^ēedēq.
 Wā, lä hāx^ēwīdeq qa^s lāxat! pāpeqōdeq. Wā, laē hēm gwēx^ēid-
 qēs g!ilx^{dē} gwēx^ēidaasxēs g!ilx^{dē} lēx^{ase}wa. Wā, āx^usā^{mēsē} hē
 gwēg!ilaxa waōkwē. Wā, lä ^{enemxsa^{mēsē}} nālaxs laē ^{ewēla}
 lem^xwīda. Wā, g!il^{mēsē} ^{enāxwa} lem^{wemx^ē}ida laēda ts!edāqē
 10 āx^ēedxa xāxadzemē qa^s āxōdēx yikūya^{yas} qa^s qōgūnōlisēsa
 xaxadzemē lāxēs legwīlē qa ālak!ālēs lem^xwīdē ōts!āwas. Wā,
 g!il^{mēsē} ālak!āla la lem^xts!āxs laē k!ilx^ēedxēs legwīlē. Wā,
 lāna^{xūla^{mē}}da ts!edāqaxs laē āxāxelaxa k!ēk!itk!edēsē qa^s
 pāpeqō^{enakūlēq} lāxēs lāx^{dē} gwaēlasexs lāx^{dē} lēx^{aq}. Wā, lä
 15 āx^ēedxa xaxadzemē, yīxa hēla xetsema qa^s gāxē hāng^{alila} lāx
 mā^kinxēlilasa k!ēk!itk!edēsē. Wā, lä dābendxa hēyadzowē t!eqa
 qa^s ts!en^xts!ālēs lāx ōx!a^{yas} hayadzewats!ē t!eqa xaxadzema.
 Wā, lä sek^{ālē} ōba^{yas} lāxa āpsanexts!āwasa xāxadzemē. Wā,
 g!il^{mēsē} hame!xalts!āxs laē gwānax^ēedeq qa ^{enemālasēs} k!lō-

the bottom, she folds it back so that it is of the same size || as the 20
 bottom of the small box. It is in this way | when it is
 put into the small box into which it is being  folded. |
 She continues doing this with the others; and when they
 are all in, | she heats some new skunk-cabbage leaves over
 the fire; and | when they are soft, she takes the crooked knife of
 her husband, || cuts out the thick veins in the middle, and, when they 25
 are all off, | she heats them again over the fire. She does not stop
 until they are almost brittle | and very dry. Then she puts the
 leaves on top of the | strips of salal-berry cake, and she tucks them in
 all round inside the box | containing the strips of salal-berry cakes,
 so that it is very tight. After doing this, || she puts the cover on 30
 and ties it down. When | this has been finished, she puts it down
 in a place where the heat of the fire reaches it, and | she leaves it
 there until winter; for generally | the cannibal dancers wish to eat only
 long salal-berry cakes, | when the owners of the long salal-berry cakes
 have a winter ceremonial, and also || the head chiefs of the owners of 35
 long salal-berries | wish to eat them; but the poor people of the tribe |
 eat salal-berries mixed with elderberries when they are given at a
 feast. | Now this is finished. |

Currants¹.—After doing so, (the woman) takes a large dish and | 1
 puts it down by the side of the currant-baskets. She pulls out the |

xwa⁵yas ɬe⁵wa pāq!EXSda⁵yas xāxadzemē. Wā, lā g'a gwālēg'axs 20
 (fīg.) laē hānts!ā lāxa xaxadzemē lāxēs q!elx⁵ts!āēna⁵yē. Wā, lā
 āx⁵sāem hē gwēg'ilaxa waōkwē. Wā, g'il⁵mēsē 'wiltslāxs laē
 āx⁵ēdxa alōmasē k'!ek'!aōk'wa qas pex⁵idēq lāxēs legwilē. Wā,
 g'il⁵mēsē pex⁵widEXS laē āx⁵ēDEX xelxwalāsēs lāwūnemē qas
 xelxwālēx t!ent!ENXedzā⁵yas. Wā, g'il⁵mēsē 'wīlāxs laē et!ēd 25
 pāpax'ELālas lāxēs legwilē. Wā, āl⁵mēsē gwālexs laē elāq tsōs'ēda
 qaxs laē ālak'!āla la lem⁵wīda. Wā, lā aēk'!a paqeyints lāxa
 hēyadzowē t!eqa. Wā, laem dzōpas lāx ēwanēqwas okūya⁵yas
 hēyadzowē t!eqa qa ālak'!ālēs emxa. Wā, g'il⁵mēsē gwālexs laē
 yīkūyints yīkūya⁵yas. Wā, lā t!emak'eyindeq. Wā, g'il⁵mēsē 30
 gwālexs laē hāng'alilas lāxa lāg'aaasas L!ēsalās legwila qaxs
 hēx'sā⁵mēlē ha⁵nēl lāg'aal lāxa lāla ts!āwūnx'ida qaxs q!ūnālaēda
 hāmats!a 'nēx' qas lēx'amē t!ext!āqxa hēyadzowē t!eqāxs laē
 ts!ēts!ēx'idē g'ōkūlōtasa t!egadāsa hēyadzowē t!eqa. Wā, hē'misa
 xamagemā⁵yē g'ig'egāmēsa g'ōkūlōtasa t!egadāsa hēyadzowē t!e- 35
 qaxs 'nēk'aē qas t!ext!aqēq, yīxs lāa⁵las begūlida⁵yas g'ōkūlōts
 nengūdzōgūxa ts!ēts!ENqelāxs laē k'!wēladzema. Wā, la'men
 gwāl lāxēq.

Currants.—Wā, g'il⁵mēsē gwāla, laē āx⁵ēdxa 'wālasē lōqlwa, qa 1
 g'āxēsē hānālilxa nāg'rē q!ēdzats!ē lEXa⁵ya. Wā, lā lēk'EMōdxa

¹ *Ribes bracteosus*, Dougl., *Ribes petiolare*, Dougl. Continued from the description of gathering currants.
 See p 209, line 37.

- 3 huckleberry-branches that have been pushed through the baskets,
and she takes off | the skunk-cabbage covering and puts it down,
5 and she takes a mat || and spreads it outside of the basket. | She puts
the large cleaning-dish on the left-hand side of the | currant-baskets.
When everything is ready, she takes | one branch of the currants.
She takes hold of it with her left | hand, and pulls off the berries with
10 her right hand, and || she drops them into the large dish for holding
the cleaned berries. She | continues doing so, cleaning the currants.
When they are all cleaned, she takes her | front-basket, goes down
to the beach in front of her house, and | picks up twelve stones.
When they are all in, | she carries it on her back into the house
15 and || puts it down by the side of the fire. Then she puts the
stones | into the fire; and after doing this, she takes a | square
box and puts it down next to the fire, and also her tongs, which |
she puts down on the floor, and also a large, long-handled | ladle, which
20 she puts next to the square box. || She also takes skunk-cabbage
leaves which were used for covering the berries, cuts out the mid-
ribs, | and, after these have been cut out, she heats them over the
fire. | She continues to do this until they get very brittle. Then she
puts them into a | small dish and breaks them to pieces until they
25 are as fine as | flour. When this is done, and the stones that || she
has put on the fire are red hot, she takes a small steaming-box and |

- 3 Lēlask'ēya'yē gwādemsa qa's ts!ex'īdēq. Wā, lāxaē lāwēyōdxa
nāseya'yas k'!ek'!aōk'!wa, qa's āx'alilēq. Wā, lā āx'ēdxa lē'wa'yē,
5 qa's LEP'lāilēq lāx L!asalilasēs nāg'a'yē q!ēdzats!ē lexa'ya. Wā,
hēlat!a ha'nēla 'wālasē k'īmdats!ē lōq!wē gemxanālilasa nāg'a'yē
q!ēdzats!ē lexa'ya. Wā, g'il'mēsē gwālemgalilexs laē dāx'īdxa
'nemts!aq!ex!a q!ēsēna, qa's dāx!ayēx yisx'enasē yisēs gemxōl-
ts!āna'yē. Wā, lā x'ik'ālaxa q!ēsēnasēs hēlk'!ōts!āna'yē, qa's lā
10 k'!āts!ōts lāxa k'īmts!ālasē 'wālas lōq!wa. Wā, āx'sā'mēsē hē
gwēg'ilaxs k'īmtaaxa q!ēsēna. Wā, g'il'mēsē 'wī!axs laē āx'ēdxa
nanaagem lexa'ya, qa's lā lents!ēs lāx L!ema'isasēs g'ōkwē qa's
lā xē'x'uts!ōtsa g'āg'iwāla t!ēsem lāq. Wā g'il'mēsē 'wīlts!āxs
g'āxaē ōxlōsdēselāq qa's lā ōxlaēlelaq lāxēs g'ōkwē, qa's lā ōxla-
15 nōlissas lāxēs legwīlē. Wā, hēx'ida'mēsē xē'x'welts!ālaq, qa's lā
xē'x'wēlndūlas lāxēs legwīlē. Wā, g'il'mēsē gwālexs laē āx'ēdxa
k'!īnyax!a, qa's g'āxē hānōlissas lāxēs legwīlē lē'wis ts!ēslāla. Hē-
emxat! āx'ētsō's, qa g'āxēs k'ādila. Wā, hē'misa 'wālasē g'ilt!ex-
lāla k'āts!ēnaqa āx'ētso's, qa g'āxēs g'euālixa k'!īnyax!a. Wā, lā
20 āx'ēdxa ts!ēts!ak'ēyēx'dās k'!ek'!aōk'!wa qa's k'!axādēx t!ent!enxe-
dzā'yas. Wā, g'il'mēsē 'wī!āxs laē pex'īdēq lāxēs legwīlē. Wā
ā!mēsē gwāl pex'aqēxs laē ālak'!āla la tsōsa. Wā, lā āxts!ōts lāxa
lālogūmē, qa's tsōselgendēq. Wā, ā!mēsē gwālexs laē yō la gwēx'sa
qūxēx. Wā, g'il'mēsē gwālexs laē mēmēntsemx'īdēda t!ēsemē
25 xē'x'wēlālalēs lāxa legwīlē. Wā, lā āx'ēdxa āmā'yē q!ōlats!ā, qa's

pours some water into it, until it is half full. She puts it down | be- 26
tween the square box and the fire. Then she takes the large | long-
handled ladle, dips it into the currants, and pours (them) | into the
square box; and when one-half of the currants are in the box || one- 30
half are still in the large dish containing the cleaned berries. |
Then she takes her tongs, picks up the red-hot stones, | and dip them
quickly into the water in the steaming-box and | puts them into the
currants. She puts in six red-hot | stones. Then she dips more of the
cleaned currants with her large || long-handled ladle out of the dish 35
containing the cleaned currants | and puts them over the red-hot
stones. She only | stops when they are all in. Then she again takes
her tongs and again picks | up red-hot stones, which she first puts
into | the water in the steaming-box, and she puts these on the
currants. || She only stops when six stones have been put in. | Then 40
she takes a mat and covers over the currants that she is steaming. |
She leaves them this way all day and all night. Then the woman |
goes into the woods looking for broad skunk-cabbage leaves; and
when she has found some, | she breaks off the broadest leaves. ||
When she has many of these, she digs up spruce-roots, which she | 45
splits in two and which she ties in the middle. When this is done,
she carries | everything home and puts it down at the left side of the

gũxts!ôdēsa 'wāpē lāq qa negōyoxsdalēs. Wā, lā hanagōts lāx 26
āwāgawa'yasa k'limyaxlā lē'wa legwīlē. Wā lā āx'ēdxa 'wālasē
g'ilt!exlāla k'āts!ēnaq qa's tsēqēs lāxa q!ēsēna qa's lā tsēts!ālas
lāxa k'limyaxlā. Wā, g'il'mēsē nexsēda q!ēsēna la tseyādzems
lāxa k'limyaxlā lē'wa g'ēts!ā lāxa k'imdegwats!ē 'wālas lōq!wa, 30
laē āx'ēdxēs ts!ēslāla qa's k'lip!ēdēs lāxa x'ixsemāla t!ēsēma,
qa's lā hanax'wīd hāpstents lāx 'wābets!āwasa q!ōlats!ē, qa's
lā k'lip!eqas lāxa q!ēsēna. Wā, la q!el!esgema x'ix'exsemāla
t!ēsēma lā k'lip!gēmsēq. Wā, lāxaē ēt!ēd tsēx'ēitsa 'wālasē g'il-
t!exlāla k'āts!ēnaq lāxa lex'uts!āla k'imdek' q!ēsēna, qa's lēxat! 35
tsēk'eyints lāxa la āxeqelaxa x'ix'exsemāla t!ēsēma. Wā, āl'mēsē
gwālexs laē 'wī'la. Wā, lāxaē ēt!ēd āx'ēdxēs ts!ēslāla, qa's k'lip!ē-
dēs lāxaaxa x'ix'exsemāla t!ēsēma, qa's lēxat! g'āg'alasila hāpstents
lāx 'wābets!āwasa q!ōlats!ē. Wā, lā k'lip!ek'as lāx ōkūya'yasa q!ē-
sēna. Wā, āl'mēsē gwālexs laē 'wī'lēda q!el!esgemē t!ēsēma. Wā, 40
lā āx'ēdxa lē'wa'yē qa's 'nāxūmdēs lāxa q!ōlase'wasa q!ēsēna. Wā,
āx'sā'mēsē hē gwaēlxa 'nāla lē'wa gānūlē. Wā, lā'mēsēda ts!ēdāqē
lāxa āl!ē ālāxa āwādoxlowē k'!ek'!aōk!wa. Wā, g'il'mēsē q!āqēxs
laē p!ap!ōx'weqewāxa āwādoxlowē lāxa k'!ek'!aōk!wa. Wā,
g'il'mēsē q!eyōlexs laē ēlāp!īdxa l!ōp!ek'asa ālēwasē, qa's pak'!ex- 45
sēndēq qā's yīlōyodēs lāq. Wā, g'il'mēsē gwālexs g'āxaē gēmxē-
laq, qa's lā nā'nak' lāxēs g'ōkwē, qa's lā gēmxēnōlisas lāxēs lē-

48 fire. | Then she takes her husband's crooked knife and | sits down
 where the skunk-cabbage leaves have been placed. She cuts up
 50 the || tying of the spruce-roots which have been split in two, takes
 hold of a | leaf of skunk-cabbage, and she cuts off the mid-rib, so
 that it is the same | thickness in the middle and at the edges, then |
 she takes hold of another one and she does the same as she did with
 the | first one. She continues doing this with the others; and ||
 55 when all have been finished, she heats them by the fire; and when |
 they are soft and thin, she puts them down on a mat. She does | the
 same with all of them. When they are all done, she takes | the
 drying-frames, the same ones that were used for the salal-berry
 cakes, | and she also uses the same cedar measure which she used
 60 for || mixed elderberry and salal-berry cakes. She takes the four |
 cedar-sticks, and puts them on the drying-frames, and she also | takes
 a large horse-clam shell and puts it down. | Finally she takes off the
 mat that has been spread over the steaming-box | in which the cur-
 65 rants are. She takes up another medium-sized || dish and puts it on the
 corner of the square box. She takes the | large shell and skims off the
 juice of the boiled currants, | since the boiled berries have all gone
 down in the | juice. She skims the juice into the dish which she
 placed on the corner of the box; | and she does not stop until the

48 gwīlē. Wā, lā āx'ēdex xelxwāla k'lāwayosēs lā'wūnemō, qā's lā
 k'!wag'alil lāx gemxēlasasa k'!ēk'!aōk'!wa. Wā, lā t'lōts!ēndxa
 50 yīlōyoyē pāk'!exsaak' L'lōp'!ex'sa ālēwasē. Wā, lā dāx'īdxa nemxsa
 k'!ēk'!aōk'!wa, qā's xelxwālēx t!ent!ēnxedzā'yas, qā 'nemēs wā-
 gwasasa negedzā'yē lē'wis ēwūnxā'yē. Wā, g'il'mēsē gwālexs lāē
 ēt'lēd dāx'īdxa 'nemxs qā's ā'mēxat! hē gwēx'īdeq lāxēs gwēx'ī-
 daasdāxēs g'ilx'dē āxse'wa. Wā, āx'ūsā'mēsē hē gwēg'ilaxa wāōkwē.
 55 Wā, g'il'mēsē 'wīlaxs lāē pex'īdeq lāxēs legwīlē. Wā, g'il'mēsē
 lēndedzōx'wida. lāē pagēdzōlīlas lāxa lēbīlē lē'wa'yā. Wā, lā 'nā-
 xwaem hē gwēx'īdxa wāōkwē. Wā, g'il'mēsē 'wīlaxs lāē āx'ēd-
 xa k'!itk'!edēsē, yīxaax k'!itk'!edēselasēxa negūdzwōwē t!ēqa.
 Wā, lāxaē hēem menyayosēda k'!waxlāwē, yīxēs menselāxa ts!ē-
 60 ts!ēnqēla nek'lūla. Wā, hē'mis āx'ētsō'sēda mōts!aqē menyayowē
 k'!waxlāwa, qā's gēdzolilēs lāxa k'!ēk'!itk'!edēsē. Wā, lāxaē
 āx'ēdxa 'wālasē xālaōtsōx met!ana'yēx qā's g'āxē g'ig'alīlas.
 Wā, lawēs!ē āxōdxa lē'wa'yē lepemālīltsa k'!īmyaxlā q'lōla-
 ts!ēxa q'lēsēna, qā's g'ig'alīlēs. Wā, lā āx'ēdxa ōgū'la'mō hēla
 65 lōq'!wa, qā's k'ag'āgendēs lāxa k'!īmyaxlā. Wā, lā dāx'īdxa
 'wālasē xālaēsa, qā's āx'wīdōxa saaqasa q'lēsēnaxs g'āxaē q'lō-
 kūyēxa q'lōkwē q'lēsēnaxs lāē wūndzēsēs bamaēsē lax āwabā'yasa
 saaqē. Wā, lā āx'wīlālas lāxa lōq'!wē la hāng'āgēxa k'!īmyaxlā.
 Wā, āl'mēsē gwālexs lāē lēmōkwa q'lōkwē q'lēsēna. Wā, g'il-

boiled currants are dry. When || this is done, she takes the tongs, 70
 with which she searches for the stones | that are still in the bottom
 of the box. | She takes out the stones and puts them down by the
 side of the fire. When | all the stones have been taken out, she takes
 a small dish into which she puts the | powdered skunk-cabbage, and
 she empties it into the boiled || currants. When it is all in, she takes 75
 her tongs and | stirs it; and she only stops stirring when it is all |
 mixed. Now the boiled currants are thick. When she has | done so,
 she takes the heated skunk-cabbage leaves and spreads them | on
 the drying-frame along the whole length. After || doing so, she takes 80
 the cedar-stick measures and lays them down on the drying frame, |
 in this way,¹ so that the four measures are at (1). | She takes the large
 shell and dips it into the boiled currants, | and she pours them out
 inside the measures at (1). Then she turns | the shell on its back
 and spreads (the currants). When they are spread all over, ||
 she presses them so that they fill the corners of the mould and | so 85
 that they are pressed close together. After doing this, | she con-
 tinues doing so with the others, when she makes berry-cakes. When
 the | cakes have all been made to the end of the frame, she puts it
 just over the fire; | and after doing this, she takes another drying-
 frame, and || she does the same as she did to the first one when she 90

‘mēsē gwālexs laē āx’ēdxā ts’ēslāla qa’s k’lap’lēlēs lāxa t’lēse- 70
 maxs hē’māē ālēs xegwēs lāx ōxla’yasā k’līm̄yaxlā. Wā,
 laem k’lipūstālaq qa’s k’libenōlīsēlēs lāxēs legwīlē. Wā, g’il-
 ‘mēsē ‘wīlōstēda t’lēsemaxs laē āx’ēdxā lālogūmē, yix āxts’ewasasa
 q’lwlkwē tsewēk^u k’lek’lāōk’wa, qa’s lā k’lāqas lāxa q’lōlkwē
 q’lēsenā. Wā, g’il‘mēsē ‘wīlaqaxs laē āx’ēdxēs ts’ēslāla qa’s 75
 xwēt’lēdēs lāq. Wā, āl‘mēsē gwāl xwētaqēxs laē ālak’lāla la
 lelga. Wā, la‘mē la genk’ēda q’lōlkwē q’lēsenā. Wā, g’il‘mēsē
 gwālexs laē āx’ēdxā penkwē k’lek’lāōk’wa qa’s lebedzodālēs
 lāxa k’litk’lēdēsē lābendālaq ‘wāsgemasas. Wā, g’il‘mēsē
 gwālaxs laē dāx’ēdxā menyayowē k’lwxlāwā qa’s k’atēmg’aaale- 80
 lōlē ga gwālēg’asa¹ mōtslaqē k’wēk’waxen menyayo lāx (1).
 Wā, lā āx’ēdxā ‘wālasē xālaēs qa’s tsēqēs lāxa q’lōlkwē q’lēsenā
 qa’s lā tsēdzōts lāx ōtslāwasa menyayowē lāx (1). Wā, nelāla-
 masxa xālaēsaxs laē gwēldzōts lāq. Wā, g’il‘mēsē gwēldzōdexs
 laē laqwaq, qa lalanēqwēs lāx ēwūnxa’yasā menyayowē. Wā, 85
 hē’mis qa gwālēlēs q’lesmenx’ēwīda. Wā, g’il‘mēsē gwālexs laē
 āem hē gwē’nākūlaxa waōkwaxs laē leqaq. Wā, g’il‘mēsē lābendē
 leqa’yasēxs laē hēx’īdaem lāstōts lāx neqōstāwasēs legwīlē. Wā,
 g’il‘mēsē gwālexs laē ēt’lēd āx’ēdxā ‘nemxsa k’litk’lēdēsa. Wā,
 āemxaāwisē neqemg’iltewēxēs gwēg’ilasaxēs g’ilx’dē legedzōtse- 90

¹ See figure on p. 261.

- 91 put the cakes on. | She continues doing this until all the currants have been made into | cakes. After this is done, she takes a mat and spreads it over them, | so that the soot of the fire will not fall on
 95 them | and so that the heat of the fire will go up to it. || They need a strong heat to dry quickly, for the | cakes of currants do not dry quickly. Sometimes it takes three or | even five days to dry them. When they are | dry, she takes down the drying-frames and | places them one on top of another by the side of the fire. When they have
 100 all been taken down, || the woman takes an empty drying-frame and puts it on top of | one with a currant-cake on it. She takes care that the edges are flush | on all sides and at the ends of the two drying-frames. | Then she calls her husband to come and help her turn over
 5 the | currant-cakes; and when her husband comes, the woman || takes one end of the two drying-frames which lie together, | and her husband takes hold of the other end. Both lift them up at the same time, | and they turn them over. Then the currant-cake is turned, | and falls on the empty drying-frame. All the | currant-cakes
 10 and the heated skunk-cabbage leaves fall off together. || When they take off the now empty drying-frame, she puts it down | and peels off the skunk-cabbage leaves that stick to the backs of the | currant-cakes. When the skunk-cabbage leaves have been taken off, | they put (the frames) up where they were before, and they do the

- 91 wa. Wä, â^{misē} hē gwē^{nakūlaxs} laē ^ʷwī^{la} legēkwēda q^lēdzedzowē teq^{la}. Wä, g^{il}mēsē gwālexs laē āx^{ēdxa} lē^{wa}yē q^as LEBēgⁱⁿdēs lāx ēk^{ladza}yas, q^a k^lēsēs lā q^lūbedzodālēda q^lwalobesē lāq. Wä, hē^{mis} q^a ālak^{lālēs} L^lēs^{salasō}sa L^lēs^{eg}ostālāsa legwīlē, q^a
 95 hā^{lax}ts^{lēs} lēmo^{nakūla} q^axs k^lēsāē geyōlēnox lem^xwīdēda q^lēdzedzowē t^{leqa}, yixs ^ʷnāl^{nemp}lēnaē yūdux^{xsēs} ^ʷnāla L^lō^{xs} lāg^{raaē} lāx sek^{lāp}!en^{xwa}sēs ^ʷnāla lālem^{wa}. Wä, g^{il}mēsē lem^xwīdexs laē ^ʷnā^{xwa} Lē^{laxoyewa} k^lēk^litk^lēdēsē, q^as g^{āxē} pāpeqewēnēk^{ala} lāxa onālisasa legwīlē. Wä, g^{il}mēsē ^ʷwī^{laxaxs}
 100 laēda ts^ledāqē āx^{ēdxa} lōbedzāla k^litk^lēdēsa, q^as lā pagēdzōts lāxa āxdzālāxa q^lēdzedzowē t^{leqa}. Wä, lā aēk^{ila} q^a nēnamēn-xalē ē^{wenxa}y^a Lē^{wē} ōba^{yasa} mālexsa k^lēk^litk^lēdēsa. Wä, lā Lē^{lālaxēs} lā^{wūnemē}, q^a g^{āxēs} g^{īwalaqēxs} lālē lēx^{alxēs} q^lēdzedzowē t^{leqa}. Wä, g^{il}mēsē g^{āxē} lā^{wūnemāsēxs} laē dāben-
 5 dēda ts^ledāqaxa āpsba^{yasa} pāpeqāla mālexsa k^lēk^litk^lēdēsa. Wä, lā lā^{wūnemas} dābēndxa āpsba^{yasa}. Wä, lā ^ʷnēmāx^{idēxs} laē wēg^{ilelōdeq}, q^as lēx^{idēq}. Wä, hē^{mis} la lādzatsa q^lēdzedzowē t^{leqa} lāxa lōbedzāla k^litk^lēdēsa. Wä, lā ^ʷnēmāx^{idaem} lāsa q^lēdzedzowē t^{leqa} Lē^{wis} āxdzāyaasa penkwē k^lēk^llāōk^lwa. Wä,
 10 g^{il}mēsē āx^{alelōdxa} lā lōbedzāla k^litk^lēdēsa q^as lā pax^{ālilas}. Wä, lā qūsālaxa k^lēk^llāōk^lwāxs laē k^lūtāla lāx ē^{wēg}a^{yasa} q^lēdzedzowē t^{leqa}. Wä, g^{il}mēsē ^ʷwī^{lāwa} k^lēk^llāōk^lwāxs laē xwēlaqōstōd lāg^{aa}lelōts. Wä, lā hēemxat^l gwēx^{idxa} mā^kilāq.

same with the next one; | and after all (the cakes) have been turned over, they spread a mat || over them, and they are left there only one 15 night. Then they are | dry all through. Then she takes down the drying (frames) and puts them down. When they have all been put down, she gathers up the | currant-cakes and puts them in piles of five, | and ties them with soft shredded cedar-bark, as she did with the || cakes of elderberries mixed with salal-berries when they were 20 tied into bundles, and about which I talked before. | She also puts them into a dry small box which she keeps | not too far from the fire of the house, so that | the heat of the fire strikes it, for the currant-cakes get damp easily, | unless they take good care of them and if they do not know how to treat them. || That is all about this. | 25

Viburnum-Berries.—While¹ (the man) is carrying in (the berries), 1 his wife goes up the beach, | and the man goes aboard the canoe | to get driftwood. Meanwhile his wife eats. | The husband does not stay away long before he comes back; and as soon as || he reaches the 5 beach, he backs up the stern of his small canoe and | goes ashore. He throws ashore the driftwood that he brought; and when it | is all out, he carries it up on his shoulder into his | house, and he throws it down at the place where he intends to build the fire | to cook the viburnum-berries. As soon as all the wood has been carried up, he

Wā, g'il'mēsē 'wī'la lā lēnkūxs laē ēt'lēd lēbēg'intsā lē'wa'yē lāx
ēk'ladzē'yas. Wā, 'nemxsa'mēs la gānōlē hēx'demas g'wālaLE- 15
laxs laē ālak'!āla lā lēm'x'wīda. Wā, lā LēLaxōdxa k'lēk'!tk'!e-
dēsē, qas pax'alilēlēs. Wā, g'il'mēsē 'wīlg'alilēxs laē q'!ap'!ēx'!dxa
q'lēq'!ēdzēdzowē t'!ēqa, qas pāpeqōdalēq, qas sēsēk'!axsagālēs.
Wā lā yaēltsemasa q'lōyaakwē k'ādze^u lāq, lāx g'wālaasasa ts'lē-
ts!ēnqela nēgūdžōxs laē yaēltsemakwaxen g'il'x'dā g'wāgwēx's'alasa. 20
Wā, lāxāē hānts'ōyo lāxa pēx'tsewakwē xaxadzema, qas lā hāng'a-
lilem lāxa k'!ēsē xēnlela qwēsāla lāxa legwīlasa g'ōkwē, qas lāg'a-
aasēsa L'!ēsalāsa legwīlē, qaxs ālak'!ālaē deluak'a q'lēdzēdzowē
t'!ēqaxs k'!ēsaē aēk'!lase'wa yīsa k'!ēsē q'!ālela g'wēg'ilasāq.
Wā, laem g'wāla. 25

Viburnum-Berries.—Wā,¹ g'il'mēsē 'wīlōsdēsa laē lāsdēsē genemas, 1
wā, lā lāxsa begwānēmaxa t'!ēldzelalats!ēx'dē xwāxwagūma, qas
lā q'lēxats!ēno^xs lāxa q'lēxalē. Wā, la'mē L'!ēxwa genemas. Wā,
k'!ēst!a ālaem gālaxs g'āxaē aēdaaqē lā'wūnēmas. Wā, g'il'mēsē
g'āxalīsexs laē alaxlax'ēidxēs q'lēxats!ē xwāxwagūma, qas laftā- 5
wēxs laē sep'!ūltāla^x'ēidxa q'lēxalē q'lēxānēms. Wā, g'il'mēsē
'wī'lōltāxs laē yīl'x'ūsdsēlax'ēideq, qas lā yīlgwēlelaq lāxēs
g'ōkwē, qas lā yīl'x'walīlas lāxēs g'wē'yō, qas lēx'wal'!lasLEX
L'!ōbaslasa t'!ēlsē. Wā, g'il'mēsē 'wī'lōsdēsexs laē xāmax'ēda-

¹Continued from p. 218, line 44.

- 10 [himself] goes || and takes a basket, goes down to the beach, | picks up stones, and puts them into the basket. He puts in as many as he can | carry. Then he stops putting them in and carries them in one hand | up the beach into his house. He puts | them down at the place where he intends to work at the unripe viburnum-berries.
- 15 When || he thinks there are enough stones, he stops. | You know already everything about the ways of building a fire to heat | stones, for there is only one way of heating stones for steaming | and for heating water for steaming. The | man has to go out to get drift-wood and stones || for this purpose, because his wife is working at the viburnum-berries. When he has finished building the fire, | he puts on the stones, but he does not light the fire under them. Then | the man goes to help his wife, who is sitting by the side of the mat on which he has poured | out the viburnum-berries; for the woman does that first after she | has eaten, after coming home. She goes
- 25 and spreads a new mat, || takes the large berry-basket, and | pours the viburnum-berries on the mat. She does the same | with the front-basket and with the medium- | sized basket. Now her baskets are empty. | Then she takes the smallest basket, the front-basket, ||
- 30 and puts it down on her left-hand side. She sits down next to the | mat on which the viburnum-berries are, and she takes a bunch of | berries and picks the berries off the stems, and she puts them into

- 10 EMXAAXS laē āxēdxa lexayē, qas lā lentslēs lāxa L!ema'isē, qas lā xex'tslālasa t!ēsemē lāxa lexayē. Wā, ā'misē gwānala, qas lākwēsēxs laē gwāl xex'tslālaqēxs laē k'!ōqūlisaq, qas g'āxē k'!ōx'wūsdēslaq, qas g'āxē k'!ōgwōlelaq lāxēs g'ōkwē. Wā, lā k'!ōx'walilas lāxēs t!āts!el'sē!aslaxa k'!elx'ē t!elsa. Wā, la'mē
- 15 hēx'idaem gwālexs laē k'ōtaq laem hēlalēs xegwānemē t!ēsema. Wā, laemlas 'nāxwa q!ālelax gwēg'ilasasa lā leqwēlaxa ts!āts!el-q!waaslaxa t!ēsemē qaxs 'nami'lāla'maē gwayi'lālasa lāxa nek'alē lē'wa q!ōlāxēs q!ōlasōlaxs laē ts!āts!elq!waxa t!ēsemē. Wā, hēem lāg'ilas hēx'sāem la ēaxelēda begwānemaxa q!ēxalē lē'wa t!ēsemāxs
- 20 laē genemas ēaxelaxa t!elsē. Wā, g'il'mēsē gwā'falila leqwāxs laē mōkūyālaxa t!ēsemāxs k'!ēs'maē mēnabewakwaxs laēda begwānemē g'ōx'wīdxēs genemāxs laē k'!ūnxēlilxa lē'wayē la qebedzā-lilatsa t!elsē, yīxs hē'maē g'il āx'ētsō'sa ts!edāqaxs g'ālaē gwāl L!ēxwāxs g'ālaē g'āx nā'nakwāxs laē āxēdxa eldzowē lē'waya, qas
- 25 lep'lālilēq. Wā, lā āxēdxa 'wālasē nāgrē t!el'slāla lexaya, qas lā qebedzōtsa t!elsē lāxa lebēlē lē'waya. Wā, lāxāē hēemxat! gwēx'ēdxa nanaāgemē lexaya. Wā, lāxāē hēem gwēx'ēdxēs hēlō-māgemē lexaya. Wā, la'mē 'wīla lā lōpēmts'lāwa laelxayas; wā, lā āxēdxa ūnāyagayāsēs laelxayēxēs nanaāgemē lexaya,
- 30 qas hāng'alilēs lāxēs gemxagawalilaxs laē k'!ūnxēlilxa t!eldzedzāla lebēlē lē'waya. Wā, lā dāx'ēdxa nexlāla t!elsa, qas k'!ūlpālēxa t!elsē lāxēs t!eldzanowē, qas lā k'!ats!ālasa t!elsē lāxa nanaāgemē.

the small basket. | She throws the stems down on the right-hand 33
side. In | this way her husband helps her; and as soon as they have
picked off all the || berries, the man lights the fire under the 35
place where he is about to heat | the stones. As soon as it burns,
he takes the high | steaming-box and puts it down by the side of the
fire. He | takes two large water-buckets and goes to draw fresh
water; | and as soon as he comes carrying a bucket of fresh water in
each hand, || he goes to the place where the steaming-box is standing, 40
and pours the water into it. | There are only two buckets of water
poured in. | That is sufficient for the high steaming-box. After he
has done so, | he takes the basket for holding the berries, puts it next
to the | steaming-box, and he takes the long tongs || and the water- 45
bucket and puts them down. Then he goes to draw | fresh water,
which he places between the steaming-box and the fire. | The red-hot
stones are to be dipped into this water. When it is all there, he |
takes an empty oil-box and puts it down. Then | he draws some
more water in another || large bucket. When he comes back, he 50
pours the water into the | empty oil-box and washes it out. After
doing so, he | goes and puts it down where it is to be left until winter
comes; | however, he has poured away the dirty water with which
the box has been washed out. | As soon as this is done, and when he

Wä, lä ts!eqelasa t!eldzanowē lāxēs hēlk!ōtagawalilē. Wä, hē^{mis} 33
la g^{ex}u^{widaats} lā^{wūnemasēq}. Wä, g^{il}mēsē ^{wi}la la k!ūlbekwa
t!elsaxs laē mēnābōdēda begwānemaxēs g^{wāl}clēx^{dēda} ts!āts!e- 35
q!waaslaxa t!ēsēmē. Wä, g^{il}mēsē xⁱqōstāxs laē āx^{ēd}xa lāwats!ēxa
yix^usemē q!ōlats!ä, q^as g^{āx}ē hānōlīsas lāxa legwīlē. Wä, lāxaē
āx^{ēd}xa māltsēmē āwā naengats!ä, q^as lä tsēxⁱdex ^{we}wāp!ema.
Wä, g^{il}mēsē g^{āx} wāx^{sen}kūlaxa ^{wi}wābets!āla naengats!ēxs laē
hē^{nākūla}ems laxa yix^usemē q!ōlats!ä, q^as lä gūqāsasa ^{wāpē}lāq. 40
Wä, laem maltsema naengats!ē qōqūt!axa ^{wāpē}gūxts!ōyosēxs
laē hēlats!āwa yix^usemē q!ōlats!ēxa ^{wāpē}. Wä, g^{il}mēsē gwalexs
laē āx^{ēd}xa k!oxstanowē lexāxa t!elsē, q^as g^{āx}ē hānōlīlas lāxa
yix^usemē q!ōlats!ē. Wä, lāxaē ēt!ēd āx^{ēd}xa g!lt!ē k!lplālaa q^as
g^{āx}ē k!at!ālīlas. Wä, lä āx^{ēd}xa nāgats!ē, q^as lä tsēxⁱd lāxa 45
^{we}wāp!ēmē, q^as g^{āx}ē hānagōts lāxa q!ōlats!ē ^{le}wa legwīlē
q^as hābasxēs k!lplālaa. Wä, g^{il}mēsē ^{wil}galilexs laēda begwā-
nemē āx^{ēd}xa dengwats!ēmōtē, q^as g^{āx}ē hāngalīlas. Wä, lä
ēt!ēd lä tsā lāxa ^{wāpē}. Wä, laem hē tsayats!ēsāda ^{nemsgemē}
^{wālas}nagats!ä. Wä, g^{il}mēsē g^{ax} aēdaaqaxs laē gūxts!ōts lāxa 50
dengwats!emotē q^as ts!oxūg!ndēq. Wä, g^{il}mēsē gwalexs laē
hāngalīlas lāxēs hēmenēlaslē ha^{nēlāl} lālaal lāxa lāla ts!āwūn-
x^{ēde}l, yixs lāalal gūqōdxa nēqwa ^{wāpa}yixs tsōxūg!ndayāsēq.
Wä, g^{il}mēsē g^{wāl}exs laē dōx^{wale}laqēxs ^{le}maē menmentsemxⁱ-

- 55 sees that the stones are red-hot, || he takes his long tongs, | puts the end into the bucket with water which stands between the | steaming box and the fire, and, when the end of the tongs is wet, he picks the | red-hot stones out of the fire and puts them into the steaming-box; he | continues doing this with the other red-hot stones; and when ||
- 60 the tongs catch fire at the end, he puts the end into the | bucket of water. The man is careful that | the water does not boil up, for he only wants it to be real hot. | When it has nearly come to a boil, he stops putting stones into it. | Then he takes the front-basket, which is
- 65 now filled with viburnum-berries, || and pours the berries into the cooking-basket. Then (the woman) | fills the front-basket with more berries, which are in the | medium-sized swallowing-basket, and she pours these too into the cooking-| basket. When it is nearly full, she stops. Then the man takes hold of the | handles of the cooking-basket and puts
- 70 it || into the hot water in the steaming-box. The woman watches | it carefully while it is covered with water, for (the berries) must not be cooked too long. | She takes it out of the hot water every now and then, and watches it. | When (the berries) all turn red, they are at once | taken out and poured into the empty oil-box, ||
- 75 which has already been put down at the place where it is to stay

- 55 dēda t!ēsemē lāx legwīlas. Wā, lā dāx'ēdxēs g'ilt!a k'!lplālaa qa's L!ENXstendēs ōba'yas lāxa 'wābets!āla nagats!ē hanagawalilxa q!ō-lats!ē lē'wa legwīlē. Wā, g'il'mēsē la k!ūnxbalaxs laē k'!lpl!its lāxa x'ix'EXSEMāla t!ēsema, qa's lā k'!l!pstents lāxa q!ōlats!ē. Wā, lā hanāl hē gwēg'ilaxa waōkwē x'ix'EXSEMāla t!ēsema. Wā, g'il-
- 60 'naxwa'mēsē x'ixbax'ēdē ōba'yas k'!lplālaas laē L!ENXstents lāxa 'wābets!ālilē nagats!ā. Wā, la'mē q!āgemalēda begwānemē qa k'!ēsēs medelx'wīdēda 'wāpē qa ā'mēs ālak!āla ts!Elx"sta. Wā, g'il'mēsē elāq medelx'wīdexs laē gwāl k'!l!pstālasa t!ēsemē lāq. Wā, lā āx'ēdxa nanaāgemē lexa'ya, yīxs laē qōt!alalilxa t!ēlsē,
- 65 qa's lā gūqāsasa t!ēlsē lāxa k'!ōxstanowē lexa'ya. Wā, lānaxwē ēt!ēd k'!āsasa t!ēlsē lāxa nanaāgemē lexa'yaxa k'!ōts!āwaxa hēlomagemē lexa'ya, qa's lā ēt!ēd gūqāsas lāxa k'!ōxstanowē lexa'ya. Wā, g'il'mēsē elāq qōt!axs laē gwāla. Wā, lā dāg'aalela lāx k'!ēk!ak'ogwaasasa k'!ōxstanowē lexa'ya, qa's lā k'!ōxstents
- 70 lāxa ts!Elx"sta 'wāp q!ōts!āxa q!ōlats!ē. Wā, lā Lōmāx'ēd q!āq!a-lalaqēxs laē hānendzēsa, qa k'!ēsēs hāx'seq!a L!ōpalaēna'yas. Wā, la'mē yāla k'!ōx'wūstendeq lāxa ts!Elx"sta 'wāpa, qa's q!āq!alalēq. Wā, g'il'mēsē 'naxwa la L!ālLEX"SEMx'ēdexs laē hēx'idaem k'!ōx'wūstendeq, qa's lā gūxts!ōts lāxa dengwats!ēmōtaxs laē
- 75 gwalil hā'nēl lāxēs hēmenē'lasLē hā'nē'las lālaal lāxa ts!āwūnxla.

until winter. | As soon as the cooking-basket is empty, (the woman) 76
pours | in more raw viburnum-berries; and when it is full, she puts it
down by the side of the | steaming-box, and she puts a few more
red-hot stones | into it. When (the water) nearly boils up, she
puts || the cooking-basket in, and watches it until they | get red or 80
sometimes whitish yellow. Then they are | done. When they have
that color, they are taken out, and | the woman then goes and pours
them into the empty oil-box. When four | basketfuls (of berries)
have been poured into the empty oil-box, || she takes another empty 85
oil-box, washes | it out, and, after doing so, she puts it down along-
side of one that has been filled with | viburnum-berries; and she pours
in also four | basketfuls of steamed viburnum-berries. Sometimes | a
couple will put up as many as ten oil-boxes full of viburnum-berries, ||
when they have a strong desire to do so, for they help each other 90
when they wish to have | many oil-boxes full of viburnum-berries.
When they are all done, | (the woman) goes to draw fresh water in a
large bucket, and | four bucketfuls are poured into each of the oil-
boxes containing steamed viburnum-berries. | When water has been 95
poured into all of them, they || take a board and lay it as a cover on
top of the oil-boxes containing the berries. | They keep it there until
the winter, | when the people will have a winter ceremonial. That
is all about this. |

Wä, g'il'mēsē la lōpts!āwēda k'!ōxstanowē lexā'yaxs laē ēt!ēd gūx- 76
ts!ōtsa k'!ūlx'ē t!ēls lāq. Wä, g'il'mēsē qōt!axs laē hānōlilas lāxēs
q!ōlats!ē, qa's xāl!EX'ēidē k'!ipstālx'ēitsa x'ix'EXSEMāla t!ēsem
lāq. Wä, g'il'EMxaāwisē elāq medelx'ēwīdexs laē k'!ōxstentsa
t!ēlts!āla k'!ōxstanowē lexā lāq. Wä, laemxaē q!āq!alālaq qa 80
L!āl!EX'sEMx'ēidēs Lō'xs 'emlx'deēlēqālaē lēnxēda waōkwaxs laē
L!ōpa. Wä, g'il'mēsē hē gwēstōx'ēwīdexs laē k'!ox'ūstēndeq, qa's
lā gūxts!ōts lāxa dengwats!emōtē. Wä, g'il'mēsē lā mewēxla
qōqūt!ēda k'!ōxstanowē lexā, la gūxts!ōyosēxa dengwats!ēmotaxs,
laē ēt!ēd āx'ēdxa ōgū'ēla'maxat! dengwats!emōta, qa's ts!ōx'wū- 85
g'indēq. Wä, g'il'mēsē gwālexs laē hāngogwalilaq Lē'wa lā hēlats!ā
t!ēlyats!ē dengwats!emōta. Wä, lāxaē gūxts!ōtsa mowēxa k'!ē-
k'!oxstanowē laelxē q!ōlk' t!ēls lāq, yīxs 'nāl'nempl'ēnaē
neqasgemē dengwats!emōtē t!ēlyats!āsa ha'yasek'āla, yīxa lā-
k!wēmasas nāqā'yē, qa's g'āwālap!aaxs 'nēk'āē qa q!ēxlēsēs t!ē- 90
t!ēlyats!ē dengwats!emōta. Wä, g'il'mēsē 'wī'la L!ōpaxs laē tsēx'ēid-
xa 'wē'wāp!emē, yīša āwāwē naengats!ā, qa's lē gūqeyīndālāsa
maēmōsgemē āwā naengats!ē lāxa 'nāl'nemsgemē t!ēlyats!ē
dengwats!ēmōta. Wä, g'il'mēsē q!wālōts!ewax'sa 'wāpaxs laē
āx'ēdxa 'wādzowē saōkwa, qa's papanaqēs lāxēs t!ēt!ēlyats!ē 95
dengwats!emōta, qa pēpāqemēs. Wä, laem ēdzēl!EXa ts!āwūnxla,
qō ts!ēts!ēx'ēidēLē g'ōkūlōtas. Wä, laem gwāla.

- 1 **Crabapples.**—The woman takes the large basket, | which is still full of crabapples, and pours these | on the mat at the same place where the first lot were poured out. | She does this with all of them,—
 5 the medium-sized basket and the || front-basket. When they are empty, she puts them down all around | the crabapples which she had poured on the mat. After this is done, | she sits down on the right-hand side of the basket in the front corner, and | her husband sits down at the right-hand side of the medium-sized basket. | The
 10 baskets are on the left sides of the || woman and her husband who are sitting down. Then they take up each a bunch | of crabapples and pinch off the stems of the crabapples | with the right hand. With the left they hold the | crabapple-stems, which are in bunches; and when the crabapples have been picked off, | the woman puts the
 15 cleaned crabapples into the front-basket, || and her husband puts the cleaned crabapples into the | medium-sized basket. They continue doing this while they are cleaning them; | and when the baskets have been filled, they pour them | into the large basket. They only |
 20 stop pouring them into the large || basket when it is very full. Then the woman takes a | large dish and pours into it the clean crabapples and those which | her husband has cleaned; and generally

- 1 **Crabapples.**—Wä, la^mmē äx^edēda ts!edāqaxa nāgaē ^ewālas lexa^aya, yīxs hē^mmaē ālēs tselx^uts!älaxa tselxwē, qa^s güq!eqēsa tselxwē g'its!āq lāxa lāx^udē gügedzōyosēxa lebelē lē^awa^aya. Wä, la^mmē ^enāxwaem hē gwēx^uidxa hēlomāgemē lexa^aya lē^awa nā-
 5 naāgemē lexa^aya. Wä, g'il^mmēsē lā lōpemts!āxs laē hānē^astalas lāxa tselxwē lā k!adzālilaxa lē^awa^ayē. Wä, g'il^mmēsē gwālexs laē k!wāgalil lāx hēlk!ōdenwalilasa nānaagemē lexa^aya. Wä, g'āxē lā^awūnemas k!wāgalil lāx hēlk!ōdenwalilasa hēlomagemē lexa^aya. Wä, laem gēgemxagawalila laelxa^ayē lāx k!ūdzē^alēna^ayasa ts!
 10 dāqē lē^awis lā^awūnemē. Wä, lāx^uda^axwē dāx^uidxa ^enāl^anemxlāla lāxa tselxwē qa^s ēp!exlē māginōdālaxa tselxwaxs laē ēpālaq yīsēs hēlk!ōts!āna^ayē. Wä, lā hē dālayosēs gemxōlts!āna^ayē lāx tseltselx^umets!exlā^ayas. Wä, g'il^mmēsē ^ewilāwa ts!elxwaxs laē k!ats!ōdēda ts!edāqasēs k'inta^ayē tselx^u lāxa nānaagemē le-
 15 xa^aya. Wä, lāla lā^awūnemas hē k!ats!ālasēs k'inta^ayē tselxwa hēlomāgemē lexa^aya. Wä, āx^usā^mmēsē hē gwēgilaxs k'imtaa^aq. Wä, g'il^mmēsē qōqūt!ē k'ek'imdats!āsēxa tselxwaxs laē güxts!ōts lāxa ^ewālasē k'imdegwats!ēxa tselxwē nāg^e lexa^aya. Wä, āl-
 20 ^mmēsē gwāl güxts!ālaxa ^ewālasē k'imdegwats!ēxa tselxwē nāg^e lexāxs laē ālak!āla la qōt!a. Wä, lāxaē äx^edēda ts!edāqaxa ^ewālasē loq!wa, qa^s lā güxts!ālasēs k'inta^ayē tselx^u lāq lō^e k'im-
 ta^ayasēs lā^awūnemē. Wä, lā q!ūmāla äx^edxā k!imiyaxlā lō^exs

she takes a short oil-box or | a high box and pours the cleaned crab- 23
apples into it, | in case she is picking a great many. When all the
crabapples have been cleaned, || the husband of the woman goes to 25
get driftwood, | for it is hard work to prepare crabapples. There-
fore | the man helps his wife. When he gets home from getting |
driftwood, he carries it on his shoulder into the | house, and puts it
down where he is going to build a fire. As soon as || all the drift- 30
wood has been carried in, he puts down two medium-sized logs, |
which will be the side-pieces. Between them he puts small pieces | of
dry driftwood. He places larger pieces of driftwood | crosswise
over the side-pieces for the stones to rest on. When | this is done,
he takes a basket, goes down to the beach, || and puts stones into the 35
basket. | When he thinks he has as many as he can carry, he
carries them on his back up the beach, | and carries them into the
house in which the crabapples are being prepared. | Then he puts
(the basket) down on the wood that is built up for it. | He brings
many stones which he has picked up; and when he has brought in
enough, || he lights the fire under the wood and stones. When | 40
it is burning, he takes an empty oil-box and puts it down along-
side | of the wood and stone in order to heat it. Then he goes and
gets | two large buckets and draws water in them. He | pours the

haē āx^ēōtse^ēwa lāwatsa, qa^ēs gūxts!ālasōsa k'imdek^{wē} tselx^{wa}, 23
yixs q'lenemaēda tselwānemas. Wā, g'il^ēmēsē ^ēwīla lā k'imdek^{wa}
tselx^{waxs} laē hē^{mē} lā^ēwūnemas ts!edāqē lā q'lexaxa q'lexalē, 25
qaxs lāxūmlaēda tselx^{waxs} ēaxelase^ēwaē. Wā, hē^{mēs} lāg'ilas
g'iwālēda begwānemaxēs genemē. Wā, g'il^ēmēsē g'āxexs q'lexēx-
dāxa q'lexālaxs laē hēx^ēīdaem wēx^ēīdeq, qa^ēs lā wēg'ilelaq lāxēs
g'ōkwē, qa^ēs lā wēx^ēalitaq lāxēs lex^ēwalilaslē. Wā, g'il^ēmēsē ^ēwi-
lōsdēsa q'lexalaxs laē k'at!alilasa ma^ēts!aqē hāyāl^ēag'it q'lexala. 30
Wā, hēem k'āk'edenwa^ēyē. Wā, lā lōlaxōtsa g'ālastōyowē āme-
ma^ēyastō lem^xwa q'lexala. Wā, lā āx^ēēdxa āwāwastāla q'lexala,
qa^ēs gēk'eyindālēs qa t!āxt!emasa t!ēsemē. Wā, g'il^ēmēsē
g'wālexs laē āx^ēēdxa lex^ayē, qa^ēs lā lents!ēs lāxa l!ema^ēisē,
qa^ēs lā t!axts!ālasa t!ēsemē lāxēs t!āgats!ēxa t!ēsemē lex^aya. 35
Wā, g'il^ēmēsē gwānala lāx^ēsēxs laē ōxlex^ēīdeq, qa^ēs lā ōxlōs-
dōselaq, qa^ēs lā ōxlaēlelaq lāxēs tsātselx^ēsē!ats!ēlē g'ōkwa.
Wā, lā ōxleg'alilaq qa^ēs lā t!āqeyindālas lāxēs la g'wālila^ēya. Wā,
lā q'lenemē t!āganemas t!ēsema. Wā, g'il^ēmēsē hēl^ēalē t!āgane-
masēxs laē tsēnabōtsa gūlta lāxes t!ēqwap^ayē. Wā, g'il^ēmēsē 40
x'iqostāxs laē āx^ēēdxa dengwats!emotē, qa^ēs g'āxē hānōlisis lāq
lāxa t!ēqwap^ayas, qa ts!elxsemx^ēīdēs. Wā, hēmis la āx^ēēdaatsēxa
āwāwē ma^ēltsem naengats!ā, qa^ēs lā tsēx^ēīd lāxa ^ēwāp, qa^ēs lā
gūxts!ālas lāq. Wā, g'il^ēmēsē la negōyoxsdālaxa ^ēwāpaxs laē g'wāla.

45 water into the box. When it is half full, he stops. || Then he takes his tongs and puts them down on the floor.¹

(As | soon as this is done, the man takes a bucket and goes to | draw water; and when he comes back, he puts it down between the | empty oil-box and the fire.) Now all | the stones on the fire are red-hot.
50 Then he || takes the tongs, dips the end into the | bucket, and picks out the red-hot stones. He | dips them into the water so that the ashes that stick on them come off; | and after doing so, he puts them into the water in the steaming-box. | He continues doing this, and
55 does not stop until || the water really boils up. Then he takes the | rack and puts it into the boiling water. | After doing this, he takes the large basket containing the cleaned crabapples, | puts them on the rack of the one who steams crabapples, | and he also takes the medium-
60 sized || basket and puts it in, and he also takes the | front-basket and puts it in. | As soon as they are all in, they are covered with hot water. Then | the man takes his tongs and picks up more | red-hot
65 stones, which he dips into the water, || and then puts them in, so that the water really boils up. | When it is boiling, he takes a rest. | His wife watches the crabapples. She takes a ladle | and dips it into

45 Wā, lāxaē āxēdxēs k'liplālaa, qa g'āxēs k'adēta.¹ . . . Wā, g'ilēmēsē gwālexs laē āxēdēda begwānemaxa nagats!ē, qa's lā tsāxa 'wāpē. Wā, g'ilēmēsē g'āx aēdaaqaxs laē hanāgōts lāxa dengwats!emotē lē'wa legwīlē. Wā, la'mē 'nāxwa la mēmēntsemx'idēda t'lēsemē t'āxlālālēs lāxa legwīlē. Wā, hēmīs lā
50 dāx'idaatslēxēs k'liplālaa, qa's l'ēnxstendēs lāxa 'wābets!āwasa nagats!āxs laē k'lip!lits lāxa x'ix'exsemāla t'lēsema. Wā, lāxaē hāpstents lāxa 'wāpē, qa lawāyēs k'wēklūtsemayaq gūna'ya. Wā, g'ilēmēsē gwālexs laē k'lipstents lāx 'wābets!āwasa q!ōlats!āxa tselxwē dengwats!emota. Wā, lā hēx'sā gwēgīlē. Wā, āl'misē
55 gwālexs laē ālak!āla la maemdelqūlēda 'wāpē. Wā, lā āxēdxa k'litk'!edēsē, qa's lā pāxstents lāxa maemdelqūla 'wāpa. Wā, g'ilēmēsē gwālexs laē āxēdxa 'wālasē k'imdegwats!ē nāg'ē lexa'ya, qa's lā hāndzōts lāxa k'litk'!edēsasa tsātselx'silāxa tselxwē q!ōlase'wa. Wā, lāxaē āxēdxa k'imdegwats!āxa tselxwē hēlōmā-
60 gem lexa'ya, qa's lāxat! hā'nōdzents lāq. Wā, lāxaē āxēdxa k'imdegwats!āxa tselxwē nanaāgem lexa'ya, qa's lā hānāgōts lāq. Wā, g'ilēmēsē wī'lastaxs laē t!epsemxa ts!elx'sta 'wāpa. Wā, lā āxēdēda begwānemaxēs k'liplālaa, qa's ēt!ēdē k'lip!lits lāxa x'ix'exsemāla t'lēsema, qa's lāxat! hāpstents lāxa 'wāpē. Wā,
65 lā xāl'ex'id k'lipstālas, qa ālax'idagēs medelx'widēda 'wāpē. Wā, g'ilēmēsē ālak!āla la maemdelqūlaxs laē x'ōs'ida. Wā, hēt!alē gēnemas la q!āq!alalaq. Wā, laem āxēdxa k'āts!ēnaqē,

¹ Then follows the description of the manufacture of a drying frame, p. 171, line 1, to p. 172, line 27.

the crabapples and feels if they get soft. | When they are soft all through, they are done. Then she || calls her husband to take out the three | baskets with the boiled crabapples. They pour these into 70 the empty oil-box | which has been washed out by the wife of the man, and which is now ready to be placed | where the crabapples are to be kept. They | pour in the steamed crabapples. If they do not boil all the || other crabapples, the woman puts the green cleaned | 75 crabapples into the three baskets, and | her husband puts more red-hot stones into the cooking-box. | As soon as the water boils up, he puts in | the three baskets with crabapples and does the || same as he 80 did before; and after the crabapples have been boiled, | he takes the two large buckets, goes to draw some | water, and pours it on, because he wants to have two- | thirds more water than crabapples. | After he has done this, he takes a short board and puts it on. || He 85 keeps them there until winter comes, when the tribe of the crabapple-owner have a winter ceremonial. | Sometimes the chiefs want to give a crabapple-feast, for | this is one of the great feasts of the tribes. | That is all about the cooked crabapples. |

qa's tsēx'idēs lāxa tsēlxwē, qa's p!ēx'widē, qa teltelex^usemx' 68
idē. Wā, g'il'mēsē lā teltelex^usemxs laē L!ōpa. Wā, la'mē lē-
lālxēs lā'wūnemē qa's k'!ōx'üstalax'idēxa yūdux^usemē q!ēq!ōlx' 70
ts!āla laelxāxa tsēlxwē, qa's lā gūxts!ālas lāxa ōgū'la'max'at!
la ts!ōxūg'itsō'sa genemasa begwānemēxa la gūwā'ilil ha'nēl lāxēs
hēmēnē'laslē ha'nēlasa tsēlwats!ē dengwats!emōta. Wā, hē'mis la
gūxts!ālatsēsa q!ōlkwē tsēlxwa. Wā, g'il'mēsē k'!ēs 'wī'la q!ōl'idxa
waōkwē tsēlxwa laē ā'ma ts!edāqē xwēlaxts!ōtsa lenlenxsemē 75
k'imdekwe tsēlx^u lāxa yūdux^usemē lā tsētsēlx^uts!ālaxa tsēlxwē la-
alēs lā'wūnemē ēt!ēd k'!ipstālasa x'ix'exsemāla t!ēsem lāxēs q!ōlas-
laq. Wā, g'il'emxaāwisē medelx'widēda 'wāpaxs laē k'!ōxstendā-
lasa yūdux^usemē tsētsēlx^uts!āla laelxā lāq. Wā, āemxaāwisē ne-
qemg'iltewēxēs g'ilx'dē gūwēgilasa. Wā, g'il'mēsē 'wī'la la q!ōlkwē 80
tsēlxwasēxs laē āx'ēdxēs āwāwē ma'ltsem naengats!ā, qa's lā tsāxa
'wāpē, qa's lā gūq!aqas lāq. Wā ā'mēsē 'nēx' qa ma'lp!enēs
hē 'waxēda 'wāpē 'waxaasasa tsēlxwaxs laē gwāla. Wā, g'il'mēsē
gwālexs laē āx'ēdxa ts!ats!ets!ax^usemē qa's lā pāqemlīlas lāq. Wā,
laem lālaal lāxa ts!āwūnxla, qō ts!ēts!ēx'idlē, g'ōkūlōtas tsēlwadās 85
lōxs k'ilxwase'waasa g'igema'yas tsēlxwēlilaxa tsēlxwē, yīxs hē-
'maē g'igēxa 'wālasē k!wēladzemxa q!ēnemē lēlqwālaLa'yaxa
tsēlxwē. Wā, laem gwāl lāxa q!ōlkwē tsēlxwa.

- 1 **Qōt!xolē.**¹—When she has finished, she takes a dish and | puts the berries into it. Then she takes oil and pours | much of it on. There is more oil than there are berries. | When this is done, she takes a
 5 wooden spoon and puts it down next || to her seat. Then she calls her husband and her | children to come and eat the berries; | and when they have all come, the woman gives them spoons; | and after doing so, she takes up the dish with the berries | and puts it before
 10 them. Then they all begin to eat the berries. || They eat them with their spoons. | Whoever is not accustomed to eat them drains off the oil to make them dry when | he is eating them, but the berries choke one when they are eaten; | and therefore any one who does not like to eat oil with them must chew them a long time, and | can not
 15 swallow them: he just has his mouth full || of berries. But if he is experienced in eating them, he does not take many | berries in his spoon, and he takes much oil, | when he puts them into his mouth; and he does not chew them long | before swallowing, for the oil makes them slippery. After eating the berries, | they do not drink water,
 20 and just || go out of the house. They do not drink water for a long time, because they | do not want the oil to rise into their throats. This is one way to do with the berries, when | they are given at a

- 1 **Qōt!xolē.**¹—Wä, g'il'mēsē gwālexs laē āx'ēdxa lōq!wē, qa's k'la-ts!ōdēsa qōt!xolē lāq. Wä, lä āx'ēdxa L'lē'na, qa's kūnq!eqēsa q'lēnemē lāq. Wä, laem hē q'lāgawa'ya L'lē'nāsa qōt!xolē. Wä, g'il'mēsē gwālexs laē āx'ēdxa k'ik'āyemē, qa g'āxēs g'aēl lāx hēme-
 5 nē'lasē k'waēlats. Wä, hē'mis la L'lē'latsēxēs lā'wūnemē L'lē'wis sāsēmē qa g'āxēs k'lūs'ālila, qa's qōtqwat!ēdēxa qōt!xolē. Wä, g'il'mēsē g'āxda'xūxs laēda ts!ēdāqē ts!awanaēsasa k'āk'ets!ēnaqē lāq. Wä, g'il'mēsē gwālexs laē k'āg'ililaxa qōtqūdats!ēlē lōq!wa, qa's lä k'ax'dzamōlilas lāq. Wä, hēx'ida'mēsē 'nāxwa qōtqwa-
 10 t!ēdxa qōt!xolē. Wä, la'mē yōsasēs k'āk'ets!ēnaqē lāq. Wä, hēm yāg'ilwat qōtqwata x'ats!ālaxa L'lē'na, qa lemōkwēsēxs laē qōtqwat!ēdeq, qaxs ālak!ālaē mekwa lax qōtqwatse'waē. Wä, hēm gēg'ilil wūl'em malēkwaqāxa k'iltāsa L'lē'na. Wä, la k'leās gwēx'idaas nex'wīdeq. Wä, hē'mis la āem la qōt!aēL'E-
 15 xālatsēxa qōt!xolē. Wäx'ida ēg'ilwatē, yixs k'lesāē q'lēs'gema qōt!xolāxs xex'uts!āē lāx k'ats!ēnaqas. Wä, hēt!a q'lēnema L'lē'nāxs laē yōsk!ēdzents. Wä, k'lēst!ē gēg'ilil mālēkwaqēxs laē nex'wīdeq, qaēda L'lē'nāxs tsāx'aē. Wä, g'il'mēsē gwāla qōtqwa-dāxa qōt!xolāxs laē k'lēs nāgēk'ilaxa 'wāpē. Wä, la'mē āem
 20 hōqūwēlsa. Wä, la'mē k'lēs gēyōl nāx'ēdxa 'wāpē qaxs gwāq!ē-taē hēwumsa L'lē'na. Wä, la'mē gwāl lāxa 'nemx'idāla, yixs hē'maē gwēqūxs laē qōtelag'ila q'lēnemē lēlqwalala'ya lāx gwāla-

¹ This description follows that of the gathering of qōt!xolē (p. 218, line 1, to p. 219, line 39).

feast to many tribes. It is the way | I have described before. I 23
will only talk about it | when they are put into boxes for winter use.
They are just put into || (square) boxes, and the cover is put on and 25
it is tied down. | Then they are put in a cool corner of the house, |
and they are eaten in the way I have just described. | That is all. |

Qōt!xolē mixed with Oil.—When many berries have been picked by 1
the | woman, she asks her husband to get a | high box that does not
leak and to put it down; and then he builds up | the fire and puts
stones into it. There || are very many stones. Then he takes his 5
bucket and goes to draw | a bucketful of water; and when he comes
back, | he puts it down next to the fire. When this is done, he takes
his | tongs and puts them down by the fire. He takes his | oil-box
and puts it down by the fire. When || this has been done, he takes 10
the basket with berries and | puts them down next to his high boxes,
and pours | them in. As soon as (the boxes) are nearly full, he
stops pouring them in. | He continues doing this until the other
boxes are all full. | As soon as (the berries) are all in, he just waits
for the || stones which he put on the fire to be red-hot; and when he 15
sees | that they are getting red-hot, he takes his tongs, | picks up
the red-hot stones, dips them into the | water in the bucket so that

asasen lā q!wēl'idayowa, yixa lēx'aemlen g'wāgwēx's'ex'idaasL 23
lāqēxs laē hānkwa qaēda ts!āwūnxē, yixs ā'maē k'!āts!ōyo lāxa
xēxetsemē. Wā, ā'mēsē la yikūyintsōsēs yikwāya'yaxs laē t!ēmāk'i- 25
yintse'wa, qa's lā hāng'alilem lāxa wūdanēgwilasēs g'ōkwaxa qō-
dats!ē xēxetsema. Wā, hē'mis qōtqwat!ēnēqen lāx'dē g'wāgwēx'-
s'ālasa. Wā, laem g'wāla.

L!ākwē qōt!xolā.—Wā, hē'maaxs q!lēnemaē qōdānemasa ts!E- 1
dāqē qōt!xolā. Wā, lā āxk'lālaxēs la'wūnemē, qa āx'ēdēsēxa lā-
watsaxa ālā la emxa, qa g'āxēs hāx'hanīla. Wā, lā leqwēlax'ēid
lāxēs legwīlē. Wā, lā xex'lālaxa t!ēsemē lāxēs legwīlē. Wā, lā
q!lēnemk'as'ma t!ēsemē. Wā, lā āx'ēdxēs nagats!ē, qa's lā tsāsa 5
ēnemsgemē nagats!ē lāxa ēwāpē. Wā, g'il'mēsē g'āx aēdaaqaxs
laē hā'nōlisas lāxēs legwīlē. Wā, g'il'mēsē g'wātexs laē āx'ēdxēs
k'!lplālaa, qa's g'āxē k'adenōlisas lāxēs legwīlē. Wā, lā āx'ēdxēs
dengwats!ē qa's g'āxē hā'nōlisas lāxēs legwīlē. Wā, g'il'mēsē
g'wātexs laē āx'ēdxēs qēqot!xōleats!ē laelxa'ya, qa's g'āxē 10
hānemg'alilelas lāx hāx'ha'nē'lasasa lēlawatsa. Wā, lā gūxts!ō-
dālas lāxa lēlawatsa; wā, g'il'mēsē elāq qōt!axs laē g'wāl gūqas
lāq. Wā, lā hēx'sāem āwāxats!ā lāxa waōkwē lēlawatsa. Wā,
g'il'mēsē ēwils!āxs laē āem la ēsela qa mēmentsemx'ēidēsa
t!ēsemē xex'lālalis lāxa legwīlē. Wā, g'il'mēsē dōx'wale- 15
lāqēxs le'maē mēmentsemx'ēidēxs laē dāx'ēdxēs k'!lplālaa, qa's
k'!lplidēs lāxa x'ix'exsemāla t!ēsema qa's lā hāpstents lāxa

the ashes that stick to them come off, | and puts them into the oil
 20 which is in the oil-box. || He continues doing this, and does not stop
 until the oil in the box begins to boil. | He does not dip out | the
 boiling oil immediately to pour it on the berries in the box, | but he
 takes a large shell of a horse-clam and skims off the | froth floating
 25 on the hot oil. When that is all off, || he takes a long-handled ladle
 and dips it into the hot oil. | Then he pours it on the berries, and he
 does not stop until | the berries are covered by the boiling oil. He
 leaves them there, on the floor of the house, | until the oil thickens.
 He leaves them there for two days to get entirely cooled off. | Then
 30 he takes the boxes containing the berries and the oil and || puts them
 down in a cool corner of the house. After he has put them there,
 he | takes the cover, puts it on, and ties it down. | After he has
 done so, he takes an old mat and | spreads it over them, and there
 they will stay until winter comes. |

1 Curing Seaweed (1).¹—A woman inexperienced in working | seaweed
 spreads it out at once on the beach to | dry. Then the seaweed
 that is treated that way is tough. | An experienced woman only takes
 5 the || seaweed out of the canoe, and she takes a mat and | covers it
 over on the beach, after she has piled it up on the beach, | even when
 the day is fine. She does not spread it for a long time, for she wishes |

18 'wābetslāwasa nagats!ē, qa lawāyēs k!wēk!ūtsemayaq gūna'ya.
 Wā, lā k!līpstents lāxa L!ē'nats!āwasa dengwats!ē. Wā, lā hēx'-
 20 sāem gwēgrilaq. Wā, āl'mēsē gwālexs laē ālak!lāla lā maemdel-
 qūlēda L!ē'nats!āwasa dengwats!ē. Wā, k!lēst!a yānag'aala tsēx'īd-
 xa maemdelqūla L!ē'na, qa's lā gūqeyints lāxa qōdats!ē lāwatsa.
 Wā, lā āx'ēdxa 'wālasē xālaētsa met!āna'yē, qa's a'x'wīdēxa
 a'āwās ōkūya'yasa ts!elx'sta L!ē'na. Wā, g'il'mēsē 'wī'lāwa
 25 a'āwāxs laē āx'ēdxa tsēx!a, qa's tsēx'īdēs lāxa ts!elx'sta L!ē'na
 qa's lā gūqeyindālas lāxa qōt!xolē. Wā, āl'mis gwālexs laē t!ēpe-
 yēda qōt!xolāxa maemdelqūla L!ē'na. Wā, lā hēx'sāem hāx'ha'nīlē
 qa L!ax'īdēsa L!ē'nāxa la mā'lexsa 'nāla, qa ālak!alēs wūdex'īda.
 Wā, lā āx'ēdxēs L!āgwats!āxa qōt!xolē lāwatsa, qa's lā hāng'a'li-
 30 las lāxa wūdanēgwilasēs g'ōkwē. Wā, g'il'mēsē gwā'alilexs laē
 āx'ēdex yīkūya'yas, qa's yīkūyīndēs lāq. Wā, la'mē t!ēmāk'iyīn-
 deq. Wā, g'il'mēsē gwālexs laē āx'ēdxa k!āk!Ek!ōbana, qa's
 lēpeyīndēs lāq. Wā, laem lālaal lāxa ts!āwūnxla hēlgwaēlē.

1 Curing Seaweed (1).¹—Wā, g'il'mēsē yā'g'ilwatēda ts!edā'qē a'axsī-
 laxa leq!este'naxs la'ē hē'x'īdaem lex'alisaq lā'xa L!ēma'isē qa
 lem'x'wī'dēs. Wā, hē'em L!asl!exdzō leq!este'nēda hē gwē'x'ē-
 tse'wē. Wā, g'il'mēsē ē'g'ilwatēda ts!edā'qaxs la'ē ā'em moltō'd-
 5 xa leq!este'nē la'xēs yā'yats!ē. Wā, la āx'ēdxa lē'wa'yē qa's
 'na'x'semli'sēs la'qēxs la'ē q!ap!ēsgemlisa lā'xa L!ēma'isē yīxs
 wa'x'maē ē'k'a 'nā'la. Wā, la k!lēsgēyol lex'alisaq qaxs 'nē'k'aē
 qa xas'ī'dēs. Wā, hē't!a la mō'xsē 'nā'lāsēxs la'ē lē't!ēdxa lē'wa'yē

¹ Continued from p. 186, line 21.

it to rot. After it has been in this way for four days, she takes off the mat | cover. Then she takes a drying-rack made for the || seaweed, 10 to dry it on. It is made of broad split cedar, and is | one fathom in length, and three | spans is the length of the four crosspieces. | That is the width of the drying-rack. Then she spreads the seaweed | on it. Now she dries it in the sun and the wind. || Sometimes one woman has 15 ten drying-frames on which | seaweed is drying. When it is a fine | day, she turns the seaweed over at noon, and | in the evening it is entirely dry. When it is dried, | the woman rolls it all up and puts it away in her house. || Now it is rolled up in a mat; and when it is a 20 fine day, | she starts again in her canoe. She is going to get chitons. As soon | as she has many, she goes home.¹ |

After² the men have eaten the chitons, they go out of the house | after they have drunk water. The woman takes the dish from which they have eaten || and puts it down at the place where she is going to 25 work at the seaweed. | Then she takes her small box and puts it down at the place where | the dish is. Then she takes cedar-branches and breaks off the | soft tops and puts them down. Then she takes the cover of her | little box and puts it down on its back. Then she takes the seaweed and spreads || it on the box-cover. She folds it over 30

na'küyēs. Wā, la āx'ē'dxa k'litk'!edē'sēxa hēkwē'lē'mē qaē'da leq!este'nē qa le'm'wats yīxa āwā'dzōs xā'yē k!waxlā'wa, lat!a 10 'ne'mp!enk' la'xens ba'lē āwā'sgemasas. Wā, lat!a yū'dux'p!enk' lāxens q!wā'q!wax'ts!āna'yēx, yī'xa mō'ts!aqē gayō'lems. Wā, hē'ē'mis 'wa'dzē'watsa k'litk'!edē'sē. Wā, la lentsō'tsa leq!este'nē lāq. Wā, lae'm le'm'xwaq la'xa l'ē'sela l'ē'wē yā'la. Wā, lae'm 'nel'ne'mp!ena 'neqa'xsēda k'litk'!edē'sē lemō'dzōsa 15 'nemō'kwē ts!edā'qa lā'xa leq!este'nē. Wā, g'í'l'mēsē ē'ka 'nā'lāxs la'ē lē'x'ē'idaemxa leq!este'naxa 'neqā'la. Wā, la le'm'x-wīdaem 'na'xwaxa la dzā'qwa. Wā, g'í'l'mēsē lem'x'wī'dexs laē'da ts!edā'qē lē'x'ē'endeq 'wī'la qa's lē g'ē'xaq lā'xēs g'ō'kwē. Wā, lae'm lē'x'ē'nālaxa lē'wa'yē. Wā, g'í'l'mēsē ē'ka 'nā'lāxs la'ē 20 ē't!ēd alē'x'ē'wīda. Wā, lae'm lāl q!e'nsax q!anā'sa. Wā, g'í'l'mēsē lā'xa q!ē'nemaxs g'ā'xāē nā'ē'nakwa.¹ . . .

Wā,² g'í'l'mēsē gwā'lexs la'ē hō'qūwelsēda q!e'nsq!asē, yīxs la'ē gwāl nā'qaxa 'wā'pē. Wā, lēda ts!edāqē āx'ē'dxa ha'maats!ē'x'dē lō'q!wa qa's lē hā'ng'a'lilaxs la'xēs ē'axe'laxlaxa leq!este'nē. 25 Wā, la āx'ē'dxēs xā'xadzemē qa's g'ā'xē hā'ng'a'lilax lāx la ha'ne'-'latsa lō'q!wē. Wā, la'xaa āx'ē'dxa ts!ap!a'xē qa's k'oqā'lēx tēltēl-gūtā'yas qa's āx'ā'līlēlēs. Wā, la āx'ē'dex yikūya'yasa xā'xa-dzemē qa's nel'ā'līlēq. Wā, la āx'ē'dxa leq!este'nē qa's lebe-dzō'dēs lā'xa yikūya'yē. Wā, la q!anepī'lā'laq qa 'nemala'sēs 30

¹ Here follows a description of how the chitons are cooked and eaten (see p. 483).

² Continued from p. 484, line 18.

- 31 so that it is folded the same size | as the box-cover. Then she takes
a mouthful of the liquid of the | chitons, and she spreads it out again.
Then she blows water from her mouth over it. | She takes four
mouthfuls of the dirty water and blows | it on it. Then the seaweed
35 gets all wet, || and she folds it up again to the size of the cover. |
Now it is four fingers thick. | As soon as this is done, the woman takes
the soft tips of | cedar-branches and puts them in the bottom of the
small box. Then she takes the | seaweed and puts it on the branches;
40 and she takes more || cedar-branches and lays them over the seaweed.
When | no more shows, she takes another piece of seaweed and |
does the same as she did to the first one which is in the | little box;
and she does not stop until all the seaweed is in the | small box. As
45 soon as she has finished, she takes a long || rope and ties it around the
small box. Then she draws the rope tight, | because she does not
wish the small box to burst open, and she | puts stones on top of it.
As soon as she has finished, she takes | short boards and measures the
size of the top of the small box, so | that they fit the corners of the
50 inside of the small box. Then she puts it down flat || on the seaweed.
Then she takes up stones and puts them on the | small box containing
the seaweed; and she does not stop until there is no | room to put
stones on, for there are | many stones to put on the top of the box

- 31 k'lo'xwa^əyas lɛ^əwa yikūya^əyē. Wā, la hā'msgemd lāx ^əwā'pālasa
q'ana'sē qa's ē'tlēd lɛp'lē'deq. Wā, la sɛlbɛx^əwi'ts lax āwā'ga-
^əyas. Wā, mō'p'lēna hā'msgemd lā'xa nēqwa ^əwā'pa qa's sɛlbɛx-
^əwi'dēs lāq. Wā, lā'ɛ'm ^ənā'xwāem la lɛx^əē'dēda lɛq!ɛstɛ'naxs
35 lā'ē ē'tlēd k'lo'x^əwōdeq qa ^ənemā'lasēs lɛ^əwa yikūya^əyē. Wā,
lā'xāē mō'den lā'xens q'wā'q'wax'ts!āna'yēx yix wā'gwasas. Wā,
g'í'l'mēsē g'wā'lɛxs lā'ēda ts!edā'qē āx^əē'dxa tɛltɛlɛ^uba^əyasa
ts!ā'p'laxē qa's ts!ak'!ɛxlɛ'ndēs lā'xa xā'xadzemē. Wā, la āx^əē'dxa
lɛq!ɛstɛ'nē qa's āxyí'ndēs lā'xa ts!ā'p'laxē. Wā, ē'tlēd āx^əē'dxa
40 ts!ā'p'laxē qa's hamɛlqeyí'ndēs lā'xa lɛq!ɛstɛ'nē. Wā, g'í'l'mēs
k'leō's la nē'lalasēxs lā'ē ē'tlēd āx^əē'd lā'xa lɛq!ɛstɛ'nē qa's
ā'ɛmēxat! ^ənɛgɛltōdxēs g'í'l'x'dē g'wē'g'ilasxa lā'g'its!ā lā'xa xā'xa-
dzemē. Wā, a'f'mēsē g'wā'lɛxs lā'ē ^əwi'ɛ!ts!āmasxa lɛq!ɛstɛ'nē lā'xa
xā'xadzemē. Wā, g'í'l'mēsē g'wā'lɛxs lā'ē āx^əē'dxa g'í'l't!a dɛ-
45 nɛ'ma qa's qɛx'sɛ'mdēs lā'xa xā'xadzemē. Wā, lā'ɛ'm lɛk!ūtɛlɛ'da
dɛnɛ'mɛ qaxs g'wā'q'lɛlaaq yímlts!ɛ'da xā'xadzemē qō xeqū-
yí'nts!a t!ɛ'sɛmē lāq. Wā, g'í'l'mēsē g'wā'lɛxs lā'ē āx^əē'dxa
ts!ā'ts!ax^usɛmē qa's ^əmɛ'ns'ɛdēs lāx ō'kūya^əyasa xā'xadzemē qa
bɛnbanē'qwēs lāx ō'ts!āwasa xā'xadzemē. Wā, la pā'qeyints
50 lā'xa lɛq!ɛstɛ'nē. Wā, la t!ā'x^əɛdxa t!ɛ'sɛmē qa's lē t!āqeyíndālas
lā'xa lɛga'tslē xā'xadzema. Wā, a'f'mēsē g'wā'lɛxs lā'ē k'leō's
la g'wā'yak'!ālas ē'tlēd la t!ā'x^əalɛlɛda t!ɛ'sɛmē qaxs lā'ē q!ɛ'-
nema la t!āqɛlɛlɛla lāx ō'kūya^əyasa lɛga'tslē xā'xadzema. Wā,

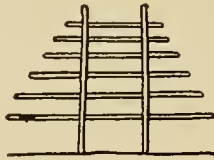
containing the seaweed. | Sometimes they are left this way in the house for one month. || When the woman thinks that the seaweed 55 sticks together, | she takes off the stones when it is a fine day. | Then she takes out the seaweed, which is now one | finger thick. Then she takes it out of the | house and puts it flat on the beach, where it is dry; and || when it is evening, she takes it up and takes it into the 60 house. | Then she puts it back into the small box, and she again | puts cedar-branches between them; and she also puts | stones on it again. She does this four times; and after | she has done so four times, she puts them into a small box, || after she has taken out the 65 cedar-branches and also the | stones on it. Now she only puts on the cover, and the cover is | tied down. Then it is put away. That is all about this. |

Curing Seaweed (2).—They drive into the floor two | poles half a fathom long, and sharp at the ends. Then || they split cedar-wood; 70 and when it is in thin pieces, these are two | finger-widths wide and half a finger-width | thick, and they are a little more than half a fathom long. | Then they take split narrow cedar-bark and tie one end to the pole | standing alongside of the fire, and they do the same

la 'nā'l'neṃpl'ena 'ne'msgemg'ilaxa 'mekū'la hē gwaē'lē lā'xa
g'ō'kwē. Wä, g'í'l'mēsē k'ō'tēda ts!edā'qaq lae'm k'lütō'x'wi- 55
dēda leq!este'naxs la'ē t'lāqaxōdxa t'lē'semē yīxs ē'k'aēda 'nā'la.
Wä, la āx'wūts!ō'dxa leq!este'naxs la'ē 'nā'l'neṃden lā'xens
q!wā'q!wax'ts!āna'yēx yīx wā'gwasas. Wä, la lā'welsas la'xēs
g'ō'kwē qa's lē pā'x'alīselas lā'xa l!ema'sisa lā'xa le'm'ewēsē. Wä,
g'í'l'mēsē dzā'qwaxs la'ē āx'alī'saq qa's lē laē'las lā'xēs g'ō'kwē. 60
Wä, la'xaē xwē'laxts!ōts lā'xa xā'xadzemē. Wä, lā'xaē ts!ā'ts!e-
k'odālasa ts!ā'p!axē laq. Wä, lā'xaa ē't!lē'emxat! la t'lā'qeyīntsa
t'lē'semē lāq. Wä, la mōp!ena hē gwē'x'īdeq. Wä, g'í'l'mēsē
mō'p!enaxs la'ē g'wā'la. Wä, lae'm g'ē'ts!āyo lā'xa xā'xadzemē,
yīxs la'ē lā'woyewēda ts!ā'p!axē. Wä, hē'mēsa t'lā'gemē t'lē'- 65
sema. Wä, la ā'em la yīküy'intsōsēs yīküya'ēyē. Wä, la t!e-
mā'k'intse'wa. Wä, la g'ē'xase'wa. Wä, lae'm g'wāl la'xēq.

Curing Seaweed (2).—Wä, lā'xaē dē'x'walēlema malts!a'qē dzo'-
xuma na'q!Ebōdē āwā'sgemasas. Wä, la dzō'dzē'baa'kwa. Wä, la
xō'x'witse'wēda k!waxla'wē qa pe'lspadzōwēs. Wä, la maē'malden 70
lā'xens q!wā'q!wax'ts!āna'yē āwā'dzewasas. Wä, la k!ō'denē wē-
wā'gwasas. Wä, la hāyaxk'ō'dbōdē āwā'sgemasas lā'xens bā'lax.
Wä, la āx'ēdxa ts!exekwē ts!ēq! denasa qa's yīl'alelōdēs ōba'yas
lāxa la lanā'lēs lā'xa legwī'lē dzō'xuma. Wä, la ē't!lē hē gwē'x'-
ēidxa āpsba'ēyē. Wä, la q!el!ets!ā'qa xō'kwē k!waxlā'wa la 75

5 at || the other end. There are six split cedar-sticks | tied to the poles in this way:
 seaweed, break it
 are thin and flat,
 80 rack. As soon as
 turned over; and
 taken down from
 placed on dressed deer-skin. Then it is made into a bunch. | A wedge
 is taken, and with it it is beaten as it is | lying on the board on
 the floor of the house. Then it is just like | powder after it has been
 85 beaten, and it is shaken into the || small box. Then a tight cover is
 put on, and it is placed in a | dry place in the house.



Boiled Huckleberries.—The woman goes | to get driftwood after
 she has picked huckleberries, | when she has many and they have been
 cleaned. | She goes herself to get driftwood; and when she gets
 5 home, || she carries it up the beach into the house, and | she throws
 it down. After she has carried in all the driftwood, she takes a
 medium-sized | basket and goes down to the beach in front of her
 house. She | puts stones into it, as many as she can carry. | Then
 10 she carries it on her back into her house || and puts it down. Then
 she continues carrying stones. | When she thinks she has enough,

76 yaē'llala lā'xa dzō'xumē g'a gwā'lēg'a (*fig.*). Wā, g'il'mēsē gwā'-
 lēxs la'ē āx'ētsē'wa lēq!estē'nē qā's pa'pex'sālase'wē. Wā, g'il'-
 'mēsē la pe'lspela g'il'sg'ildedzōxs la'ē gē'x'walelodalayu lā'xa
 lem'x'dema. Wā, g'il'mēsē la kŭl'x'wīdēxs laē 'wī'la lē'x'it'ē'wa.
 80 Wā, g'il'ēmxāā'wisē la kŭ'l'x'wīdēxs la'ē 'wī'la āxa'maxoyā qā's
 āxdzo'dayuwē lā'xa 'wā'dekwē. Wā, la q!enē'psemtse'wa.
 Wā, la āx'ē'tse'wēda lē'ng'ayowē qā's t!ē'l'x'wīdyowē laqē'xs
 la'ē āxdzā'lil'xa paē'lē saō'kwa. Wā, lae'm la yō gwē'x'sa ts!ō'-
 layōxs la'ē gwāl t!ēl'x'wase'wa. Wā, ā'mēsē la laaxts!ō'yo lā'xa
 85 xa'xadzemaxs laē aemxase'wēs yikūya'ēyē qā's g'ē'xase'wē lā'xa
 lem'wī'lē lā'xa g'ō'kwē.

1 **Boiled Huckleberries** (Dzēg'ek' gwādem).—Wā, hēm g'il āx'ē-
 tsō'sa ts!edāqa q!ēxalē lēqwa, yīxs g'ālaē gwāl k'!ēlaxa gwāde-
 mē, yīxs q!ēyōlaaq. Wā, laemxāāwisē ēk'!ēgekwa. Wā, laem
 gwālilaxs laē ānēqaxa q!ēxalē. Wā, g'il'mēsē g'āx nā'nakūxs laē
 5 hēx'idaem wēx'wūsdēsēlaq, qā's lā wēg'ilelaq lāxēs g'ōkwē, qā's
 lā wēx'alilaq. Wā, g'il'mēsē 'wī'losdēsxa q!ēxalaxs laē āx'ēdxa hēla
 lēxā'ya qā's lā lēnts!ēs lāxa l!ēma'isāsēs g'ōkwē. Wā, lā xē'x'-
 ts!ōdālāsa t!ēsemē lāq. Wā, ā'mēsē gwanāla, qā's lākwēsēxs laē
 ōxlex'īdēq qā's g'āxē ōxlosdēsēlas qā's lā ōxlaēlelaq lāxēs g'ō-
 10 kwē qā's lā ōxleg'alilās. Wā, lā hana! xeqwaxa t!ēsemē. Wā,
 g'il'mēsē k'ōtaq laem hēlaxs laē āx'ēdxa malts!aqē hāa'yalaq'it

she takes two medium-sized | pieces of driftwood and puts them 12
down as side-pieces at the place where she intends to | build her fire,
and between them she puts kindling-wood. When | the kindling-
wood is level with the two side-pieces, || she takes short pieces of 15
driftwood and puts them crosswise over the side-pieces. | The stones
are to be placed on these. When (the wood) is all on, she puts the
stones on top of it; | and after the stones are all on, she lights | the
fire underneath. When it blazes up, she takes the | huckleberries,
which she is going to cook in a high square box, which she puts down
next to the fire which she has made, and also her || long tongs and a 20
bucket filled with water. She | places the bucket with water next
to the fire, so that it may get warm. | After doing so, she takes
spawn of the humpback-salmon and | puts it down in a dish. She
takes her huckleberry- | baskets and pours the huckleberries into the
high box in which || they are to be cooked. When the box is nearly 25
full, she stops | pouring in huckleberries; and when the stones get
red-hot, | the woman who cooks the huckleberries takes her | tongs,
picks up the red-hot stones, and | dips them into the water in the
bucket, so that the || ashes that stick to them come off. Then she 30
puts them into the huckleberries which she is cooking. | She con-
tinues doing this, and the hot stones sink down | in the berries.
There are not very many stones which she puts in, | when they begin

q'ēxala qa's k'āk'EDENōdēs lāxēs gwe'yō qa's lex'wālilasxēs le- 12
qwēla'yē. Wā, lā āx'ōdālasēs g'ālastayowē lāq. Wā, gr'il'mēsē lā
'nemāk'eyēda g'ālastayowē lē'wa malts!aqē xwēxwālenwa'yaxs
lāē āx'ēdxā ts!ēts!ēx'stowē q'ēxala, qa's gēk'eyindālēs lāq, qa 15
xe'x'demasa t'ēsemē. Wā, gr'il'mēsē 'wīlg'aaLelaxs lāē xeqūyindā-
lasa t'ēsemē lāq. Wā, gr'il'mēsē 'wīlk'eyindexs lāē menābōtsa
gūlta lāq. Wā, gr'il'mēsē x'iqostāxs lāē āx'ēdxēs dzēg'ats!ēlaxa
gwādemē lāwatsa, qa g'āxēs hānālēsxa leqwēla'yas. Wā, hē'mēsa
g'ilt!a k'lip'lālaa. Wā, hē'mēsa nāgats!ē qōt!axa 'wāpē. Wā, laem 20
hānōlisasa 'wābets!āla nagats!ē lāxa leqwēla'yas qa ts!ēlxstax'ī-
dēs. Wā, gr'il'mēsē gwālexs lāē āx'ēdxā gē'nā hānōnē, qa's g'āxē
hāng'alēlasēxs g'ēts!āē lāxa lālogūmē. Wā, lā āx'ēdxēs gwēgwa-
dats!ē laēlxā'ya, qa's lā gūxts!ālasa gwādemē lāxa ī'watsaxa
dzēg'ats!ēlāq. Wā, gr'il'mēsē elāq qōt!ēda lāwatsaxs lāē gwāl 25
gūqasa gwādemē lāq. Wā, gr'il'mēsē mēmenltsemx'īdēda t'ēse-
maxs lāē hēx'īda'ima dzēk'alaxa gwādemē ts!ēdāq dāx'īdxēs
k'lip'lālaa, qa's k'lip!īdēs lāxa xix'EXSf māla t'ēsema, qa's lā
hānax'wid hāpstents lāx 'wābets!āwa nāgats!ē, qa 'wīlāwēsa
gūna'yē k'wēk'ūtālaq. Wā, lā k'lip'eyints lāxa gwādemē dzē- 30
k'asō's. Wā, lā hāna! hē gwēg'ilē ā'mēsē hāmenSelēda ts!ēlqwa
t'ēsem lāq. Wā, k'ēst!a ālaem q'ēnema t'ēsemē lā k'lip!egemsē-
qēxs lāē medelx'wida. Wā, lā k'āg'ililaxa gē'nēts!āla lalogūma,

to boil. Then she takes the dish with spawn | and empties it on the
 35 boiling huckleberries. Next she takes || a mat and covers (the high
 box), so that the steam does not come out; | and she piles up the fire
 over the rest of the red-hot stones. | Then she rests a long time before
 she takes off the mat covering. | When she sees that the salmon-
 spawn is turning white, she takes a | broken paddle and stirs with it
 40 the huckleberries which have been || mixed with salmon-spawn. As
 soon as they are mixed, she puts down her | broken stirring-paddle. She
 takes the tongs and | feels for the stones which are piled together in
 the bottom of the box in which the | huckleberries were boiled. She
 puts them down by the side of the | fire. When they are all out,
 45 she takes up more || red-hot stones that are on the fire. She first |
 dips them into the bucket with water, and then she | puts them again
 into the huckleberries that she is cooking; and she only stops | when
 the huckleberries mixed with salmon-roe are thoroughly boiling. |
 50 Then she spreads the mat over them. || After doing so, the woman
 goes into the woods to break off | broad leaves of skunk-cabbage.
 She does not break off very many of them, and | takes them home.
 Then she | takes her husband's crooked knife and cuts off the veins |
 in the middle of the leaves. As soon as (the veins) are all cut
 55 off, she warms the leaves by the fire to make them || pliable and

qa's gūqeyindēs lāxa la maemdelqūla gwādema. Wā, lā āx'ēdxa
 35 lē'wa'yē, qa's nāxwodēs lāq qa k'lesēs kex'sālēda k'lālela. Wā,
 ā'mēsē q'ap'lēsge'mtsa legwīlē lāxa waōkwē x'ix'exsemāla t'lesema.
 Wā, lā gagālaxs laē x'ōs'idexs laē āxōdxa 'nāxumalilē lē'wa'ya.
 Wā, g'il'mēsē dōqūlaxa gē'nē la 'mel'melsgemx'ida laē āx'ēdxa
 q'lekwasē sē'wayowa, qa's xwēt'idēs lāxēs dzēk'ase'wē gwādema,
 40 qa lēlgowēs lē'wa gē'nē. Wā, g'il'mēsē lēlgōxs laē g'ig'alilaxēs
 xwēdayowē q'lekwas sē'wayowa. Wā lā āx'edxēs k'lip'lālaa qa's
 k'lap'elēs lāxa t'lesemaxs laē xeq'ūxlālēs lāxa dzēg'ats'lāxa
 gwādemē k'limyaxlā, qa's k'lip'lālilēlēs lāx māg'inwalisasa
 legwīlē. Wā, g'il'mēsē 'wīlōstaxs laē ēt'lēd k'lip'lēd lāxa x'ix'ex-
 45 semāla t'lesem x'ix'lālālēs lāxa legwīlē, qa's lā g'āgalasēla
 k'lipstents lāx 'wābets'lāwasa nagats'lē. Wā, lāxaē ēt'lēd k'lipē-
 yints lāxa dzēk'ase'wasēda gwādemē. Wā, āl'em gwālexs
 laē ālak'lāla la maemdelqūlēs dzēk'ase'wē mālaqela gē'nē lē'wa
 gwādemē. Wā, lāxaē āx'ēdxa lē'wa'yē, qa's lēpeyindēs lāq.
 50 Wā, g'il'mēsē gwālexs laē lāxa āl'lēxa ts'edāqē, qa's lā p'lōx'wid
 lāxa āwādzoxlowē k'le'p'laōk'lwa. Wā, lā k'les q'lēxsē p'lōgwāne-
 masēxs g'āxaē gemxelaqēxs g'āxaē nā'nakwa. Wā, hēx'ida'mēsē
 āx'ēdex xēl'wāla k'lāwayāsēs lā'wūnemē, qa's k'laxālēx t'ent'en-
 xedzā'yas. Wā, g'il'mēsē 'wīlāxs laē pex'ideq lāxa legwīlē, qa
 55 lēlēndedzōx'widēs. Wā, g'il'mēsē gwālexs laē lā'wūnemas āx'ēd-

thin; and after she has done so, her husband takes | a short board 56
and makes a cover for the box. He | fits it so that it will not leak.
Then his wife | takes olachen-fat that is left after the oil has been
dried out of the olachen in | Knight Inlet. She puts it on a board,
takes a stone || and hammers it until it becomes a thick paste, which 60
is very sticky. | After she has done so, she takes her tongs and with
them picks the | stones out of the bottom of the box in which the
huckleberries with salmon-spawn have been cooked. | When all the
stones are out, she takes the pounded fat | and puts a little all around
the opening of the || box. Then she fits the cover on the box so that 65
it | lies on the olachen-fat and so that it is air-tight. | Then her hus-
band sits down on it, and the woman takes more olachen-fat and |
smears it all around between the box and the cover. She takes |
the heated skunk-cabbage leaves, cuts off a strip two finger-widths
wide, || and sticks it on to the olachen-fat | all around the box cover. 70
When this is done, she puts it down in a | cool corner of the house.
She leaves it there until the | season of the winter-ceremonial. |

I have forgotten this. She spreads the heated skunk-cabbage
leaves || over the boiled huckleberries mixed with salmon-spawn. | 75
She spreads them smoothly all around the corners; and after doing
so, she puts on | the cover. All this is done in the same way with

xa ts!äts!ax^s samē, qa^s yiküyāgilēq qaēda lāwatsa. Wā, la^{mē} 56
babanaakwa qa k^lēsēs hatsälēda hasa^{yē} laq, yixs lālēs genemē
āx^ēdxā q!abōqwē yix semyak^{awa} yasa semk^āxā dzax^ēünē lāx
Dzāwadē, qa^s legēdzōdēs lāxa sax^udzēsē. Wā, lā āx^ēdxā t!ēsēmē,
qa^s lese!gēndēs lāq, qa ālak^lālēs genx^ēida, qa ālak^lālēs k!ūta. 60
Wā, g^{il}mēsē gwālexs laē āx^ēdxā k^liplālāa, qa^s k^lip^ēüstālēs lāxa
t!ēsemaxs laē xeq!ūxlālēs lāxa dzēg^{ikwē} malaqelaxa gēnē lē^{wa}
gwādemē. Wā, g^{il}mēsē wī^ēlostēda t!ēsemaxs laē āx^ēdxā ledze-
kwē q!abōqwa, qa^s xal!ex^ēidē gels^ēits lāx āwē^{stās} āwaxsta^{yasa}
lāwatsa. Wā, lā āx^ēdxā yikūya^{yē}, qa^s yikūyindēs lāq. Wā, 65
la^{me} pāpax^ēenaxa q!abōqwē, qaxs aemxaakwaē. Wā, lā k!wā-
k^ēyindē lā^{wū}nemasēqēxs laēs genemē āx^ēdxā q!abōqwē, qa^s
gēltsē^{stālēs} lāx āwē^{stās} pāqalaēna^{yasa} yikūya^{yē}. Wā, lā āx^ēdxā
penkwē k^l!ek^l!aōk!wa, qa^s bexālēxa māldēndzāyaakwē lāxens
q!wāq!wax^{ts}!āna^{yē}x. Wā, lā k!ūdeg^{ints} lāxa q!abōqwē lāx 70
āwē^{stās}a yikūya^{yē}. Wā, laem gwāl laxēq. Wā, lā hāng^{alilas}
lāxa wūdanēgwālasēs g^ōkwē. Wā, laem lālaa! lāxa tsēts!ēq!En-
xaxa ts!āwūnxē hā^{nē}l lāq.

Wā, hēxōlēn l!elēwēsōxs lepeyindaasa penkwē k^l!ek^l!aōk!wa
lāxa dzēg^{ikwē} malāqelaxa gēnē lē^{wa} gwādemē. Wā, laem aē- 75
k^l!axs laē lepeyints lāq. Wā, g^{il}mēsē gwālexs lāwislaē yikūyints
yikūya^{yasa}. Wā, hēem nāmi^ēlālōtē gwāgilasaxa gwādemē lē^{wa}

78 huckleberries, | with large blueberries, small blueberries, and scarlet berries (?). All of these are treated in the same way, | the four kinds that I have just named, in the same way as the red huckleberries are
80 treated when they are || picked and eaten. The eating of the large blueberries, the eating of the small blueberries, | and the eating of the mountain scarlet berries (?) is the same. | Another name of the small blueberries is "mouldy blueberries." That is all about this. |

1 **Viburnum¹-Berries with Oil.**—Now I will talk about | the viburnum-berries mixed with oil, for there is only one way of cooking them, | as I have described. When they have been cooked, | they pour them
5 into the large swallowing-basket and the || medium-sized swallowing-basket, and also into the front-basket; and when | they are all full of steamed viburnum-berries, the woman takes a | high box, which is
10 two spans | wide and long, | and which is three spans high. || The cover is made to fit on (air-tight). This is put down by the | woman. Then she takes a large dish and puts it down next | to her seat, and she takes oil and pours it | into the large dish. When it is half full, she stops | pouring in the oil. She takes a small basket, goes down
15 to the beach, || and puts six stones into it. She carries them back in one hand, | coming up from the beach, and carries them into the house, and | she puts them down next to the fire. Then she puts

78 selemē lē^{wa} nōxwa lē^{wa} tseltselē; nāxwaem hē gwēgilase^{wa} mōx^{wa}widālxen lēlēqelase^{wē} lāx gwayi^lālāsaxa gwādemaxs laē
80 k^lelāse^{wa} lōxs laē gwatgūtse^{wa}, lē^{wa} seselemg^{axa} selemē, lē^{wa} nōx^unāxwaxa nōxwa, lē^{wa} tsettseltselēg^{axa} tseltselē. Hēem nēm lēgemisa nōxwē qūxalas. Laem wī^{la} gwāla.

1 **Viburnum¹-Berries with Oil.**—Wā, la^mēsen ēdzaqwa gwāgwēx^sālal laxa lāk^{wē} t^lēlsa yīxs nēmaalē gwēgilasaqēxs laē lāl^lop^lase^{wa} lāxen gālē wāldema. Wā, hēmaaxs laē gwāla lāl^lop^lāqēxs laē lōpa. Wā, ā^misē gūxts!ālayo lāxa nāg^ayē lē^{wa} hēloma-
5 gemē lexā^{ya} lōxs lē^māēda nanaagemē lexā^{ya}. Wā, g^lī^mēsē nāxwa qōqūt!axa q^lōlk^{wē} t^lēlsaxs laēda ts^lēdāqē āx^ēēdxa lāwa-tsaxa yīx^usemē, yīxs ma^lp^lenx^sēstālaē lāxens q^lwāq!wax^{ts}lāna^{yē}x, yīx wadzosgemasas. Wā, lāxāē hēem g^līdō^latsē. Wā, lā yūdu^xp^lenk^ē wālasgemasas lāxens q^lwāq!wax^{ts}lāna^{yē}x.
10 Wā, lā bābanaakwē yīkwa^{yas}. Wā, hēem g^{ax} hāng^{al}ī^lēmsa ts^lēdāqē. Wā, lā āx^ēēdxa wālasē lōq^lwa, q^as g^{ax}ē hāng^{al}ililas lāxēs k^lwaēlasē. Wā, lāxāē āx^ēēdxēs l^lē^{na}, q^as lā gūxts!ōts lāxa wālasē lōq^lwa. Wā, g^lī^mēsē negōyoxsdalaxs laē gwāl gūqas. Wā, lā āx^ēēdxa lālxamē, q^as lā lents^{les} lāxa l^lēma^{isē},
15 q^as xē^xts^lōdēsa q^lēl^lēs^{gemē} t^lēsem laqēxs g^{axa}ē k^lōxk^lōte-laqēxs g^{axa}ē lōsdēsela, q^as lā k^lōgwēlelaq lāxēs g^ōkwē. Wā, lā k^lōgūnōlisas lāxēs legwīlē. Wā, hēx^{ida}mēsē xēx^lentsa t^lēsemē

¹ *Viburnum pauciflorum* Pylaine.

them | on the fire, and she takes the bucket of water and | puts it
down where she is going to work. She takes her tongs and || puts 20
them down. Then she takes a small dish and puts it down. | Then
she takes a bucket of water, and she pours the water | into the small
dish. Now she watches the stones which are on the | fire until they
are just hot enough to be a little red. | As soon as they have that
color, she takes her tongs, || picks up the stones, dips them into the 25
small dish with water | in it, so that the ashes on them come off, and
she | puts them into the oil. She does the same with the other |
stones; and when all the oil is melted, she takes a | bucket of water
and pours it on the melted || oil. After it has staid there a little while, 30
she picks the stones out | and throws them down by the side of the
fire. After she has taken them all out, she | takes a large ladle, dips
it into the oil and water, and moves it up and down. | When she has
done this a little while, the oil and water are mixed, and | they get
cold, and the mixture of oil || and water looks white. When they are 35
well mixed, she takes a basket of viburnum-berries | and pours the
berries into the high box. When | they are all emptied out, the box
is full. Then she takes the dish in which she has | the water mixed
with oil, and places it across the corner of the berry-box, and | pours
(the contents) very slowly over the || viburnum-berries. Then the 40

lāxēs legwīlē. Wā, lā āxēdxā nagatslē ēwābets!ālaxa ēwāpē, qā's 18
g'āxē hāng'alilas lāxēs ēaxelasē. Wā, lā āxēdxēs ts!ēslāla, qā
g'āxēs k'adēla. Wā, lā āxēdxā lālogūmē qā's g'āxēxat! k'āg'alī- 20
las. Wā, lā āxēdxā nagatslē ēwābets!ālilxa ēwāpē, qā's lā gūqā-
sas lāxa lālogūmē. Wā, lā dōqwalaxa t!ēsemē xex!lālalēs lāxa
legwīla, qā ā'mēs hēlālē ts!elqwa!ēna' yas qā halsela'mē x'ixsem-
x'īda. Wā, g'il'mēsē hē g'wēg'ūsgēm x'īdexs laē āxēdxēs ts!ēslāla,
qā's k'lip!idēs lāxa t!ēsemē, qā's lā hāpstents lāxa ēwābets!ālī- 25
laxa lālogūmē, qā ēwīlāwēsa gūna'yē k'wēk!ūtsemēq. Wā, lā
k'lip!eqas lāxa L!ē'na. Wā, lā hānal hē g'wēg'ilaxa waōkwē
t!ēsema. Wā, g'il'mēsē ēwīla yāx'īdēda L!ē'nāxs laē āxēdxā
nagatslē ēwābets!ālilxa ēwāpē, qā's lā gūq!eqas lāxa yaxekwē
L!ē'na. Wā, g'il'mēsē gagā!axs laē k'lip'ūstalaxa t!ēsemē lāq, 30
qā's k'libenōliselēs lāxēs legwīlē. Wā, g'il'mēsē ēwīlō'staxs laē
āxēdxā ēwālasē k'ats!ēnaqa, qā's tsēg'ostālēsa L!ē'na L!ē'wa ēwāpē.
Wā, g'il'mēsē gēg'ililhexs laē lēlgowēda L!ē'na L!ē'wa ēwāpaxs laē
wūda'stax'īda. Wā, la'mē ālak!āla lā ēmelstowa qelōkwē L!ē'na
L!ē'wa ēwāpē. Wā, g'il'mēsē lēlgōxs laē āxēdxā t!ēt!elts!āla 35
laelxa'ya, qā's lā gūxts!ālas lāxa yīx'semē lāwatsa. Wā, g'il-
mēsē ēwīlō'staxs laē elāq qōt!a. Wā, lā k'āg'ililaxa qelōx'uts!ālāxa
L!ē'na lōq!wa, qā's lā k'ag'āgents lāxa t!elsts!āla lāwatsa, qā's
k'!ēsē ēātsilaxs laē qebe'nākūlasa qelōkwē L!ē'na lāx ōkūya'yasa
t!ēlsē. Wā, hē'mis la ts!axatts!ālatsa qelōkwē L!ē'na lāx āwāga- 40

41 water and oil run down among the | berries. She keeps the dish with
the mixed oil and berries turned over for a long time, | because the
mixture does not run very fast. It runs in among the | viburnum-
berries. When the mixed water and oil does not run in any more,
she puts | the dish upright and places it on the floor of the house,
45 for || the berries are now covered with water and oil. She takes the
cover of the | box, and her husband takes a | drill and his straight
knife and splits good | red-pine wood. He cuts it out and makes
pegs out of it. When | he has done so, he drills through the cover
50 and the edge of the || box, pulls out his drill, wets the pegs with his
saliva, | and, when one is wet all over, he puts it into the | drill-hole
and takes a stone and drives in the peg. | The drill-holes are three
55 finger-widths apart. | He puts a peg into every hole. After || he has
done so, he puts the box down in a cool corner of the house. That is
all about this. |

1 **The First Dog-Salmon of the Season.**—Now I will talk | about the
salmon obtained by those who fish [on the rivers] at the mouth of
the | river, when they are going to eat (the salmon) quickly. When
the dog-salmon are seen | jumping at the mouth of the river, the
5 man at once || takes his fishing box and opens it, and he takes
out | his two harpoon points, and he prepares them. And after | he

41 'yasa t!elsē. Wä, lä gaēl qōgū'nākūlasa qelōgwats!āxa L!ē'na
lōq!wa qaxs k!ēsaē ālbalēda qelōkwē L!ē'nāxs laē ts!āts!aqelaxa
t!elsē. Wä, g'il'mēsē gwāl ts!āxelēda qelōkwē L!ē'nāxs laē t!ax'īd-
xa qelōx'ts!ālāxa L!ē'na lōq!wa. Wä, lä hāng'alilāxa lōq!wa, qaxs
45 le'maē t!epēyālaxa qelōkwē L!ē'na. Wä, lä āx'ēdex yikūya'yasa
L!āgwats!āxa t!elsē lāwatsa. Wä, lä āx'ēdē lā'wūnemasēxēs
selemē lē'wa nexx'āla k!āwayowa, qas xōx'widēxa ēgaqwa
wūnāgūlā. Wä, lä k!ax'wīdeq, qas lāpēlax'ēidēq. Wä, g'il'mēsē
gwālexs laē selx'īdex yikūya'yas hēx'sāla lāx ōgwāga'yasa lā-
50 watsa. Wä, lä lexūlēlōdxēs selemāxs laē melx'ūntsēs k!ūnēl!e-
xawa'yē lāq. Wä, g'il'mēsē la k!ūnxenālaxs laē lāstōts lāxēs
sela'yē. Wä, lä āx'ēdxa t!ēsemē, qas dēx'ubetendēsa lābēmē.
Wä, lä yaēyūdux'denē āwālagālaasaē sela'yas lāxens q!wāq!wax-
ts!āna'yēx, yīxa la q!wālxostālaxa lābēmē. Wä, g'il'mēsē gwālexs
55 laē hāng'alilas lāxa wūdanēgwīlasēs g'ōkwē. Wä, laem gwāla.

1 **The First Dog-Salmon of the Season.**¹—Wä, la'mē'sen gwā'gwēx'sēā-
lal laqē'xs g'ā'laē lā'lōl!asōsa wīwamēts!ēnoxwē lāx ō'x'siwa'yasa
wā, qas hala'xwase'wa. Wä, hē'maaxs la'ē dō'gula gwa'xni'sē
ek'a lāx ō'x'siwa'yasa wā. Wä, hē'x'ida'mēsēda begwā'nēmē
5 āx'ē'dxēs wī'wak'ayewa'ts!ē qas x'ō'x'widēq. Wä, la āx'wūlts!ō'd-
xēs māltse'm mēmā'sa qas hashē'naqēq. Wä, g'il'mēsē gwāl
hashē'naqaqēxs la'ē āx'ē'dxēs t!ā't!aq!wayowē qas hashē'naxē-

¹ Here follows a prayer to the salmon (see p 609, also p. 223).

has prepared them, he takes his harpoon shaft and prepares | it, 8
putting on the prongs, so that they fit on firmly. | As soon as he has
done so, he goes to the beach where his fishing canoe is. || Then he goes 10
to spear the salmon, which swim in the | mouth of the slough. Then
he begins to spear them. If there are many | dog-salmon, it does
not take long until he has obtained many. | Then he goes home.¹ |

Then the woman herself² replies, "Yes," and goes up from the bank
of the river, and || takes an old mat and spreads it out on the beach 15
seaward from | the high-water mark. As soon as she has done this,
she goes down to the beach | where the spearsman's canoe is, and
she puts her fingers into the gills of two | dog-salmon, two in each
hand. Then she carries the | four salmon up from the beach, and
she puts them on the old mat which is spread out on the beach. ||
After she has taken them all out, she takes her fish-knives and | sharp- 20
ens them on a whetstone; and after she has sharpened | them, she
takes a small mat and spreads it out on the beach by her side. Then
she | puts the salmon on it. Then she can just reach the | salmon,
when she takes it to cut it open. Then she does the same as she ||
does when she is cutting open dog-salmon to be roasted, and she 25
only | cuts the meat thin along its skin, and the | edges of the cut
salmon are left on in this manner.³ | After she has cut it on her

dēx dzē'gūmas qa's be'nx'ēidēsa mē'māsē lāq qa e'l'alālēs. Wä, 8
g'í'l'mēsē gwā'lexs la'ē la'ents!ēs lā'xēs t!ā't!aq!waats!āxs hā'nē'-
saē. Wä, la'e'm lāl t!ā't!aq!walxa k'!ō'telāxs menā'laē lāx ō'x'usi- 10
wa'yas wā'yalasas. Wä, la'mē'sē t!ax'wī'da. Wä, g'í'l'mēsē q!ē'nē-
mēda gwa'xnixas la'ē k'!ēs gē'x'ēidēxs la'ē q!eyō'la. Wä, g'āx
nā'nakwa.¹ . . .

Wä, la q!ūlē'x's'em² wā'xēda ts!edā'qaxs la'ē lā'sdēs qa's lē
āx'ē'dxēs k'!ā'k'!ōbanē qa's g'ā'xē lep!ā'lisāq lāx L!ā'sa'yasa 15
yaā'xmōtē. Wä, g'í'l'mēsē gwā'lalisē āxā'yasēxs la'ē le'nts!ēs
lāx hā'nē'dzasasa t!ā't!aq!waats!ēx'dē. Wä, la gasx'ex'ē'dxa maē'-
mal'ē gwa'xnix lāx wā'x'sōlts!ānās. Wä, la'mē'sē gasō'sdēsēlaxa
mō'wē k'!ōtela qa's lē k'!egedzō'dalas lā'xa lēbē'sē k'!ā'k'!obana.
Wä, g'í'l'mēsē 'wī'lōltāmasqēxs la'e āx'ē'dxēs xwā'xūlayowē qa's 20
g'ē'xelalax'ēidēq lā'xa g'ē'xēsdemē. Wä, g'í'l'mēsē gwāl g'ē'xa-
qēxs laē āx'ēdxēs āmay'ē lē'wa'ya qa's lep!ā'lisēq lā'xa ō'gwāgē-
līsas k'!eg'ats!ā'sēxa k'!ō'tela. Wä, ā'mēsē hē'ts!āpelaxa k'!ō'te-
lāxs la'ē dā'x'ēideq qa's xwā'l'ēidēq. Hē'emxaa gwē'g'ilaqē gwē'-
g'īlasasa xwālāxa L!ōbekwēlasēwa gwa'xnixē. Wä, lē'x'a'mēsēx 25
pela'ē t!ē'lsa'yas yix q!emelts!ā'yas L!ē'sas. Wä, hē'mēsēxs k'!ā'-
k'!ewasēnxelaēda t!ēl'kwē; g'a gwā'lēg'a (fig.³).

Wä, g'í'l'mēsē gwāl t!ē'lsaq lāxēs t!ēl'ēdzowē xag'a gwā'lēg'a⁴ la'ē

¹ Here follows a prayer, p. 609.

² She answers her own prayer.

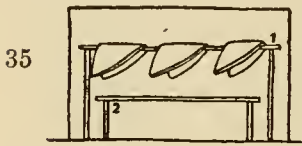
³ See first figure on p. 304.

⁴ On a slanting board supported by a log. See figure on p. 250.

cutting-board in this manner,¹ |
 30 and puts into it what she has
 ries it up on the beach and takes it
 she takes the | drying-poles, which
 places in the houses of the river
 hangs the cut salmon lengthwise on the drying-poles in this manner: |



she takes her basket
 cut. Then || she car-
 into her house. Then
 are always left in their
 people. | Then she



35

After she has done so, she takes short boards
 and | puts them under the place where she has
 hung up her cut salmon. She does || not
 allow the heat to strike what is now hanging
 lengthwise on the | drying-poles. Sometimes
 it hangs for one day; then the woman | looks

at it. As soon as it is half dry, the woman takes it down; and | she
 gathers together the drying-poles, and she puts the cut salmon up
 40 again; | but it is spread out. Now it is spread out when she || puts
 it up again; and it only differs from preserved skin of salmon | caught
 with a hook in the upper part of the river, in that (the salmon) is not
 fat | when it is found spawning | in the upper part of the river,
 while it is really fat when it is speared at the | mouth of the river.
 45 And as soon as they finish cutting up || the speared salmon, the
 woman at once gathers the slime and | everything that comes from
 the salmon, and puts it into the basket, and | she goes and pours it
 into the water at the mouth of the river.

ǎx^éēdxēs lēx^ayē q^as ǎxts!ōdalēsēs t!ēls^ayē lāq. Wā, la k!ōx^é-
 30 ūsdēselaq q^as lās laē'las lā'xēs g'ō'kwē. Wā, la^mēs ǎx^éē'dxa
 gayōqaxs hē'mēnālā^māē ǎx^a'lālēla lā'xa wī'wamēdzatslē g'ō'kwa.
 Wā, la^mē'sē aō'ts!aqālēda t!ēlē'kwē lā'xa gā'yowē; g'a g'wā'lēg'a
 (fig.). Wā, g'ī'l^mēsē g'wā'lēxs la'ē ǎx^éē'dxa ts!ā'ts!ēx^usemē q^as
 hē'lēwabōdēs lā'xa la g'ilā'lālēlats t!ēlē'kwē. Wā, la^mē'm
 35 k!ēs hē'lq!alaq x^amag^aalēlēda l!ē's^ala lā'xa la g'ilā'lālēla lā'xa
 gayō. Wā, la ^{nā}'lⁿemp!ēna x^amālālēlaxs la'ēda ts!ēdā'qē dō'x-
^éwīdeq. Wā, g'ī'l^mēsē k!ā'yax^éwīdēxs la'ēda ts!ēdā'qē ǎx^axōdeq
 q^as q!ā'p!ēg^aalēlōdēxa gēgā'yowē. Wā, la^mē'sē xwē'laqōstōd
 LEP!ā'lēlōtsa t!ēlē'kwē lā'xa ē'k!ē. Wā, la^mē'm LEPā'laxs la'ē
 40 ē't!ēd ē'k!ē'stēdeq. Wā, lē'x^aem ō'gūqālayōs lā'xa t!ē'lsa
 q^as xāmsilaxs hā'ēla gā'lē ^{nē}'ldzāsa wāxs la'ē ts!ē'nas^éidēda
 gwa^xnī'saxs la'ē xwē'la^éwa lā'xēs la q!ā'nem q^as xwē'la^éwaas
 lāx ^{nē}'ldzāsa wī'wā, yīxs ā'laē tse'n^xwēda seg'inē'tē lāx ōx^u-
 siwa^yasa wī'wa. Wā, hē^émēsēxs g'ī'l^māē g'wā' xwā'lasē^éwa
 45 seg'inē'taxs l'āē hēx^éida^mma ts!ēdāqē q!ap!ēx^éidxa k!ēlē Lē^éwa
^{nā}'xwa grayō'l lā'xa k!ōtēla q^as lēxts!ō'dēs lā'xa lēx^a'yē q^as
 lā qepste'nts lāxa ōx^usiwa^yasa ^éwā.

¹ On a slanting board supported by a log.

IV. RECIPES

Roasted Salmon.—This is when the man goes catching salmon | at 1
night. That is what is called by the river people “taking salmon |
with hooks at night up the river,” when they are going to dry | the
roasted dog-salmon for winter. Dog-salmon are speared || by the 5
river people at the mouth of the river when they are going to eat
them at once, | while the dog-salmon are still phosphorescent.
Then they will not | keep a long time without getting mouldy when
they are roasted, for they are fat. |

Now I shall talk about the salmon speared at the mouth of the
river | when it is still phosphorescent. When the man || who spears 10
the salmon gets one, he goes home as soon as he has | speared it.
His wife at once takes an | old mat and spreads it over her back;
then she takes her | belt and puts it on over the old mat on her back. |
Then she takes along a large basket in which to carry the dog-salmon
on her back. || She goes to the canoe of her husband and puts | four 15
dog-salmon into her carrying-basket. Then she goes up the beach to
the place | where she is going to cut them. She puts them on an |
old mat, which is spread on the ground outside of the house. As soon
as | she has thrown them on the ground, she takes her fish-knife and
sharpens it; || and after she has sharpened it, she cuts off the gills of 20

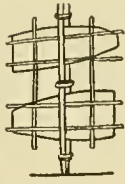
Roasted Salmon.—Wä, hē^εmaaxs la'ēda begwā'nemē yā'l'nekū- 1
jāxa gā'nulē; wä, hē'em gwe'yō'sa wiwayā'laēnoxwē nēgwī'saxa
gā'lāxa gwa'xni'saxa gā'nulē lā'xa 'ne'ldzāsa wä, yixs x ilē'laxēs
L'ō'pasōlē gwa'xni's qāē'da ts!āwū'nxē. Wä, hē'εmis sek'a'sōsa
wiwayā'laēnoxwa gwa'xni'sē lāx ō'x'siwa'yasa wäs, yixs hā'labālēlē 5
hā'mā'xs hē'εmaē ā'lēs be'nikwēda gwa'xni'sē, qaxs k'!cā'saē
gwē'x'idaas gā'la k'!ēs x'its!EX'ī'dēda L'ō'bekwaxs tse'nxwāē.

Wä, hē't!alen gwā'gwēx'sēlasla seg'inō'tē lāx ō'x'siwa'yasa wä,
yixs hē'εmaē ā'lēs be'nikwēda gwa'xni'sē. Wä, hē'εmaaxs la'ē
sek'ē'da yā'l'nek!wēnoxwaxa gwa'xni'sē. Wä, g'ī'l'mēsē gwāl 10
sek'a'xs la'ē nā'εnakwa. Wä, hē'x'ida'εmēsē gene'mas la āx'ē'dxēs
k'!ā'k'!obanē qa's lēbeg'ī'ndēs lā'xēs āwī'g'a'yē. Wä, la āx'ē'dxēs
wūsē'granowē qa's qek'iyū'ndēs lā'xēs lē'bēg'a'yē k'!ā'k'!obanē.
Wä, la'εmēs ō'XLEX'ī'dxēs 'εwā'lasē ō'XLaats!āxa gwā'xni'sē. Wä,
la'εmēs lāx yā'εyats!āsēs lā'εwūnemē. Wä, la'εmēs k'!exts!ō'tsa 15
mō'wē gwa'xni's lā'xēs ō'XLaakwē lexa'εya. Wä, la'εmēs lā'sdōts
qa's lēs lā'xēs xwā't'idaaslaq. Wä, la'εmēs āxts!ō'ts lā'xa
k'!ā'k'!obanē lep!esa' lāx L!ā'sanā'yasēs g'o'kwē. Wä, g'ī'l'mēsē
qep!elsaqēxs laē āx'ēdxēs xwālayowē qa's t!ēx'īdēq. Wä, g'īl-
'mēsē gwāl t!ēk'a'qēxs la'ē t!ō's'īdex q!ō'sna'yasa gwā'xnisē. 20

- 21 the dog-salmon. | When the gills are off, she cuts around the | neck, but she does not cut off the head from the backbone. Then | she cuts from the back of the neck down to four finger-widths from the tail on the upper side. | Now a thin strip of flesh is left on the backbone. ||
- 25 As soon as the cut reaches down to the belly, she turns it around, | and she begins to cut from the tail upward to the back of the neck. | As soon as she takes off the backbone, she | takes her roasting-tongs and takes the slime and rubs it | over the roasting-tongs, so that they
- 30 may not get burned when they stand || by the fire of the house. Then she winds cedar-bark around the tongs one | span from the bottom of the roasting-tongs; | and when this is done, she takes one of the cut salmon and | puts it crosswise into the roasting-tongs. Then she takes cedar-bark and ties it | tight above the cut salmon;
- 35 and after she has || tied it, she takes another salmon and puts it | the other way, above the one that she put in first. | Then she again takes cedar-bark and ties it above the salmon. | After she finishes tying it, she splits cedar-wood,—| long and slender pieces. These are called “the
- 40 lock.” || Then she pushes one of these on each side, two finger-widths from | the edge of the salmon-meat, through between | the legs of the roasting-tongs, lengthwise of the salmon; | and after she has finished this, she pushes long ones across | the salmon and the “locks” which

- 21 Wä, g'í'ímēsē lawā'masxa q'ō'sna'yaxs la'ē t'ō'tsē'ste'ndex ōxā'-wa'yas; la k'lēs qak'ō'dex hē'x't'la'yas lāx xek'lā'dzās. Wä, la xwā'l'idex ō'xlaatā'yas hā'xela lā'xa mō'denē lāx ē'k'la'yas ts'lā'sna'yas. Wä, lae'm pelē' q'lemdzā'yasa xā'k'ladzowē. Wä,
- 25 g'í'ímēsē lā'g'aa lāx tek'lāsēs xwā'lase'waxs la'ē xwē'l'idex. Wä, la g'ā'betend xwā'l'idex welxwā'xsda'yas ē'k'ōlela lāx ō'xlaatā'yasēs xwā'lase'wē. Wä, g'í'ímēsē lawā'masex xā'k'ladzāsēs la'ē āx'ē'dxēs l'ō'psayowē qa's āx'ē'dēxa k'lē'la qa's yilts'el'e'ndēs lā'xa l'ō'psayowē qa k'lē'sēles k'lūmelx'ī'del qō lāl lanā'lēsl
- 30 lā'xa legwī'las. Wä, lā qex'ī'tsa denā'sē la'xa 'ne'mp'enk'ē la'xens q'lwā'q'lwax'ts'lāna'yē, g'ā'x'īd lāx ō'xla'yasa l'ō'psayowē. Wä, g'í'ímēsē g'wā'lexs la'ē āx'ē'dxa xwā'lek'wē k'lō'tela qa's gē'ts'lōdēs lā'xa l'ō'psayowē. Wä, la āx'ē'dxa denā'sē qa's yil'ī'dē lek'lūdē'ts lāx ē'k'la'yasa xwā'lek'wē k'lō'tela. Wä, g'í'ímēsē
- 35 g'wāl yīlā'qēxs la'ē ē't'led āx'ē'dxa 'ne'mē k'lō'tela qa's xwē'la-lēmasēqēxs la'ē gē'ts'lōts lāx ē'k'lēlēlāsa g'ī'lx'dē āxts'lō'yōs. Wä, lā'xaa āx'ē'dxa denā'sē qa's yil'ī'dēs lāx ē'k'lēnxa'yas. Wä, g'í'ímēsē g'wā'lē yīlā'yasēs la'ē xō'x'wīdxa klwa'xlā'ēwē, wī'swūltā, la g'ī'ls'gīltā. Wä, hē'em lē'gades k'lā'ademē. Wä,
- 40 la'mē'sē lā's'ītsa 'nā'l'nemts!aqē lā'xa mā'denē g'ā'x'īdē lāx ēwū'nxa'yasa q'le'mladza'yasa k'lō'tela. Wä, la nā'qōdālax ē'wanuts!exsta'yasa l'ō'psayowē ao'ts!aqāla lē'wa k'lō'tela. Wä, g'í'ímēsē g'wā'l'xēq la'ē lā's'ītsa g'ī'ls'gīltowē lāx nā'qawa'yasa

she first put on. Now there is || one on each side of the roasting- 45
 tongs in this manner: | other side. After this is
 tongs) up by the side of meat side towards the
 turns it around to the done, the || man requests
 vite his friends | to come
 it is warm. | As soon as his wife tells him to go ahead and call
 them, | the man goes and invites them. Then his wife takes a
 mat, | which is to be the food-mat of the guests of her husband;
 then she || spreads a mat for the guests of her husband to sit on; 55
 and it does not | take long before her husband comes back fol-
 lowed by his guests, for | they try to come before the roasted
 salmon cools off. | Immediately they sit down on the mat that has
 been spread out; and when | they are all in, the woman takes the
 food-mat and || spreads it in front of her husband's guests. Then 60
 she goes back | and takes the two roasted salmon in the tongs; and
 she takes them out, | one for each two men. Then she lays them
 skin down, | on the food-mat. When there are four men, | there
 are two food-mats, and there is one || roasted salmon. There is no 65



k'!ō'tela Lē'wa g'í'l'x'dē āx'ā'LElōyōs k'!ā'adema. Wā, lae'm 'nāl-
 'nemts!aq lāx wā'x'sōt!ēna'yasa L!ō'psayōwē; g'a gwā'lēg'a (*fig.*) 45
 Wā, laxa'ē hē'em gwā'lēda āpsā'dza'yas. Wā, g'í'l'mēsē gwā'lēxs
 la'ēda ts!edā'qē lā'nolīsas lā'xēs lēgwī'lē. Wā, lae'm gwā'sala
 lāxēs q!ē'mladza'yē lā'xa lēgwī'lē. Wā, g'í'l'mēsē L!ō'pēxs la'ē
 lē'x'īdeq lā'xēs Lē'sadza'yē. Wā, g'í'l'mēsē L!ō'pēxs la'ēda
 begwā'nēmē hanā'k'axēs gēnē'mē, qa's Lē'lalēxēs 'nē'nēmō'kwē 50
 qa g'ā'xēs hexhā'q'xa L!ō'bekwaxs hē'ēmaē ā'lēs ts!ē'lqwē. Wā,
 g'í'l'mēsē wā'xē gēnē'mas qa Lē'lālag'is la'ē hē'x'īda'mēda
 begwā'nēmē la Lē'lāla. Wā, lā'lā gēnē'mas āx'ē'dxa lē'wa'yē
 qa ha'mā'dzōLES Lē'lānēmlasēs lā'wūnēmē. Wā, lā'xaa Lē'lā-
 līlax k!wadzēwē'sōlas Lē'lānēmlasēs lā'wūnēmē. Wā, k'!ē'st!a 55
 gā'laxs g'ā'xaē lā'wūnēmas hōgwī'k'elaxēs Lē'lānēme, qaxs
 hā'yā'lēm'k!aaqēxs k'!ē's'maē wūdex'ī'dēda L!ō'bekwē. Wā,
 hē'x'īda'mēsē k!ūdzēdzō'lilxa Lēbē'tē lē'wa'yā. Wā, g'í'l'mēsē
 'wī'lga'līlēxs la'ēda ts!edā'qē āx'ē'dxa ha'mā'dzowē lē'wa'yē qa's
 lē Lēpdzamōlilas lāx Lē'lānēmasēs lā'wūnēmē. Wā, g'ā'xē aēdaaqa 60
 qa's āx'ē'dēxa L!ōpts!ā'la ma'l L!ēL!ō'bekwa qa's lē x'īk'!ēx'ī'dxa
 'nē'mē qaē'da ma'lō'kwē bē'bēgwānēma. Wā, la nēledzō'lilas
 lā'xa ha'mā'dzowē lē'wa'yā. Wā, g'í'l'mēsē mō'kwa bē'bēgwānē-
 maxs la'ē ma'ēla ha'mā'dzowē lē'elwa'yā; wā, la 'nal'nēmēda L!ō'-
 bekwē. Wā, lae'm k'!ēā's L!ē'na ts!ēpa's qaxs lō'maē tse'n'xwēda 65

66 oil for dipping, for the | dog-salmon is very fat while it is still phosphorescent, when it is jumping in the mouth of the rivers. | Then the guests themselves break it and eat the salmon | speared at the mouth of the river. Early in the morning, | dog-salmon speared at the mouth
 70 of the river is not eaten, for it is fat; || it is only eaten in the afternoon and evening. | Whenever it is eaten in the morning, it makes those who eat it feel sleepy the whole day long, | for it is very fat. Therefore they are afraid | to eat it in the morning. As soon as the
 75 guests finish eating it, | the man takes what is left and eats it || with his wife, while his guests drink water freshly | drawn. After they finish drinking, the guests go out. | They only wash their hands in their houses; and | after the man has finished eating with his wife,
 80 he | gathers the bones and the skin left by his guests, || puts them on a mat, and throws them into the sea on the | beach. This is all about the salmon speared at the mouth of the river.

1 **Blistered Salmon.**—And we will also talk about the green | salmon almost dry. The woman takes the almost dried green | salmon from the place where it is hanging. | She takes her tongs and picks up the
 5 green salmon, and || blisters the meat-side of the green salmon by the fire. As soon as | the green salmon gets grey, she turns it and places the skin-side | towards the fire; and as soon as the skin is

66 gwā'xni'saxs hē'ēmaē ā'lē's be'nkwēxa mē'nā'la lāx ō'x'siwa'yasa wī'wa. Wā, la q'lūlē'x'sem lē'nqwēda k'wē'laxs hexhā'qwaaxa seg'inē'tē lāx ō'x'siwa'yasa wā. La k'lēs gaā'xstēxagaā'lēda hexhā'qwaaxa seg'inē'tē gwa'xne'sa lāx ō'x'siwa'yasa wā qaxs tse'nxwaē.
 70 A'l'em ha'mx'ē'tsōxa la gwa'l neqā'lēda ē'nā'la lē'wa dzā'qwa. G'f'l'emla hexhā'x'sōxa gaā'lāxs la'ē lōx'mē'qa se'n'bēxa ē'nā'lāda ha'mā'paq qaxs xē'nlelāē tse'nxwa. Wā, hē'mēs lā'g'ilas k'ile'm ha'mā'xa gaā'la. Wā, g'f'l'mēsē gwa'l hexhā'qwa lē'lānemaxs la'ē hē'x'ida'mēda begwānemē la āx'ē'dxa ha'mōtē qa's wā'waq!aayowē
 75 lē'wis gēne'maxs lā'ā'āl nax'ē'dēs lē'lānemaxa ā'lta ē'wāp tsā'nems. Wā, g'f'l'mēsē gwa'l nā'qaxs la'ē hō'qūwelsēda k'wē'ldē. Wā, lae'm ā'l'eml ts!ē'nts!enkwa'l lā'xēs g'ig'ō'kwē. Wā, g'f'l'mēsēda begwā'nemē gwa'l wā'waq!aayō lē'wis gēne'maxs la'ē q!ap!ē'x'ēdxēs ha'mō'tē xāq lē'wa lē'sasēs k'wē'ladzemaxs la'ē
 80 āxdzō'ts lā'xa lē'wa'yē qa's lē k'!a'stē'nts lā'xa dē'msx'ē lā'xa l!ēma'sisē. Wā, lae'm gwa'l lā'xa seg'inē'tē lāx ō'x'siwa'yasa wā.

1 **Blistered Salmon.**—Wā, hē'emlxaens gwā'gwēx'sēālāla ā'l'xwasē k'!ō'lōxwa. Wā, g'f'l'em qā'tsē'stalēda hā'yā'āxa ā'l'xwasē k'!ō'lōxwa la'ēda ts!ēda'qē āx'ē'dxa k'!ō'lōxwē lā'xē gē'xwalaasē. Wā, la āx'ē'dxēs ts!ē'slāla qa's k'lip!ē'dēs lā'xa k'!ō'lōxwē qa's
 5 pēx'ā'lēs ē'l'sadza'yasa k'!ō'lōxwē lā'xa gū'lta. Wā, g'f'l'mēsē qūxdzō'ē'nākūlēda k'!ō'lōxwaxs la'ē lēx'ēdeq qa's gwā's'ēdēq l!ē'sas lā'xa gū'lta. Wā, g'f'l'mēsē hamēlgeddzō'dēda pē'nsa lāx l!ē'sasa

covered with blisters, | the woman knows that it is done. Then | S she puts it on the dish-mat. ||

She takes water and sprinkles it over it to make it soft; | and after 10 she has sprinkled it with cold water, she takes the | oil-dish and pours oil into it; and after she has done so, she | takes the blistered green salmon and puts it down flat, and places it before | those who are going to eat it. Then she takes an oil-dish and puts it || outside 15 of the blistered green salmon.¹ . . . As soon as the woman | takes the cup, the man breaks off a piece of the blistered | salmon and dips it into the oil, and puts it into his mouth. | He himself breaks off bits from what he is eating. |

Scorched Salmon.—Dried² salmon is the breakfast of the Kwakiutl. || In the morning, as soon as they arise, the wife of the | chief takes 20 dried salmon and scorches it by the fire. As soon as | she finishes scorching it, she pounds it on a mat spread out on the floor, to | remove the scales loosened by the fire. As soon as she finishes pounding it on the floor, | she rubs it to make it soft; and after she has rubbed it, || she pounds it again on the floor of the house. Then 25 she folds up the scorched dried salmon | and puts it down on the floor. Then she takes a dish and puts it down at | the place where

k'!ō'loḡwaxs la'ē q!ā'lēda ts!ēdā'qaqēxs le'ma'ē L!ō'pa. Wā, la 8
āxdzō'ts lā'xa hē'laxstā'lilē lē'wa'ya.

Wā, la āx'ē'dxa 'wā'pē qa's xōseldzō'dēs lāq qa pē'qwēs. Wā, 10
g'í'lmēs g'wāl xō'sasa wūda'sta' 'wāp lā'qēxs la'ē āx'ē'dxa ts!ē-
ba'ts!ē qa's k!ūnxts!ō'dēsa L!ē'na lāq. Wā, g'í'lmēsē g'wā'la la'ē
āx'ē'dxa la ne!dzā'lilatsa pe'nkwē k'!ō'loḡwa qa's lē āxdzamō'lilas
lā'xa ha'ma'p!aq. Wā, la āx'ē'dxa ts!ēba'ts!ē qa's lē k'ā'x'ē'its
lāx L!ā'sa'ya pe'nkwē k'!ō'loḡwa'. . . Wā, g'í'lmēsēda ts!ēdā'qē 15
dā'x'ē'dxa k!wa'stā'xs la'ēda begwā'nemē k'!ō'p!ēd lā'xa pe'nkwē
k'!ō'loḡwa qa's ts!ēp!ē'dēs lā'xa L!ē'na qa's ts!ō'qūsēs lā'xēq.
Wā, lae'm q!lilē'x'sem k'!ō'pk!opa lā'xēs ha'mā'ēyē.

Scorched Salmon.—Wā,² hē'em gaā'xstēsa Kwā'g'ula xa'mā'sē.
Wā, hē'maaxs g'ā'laē lā'x'wīdxa gaā'la, wā, la āx'ē'dē g'ene'masa 20
g'í'gāma'yaxa xa'mā'sē qa's ts!ēx'ē'lēq lā'xa legwī'lē. Wā, g'í'l-
mēsē g'wāl ts!ēx'ā'q la'ē xūsxūdzi'laq lā'xa Lebī'lē le'wa'ya qa
lā'wēsa ts!ēx'mō'tasa gū'ltā. Wā, g'í'lmēsē g'wāl xūsxūdzi'laqēxs
la'ē q!wē'x'ēdeq qa pē'x'wīdēs. Wā, g'í'lmēsē g'wāl q!ō'yaqēxs
la'ē ē't!ēd xūsxūdzi'laq. Wā, la k'!ō'x'semdxā ts!ē'nkwē xa'mā'sa 25
qa's g'í'galilēq. Wā, la āx'ē'dxa lō'q!wē qa's āx'ā'lilēq lā'xēs
k!waē'lasē. Wā, la ē't!ēd āx'ē'dxa ts!ē'nkwē xa'mā'sa qa's ts!a-

¹ Part of the description of the eating of the salmon has been omitted, it being a repetition of previous descriptions.

² Lines 19-22 repeated from Publ. Jes. Exp. Vol. V, 427-428.

27 she is sitting, and she takes up again the scorched dried salmon, |
opens it, and spreads it out; then she breaks out the belly-part | and
puts it down. Then she breaks the dried salmon to pieces and puts
30 it into the || dish. As soon as she has finished, the woman arises
again and | dips some oil out of the oil-box which stands in the
corner of the | house. Then she takes an oil-dish [dipping-receptacle],
and when it is full | she [comes] and puts it down on the floor at the
place where she is sitting.¹ . . . After (the man) | has taken a drink
35 he takes a piece of the dried salmon, folds it up, chews || it, and
then dips it into the oil.

1 **Preserved Brittle Salmon.**—Many men | like to eat preserved
brittle old salmon roasted. | When a man goes to visit one who has |
5 preserved roasted salmon, the one who has || roasted old salmon at
once requests the one who comes to visit him to go himself and |
invite his friends. Immediately the man goes | and invites his
friends who are sitting on the summer-seat. | As soon as the one who
invites them comes, | they all go out of (the summer-seat), and they
all go into the house with the one who goes to visit. Then a mat ||
10 is spread out, and the one who goes to visit shows the guests where
to sit. | Then the one who goes to visit does not sit among | his
friends. Immediately the woman goes and opens the | basket in
which the roasted salmon is kept, and her husband tends the fire. |

28 x'wī'dēq qa LEP'lē'dēs. Wā, lā'wisla k'!ō'pōdex tek'!eqa's qa's
g'ī'galilēs. Wā, la k'!ō'k'!ūpsāla xa'mā'sē qa āxts'lā'lēs lā'xa
30 lō'q!wē. Wā, g'ī'lēmēsē gwā'la, lē ē't!ēd lā'xūlilēda ts!edā'qe qa's
lē tsā'x'id lā'xa dē'ngwats!ē L!ē'naxs ha'nēlaē lā'xa onē'gwīlasa
g'ō'kwē. Wā, lae'm la dā'laxa ts!eba'ts!ē. Wā, qō't!a'mēsēxs
g'ā'xaē k'ā'g'alilaq lā'xēs k!waē'lasē.¹ . . . Wā, g'ī'lēmēs gwā
nā'qaxs la'ē āx'ē'd lā'xa xa'mā'sē qa's k'!ō'x'ūsemdēq. Wā,
35 la mā'lēx'ūbēndēq qa's ts!ep'lē'dēs lā'xa L!ē'na.

1 **Preserved Brittle Salmon.**—Wā, la q!ē'nema bē'bēgwānemē
āx'ē'xsd qa's ha'mā'pēxa la gē'masxa tsō'sa ts!elā'k' L!ō'bēkwa.
Wā, g'ī'lēm la qā'tsē'stālēda 'nemō'k' begwā'nem lā'xa āxnō'-
gwādāsa gē'masē L!ō'bēkwa; wā, la hē'x'ida'mēsa āxnō'gwādāsa
5 ts!elā'k'ē L!ō'bēk' āxk'!ā'laxa qā'tsē'stāla qa lēs q!ūlē'x'sēm
Lē'lālxēs 'nē'nemō'kwē. Wā, hē'x'ida'mēsē la qā's'idēda begwā'-
nemē qa's lē Lē'lālxēs 'nē'nemō'kwaxs awā'qwalaē lā'xa awā'-
qwa'yē. Wā, g'ī'lēmēsē lēda Lē'lālāqēxs g'ā'xaē hōqūwēls qa's g'ā'xē
'wī'la hō'gwīl lā'xēs qā'tsē'stālasē. Wā, lae'm gwā'lēlēda lē'wa'yē
10 LEBegwilkwa. Wā, ā'mēsē hē'ma qā'tsē'stalax'dē q!ā'x'sidzēxs
Lē'lānemē. Wā, la'mēsēda qā'tsē'stalax'dē k'lēs la k!wā'g'ī-
lilxēs 'nē'nemō'kwē. Wā, hē'x'ida'mēsa ts!edā'qē la x'ō'x'wīdxēs
L!ō'bēgwats!ē L!ā'bata. Wā, lā'la lā'wunemas hē'laxēs legwī'lē.

¹ Part of the description of the eating of the salmon has been omitted.

Then the one who went to invite takes roasted salmon and puts it down flat || on the fire, with the skin of the roasted salmon down- 15 ward. | As soon as the skin is scorched, he breaks it quickly to pieces and | puts it on the mats that have been spread out. The woman only | looks on. As soon as he has done so, he takes the dish and | puts the broken roasted salmon into it. Then he also takes || oil and 20 pours it into an oil-dish; and | after he has done so, he takes up the dish and the oil-dish which he puts into the dish | at the farther side, and he also takes water for them. | Then they rinse their mouths; and after they have rinsed their mouths, | they drink. After they have finished drinking, they eat. || Then the owner of the house just 25 watches the one who | came to visit him when he is attending to the oil; for the guests take much oil | for dipping. They sometimes drink oil | when they get choked; and the one who went to invite will pour in oil | whenever the oil-dish is empty [of oil]. When || they 30 nearly finish eating, the one who went to invite draws fresh water, | and he does not stay long before he comes back, and | he places the bucket with the water in it in front of his friends. | Then he takes away the dish, and puts it down at | the place where the woman is sitting, and the guests drink at once of the || water. After they have 35 finished drinking, they just | wait for the second course. That is the end. |

Wä, lē'da qā'tsē'stālax'dē āx'ē'dxa l'ō'bekwē qa's pelx'LE'ndēs lā'xa legwilē. Wä, lae'm bēna'dza'yē l'ē'sasa l'ō'bekwē. Wä, 15 g'ī'l'mēsē ts!EX'ī'dē l'ē'sasēxs la'e hā'labala LE'nLENXSEnde q qa's āxdzō'dēs lā'xa lē'wa'yē la LEBela'. Wä, ā'mēsēda ts!edā'qē x'ī'-ts!ax'ilaq. Wä, g'ī'l'mēsē gwā'LEXS la'ē āx'ē'dxa lō'q!wē qa's k'!ā'ts!ōdēsa LE'ngēkwē l'ō'bek' lāq. Wä, hē'EMxaā'wisē āx'ē'd-xa l'ē'ēna qa's k'lūnxts!ō'dēs lā'xa ts!Eba'tslē. Wä, g'ī'l'mēsē 20 gwā'lalīEXS la'ē k'ā'x'ētsa lō'q!wa LE'wa ts!Eba'tslē la k'anē'q lāx l'ā'sanēqwasa lō'q!wa. Wä, hē'EMxaā'wisē la'sa ēwā'pē lāq. Wä, la'mē'se ts!EWē'L!EXōda. Wä, g'ī'l'mēsē gwāl ts!EWē'L!EXō-dēxs la'ē nā'x'īda. Wä, g'ī'l'mēsē gwāl nā'qaxs la'ē hām'x'ī'da. Wä, la'mē'da āxnō'gwadāsa g'ōkwē ā'EM x'ī'ts!ax'ilaqa qā'tsē- 25 'stālax'dāxs la'ē aa'xsilaxa l'ē'ēna, qaxs lē'ma'ē q!ē'q!Ebalēda k!wē'laxa l'ē'ēnāxs ts!Epaē. Wä, la nā'x'ēdē 'nā'xwa lā'xa l'ē-ēnāxs la'ē 'mek'!EXā'. Wä, hē'ēmis la k'lūnxts!ō'daatsa qā'tsē'stālax'dāxs la'ē 'wī'lg'Elts!āwēda ts!Eba'tslāxa l'ē'ēna. Wä, g'ī'l'mēsē elā'q gwā'la ha'mā'paxs la'ēda qā'tsē'stālax'dē tsāx a'ttā'wā'pa. 30 Wä, k'!ē'st!a gā'x'ēidēxs gā'xaē aē'daaqa. Wä, ā'mēsē la hā'n'xdzamōlilasa nagats!ē' 'wā'bets!āla lā'xēs 'nē'nēmō'kwē. Wä, hē'x'īda'mēsē āx'ē'dxa lō'q!wē qa's lē hā'ng'alilās lāx k!wa-ē'lasasa ts!edā'qē. Wä, la hē'x'īdaem nā'x'ēdēda k!wē'laxa 'wā'pē. Wä, g'ī'l'mēsē gwāl nā'qaxs la'ē ā'EM la āwū'lgemga'lil 35 qa's hē'lēg'īntse'wē. Wä, lae'm gwā'la.

- 1 Cold Roasted Salmon.—But now this is finished with two ways of doing with | roasted salmon-backs,— the fresh roasted salmon-backs; | and we have talked about the old soaked roasted | salmon-backs.
- 5 Now we will go on and talk about the || roasted salmon-backs when they are fed to young men, even | when they are really dry, in winter. When they are | given to young men, they are broken into three pieces | and put on the food-mat. | They are just put down in
- 10 front of the guests, || and the oil-dish is also put down | in front of what is to be eaten. Then water is taken by the | man and given to his guests to | rinse their mouths, and they drink some of it after they have finished rinsing their mouths; | and after they have finished drinking, they eat the dry salmon, which is really brittle; ||
- 15 and only that is different from the soaked salmon, | that they do not take much oil when they dip it; but they take | much oil when the brittle salmon-back is dipped in, for | the food chokes them. There is also always a bucket | of water standing in front of those
- 20 who are eating the roasted salmon-back; || for, as soon as those who are eating it get choked, they | take some water and wash down what chokes them.¹ . . . | As² soon as the young men finish eating, they drink much | oil; namely, the oil that is left in the oil-dish; | and after

- 1 Cold Roasted Salmon.—Wä, laE'mla gwa'la ma'le'dala gwē'g'ilasxa L'ō'bedzowē xā'k'ladzā. Wä, lā'xa ā'l'xwa'sē L'ō'bedzō xā'k'ladzā. Wä, lā'x'dens gwa'gwēx'sāla lā'xa gē'masē t'lēk' L'ō'bedzō xā'k'ladzā. Wä, la'mē'sens wā'g'il gwa'gwēx'sāla lā'xa L'ō'bedzō xā'k'ladzāx hām'g'ilayāē lā'xa ha'yā'l'ēa, wā'x'maē la ā'lak'lāla la le'mxwaxa ts'āwū'nxē. Wä, hē'maaxs la'ē ham'g'ilayō lā'xa hā'yā'l'ēa la ā'em yā'tyūdux'send k'ō'k'ex'sen-tse'wa qa's āxdzō'dayuwē lā'xa hē'lexstalilē ha'madzō' lē'wa'ya. Wä, ā'mis la āxalē'lem lāx L'lā'sex'dzamā'yasa Lē'la-
- 10 nemē. Wä, ā'emxaā'wisē la hā'ng'alēlema ts'eba'ts'lē lāx L'lā'senxēliltsa ha'mē'Lē. Wä, laE'mxaā'wisē hē'em g'il āx'ē'tsō'sa begwā'nema ēwā'pē qa's lē tsā'x'ēits lā'xēs Lē'lānemē qa ts'ewē'-L'exōdēs. Wä, la nā'x'īd lā'qēxs la'ē gwāl ts'ewē'L'exōda. Wä, g'il'mēsē gwāl nā'qaxs la'ē hām'x'ī'dxa lē ā'lak'lāla la tsō'sa
- 15 qaē'xs la'ē le'mxwa. Wä, lē'x'a'mēs'la lā'ō'gūqalayōs lā'xa t'lē'kwaxs k'lē'saē q'lē'q'lebalaxa L'lē'nāxs ts'epa'ē. Wä, lā'la q'lē'-q'lebalaxa L'lē'nāxs ts'epaā'sa tsō'sa L'ō'bedzō xā'k'ladzā, qaxs mekwaē laxō'x ha'ma'yēx. Wä, la hē'menil'emxat! ha'nēlēda na-gats'lē lāx L'lā'sex'dzamā'lilasa ha'mā'pxa L'ō'bedzowē xā'k'ladzā, qa's g'il'maē 'mek'!exō'wēda ha'mā'paqēxs la'ē hē'x'idaem tsā'x'īd lā'xa ēwā'pē qa 'mekwā'xēs 'mek'!exā'wa'yas.¹ . . . Wä,² g'il'mēsē gwāl ha'mā'pa ha'yā'laxs la'ē q'lā'q'lēk'ēya nā'x'ēdxa L'lē'na, yīxēs ānē'x'sā'yē lā'xa L'lē'na g'il'tslāxa ts'eba'ts'lē. Wä,

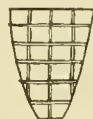
¹ Continued in Publications of the Jesup North Pacific Expedition, Vol. V., p. 428.

² Continued from *ibid.*, p. 428.

they finish drinking the oil, they drink some more water; || and after 25 they finish drinking water, they wait for the | next course. That is all. |

Old Salmon, roasted.—Now I will talk about the | roasted old salmon when it is eaten before it is quite dry. | It is broken to pieces and put into a dish, || and the oil-dishes are filled with oil, for much 30 oil | is mixed with fresh salmon coming from the upper part of the rivers; for | people really choke with this food, and sometimes those who eat | the roasted old salmon have to drink oil when they get | choked. The host always pours oil into the || oil-dishes of his guests. 35 After the guests finish eating, | they drink much water. This is also the breakfast-food | of the Kwakiutl, and they also do the same: they rinse | their mouths with water before they eat. Now we have finished with this. |

Boiled Salmon.—Now I will talk about the cooking of salmon that is speared, | when it is not really dry. When | the speared salmon is half dry, the woman takes it down. | Then she takes a kettle and puts it on the || fire, and she pours water into it. Then she takes her | fish-knife and cuts (the salmon) to pieces in this way: and | after she has cut it, she puts it into the kettle before



5

g'í'lemēsē gwāl nā'qaxa L'ē'nāxs la'ē ē'tléd nā'x'id lā'xa 'wa'pē.
Wā, g'í'lemēsē gwāl nā'qaxa 'wā'paxs la'ē āwū'lgamg'alil qas 25
hē'lēg'intse'wē. La'mē gwāl.

Old Salmon, roasted.—Hē'emlxaen gwā'gwēx's'alala ts!elā'kē
L'ō'bēkwa, yixs hāmgi'layāxs k'lē's'maē le'mx'wēda ā'la'ma.
Wā, la'e'm k'lō'klūpsālase'wa qas āxts!ō'yuwē lā'xa lō'q!wē. Wā,
la qō'qut!ēda ts!ēts!ēba'ts!āxa L'ē'na qaxs q!ē'q!ēbalayā'ēda 30
alxwa'sē ts!ē'nas g'ā'yo! lāx 'ne!dzāsa wīwā', qaxs ā'lak!ā-
laē 'mekwa' lā'xōx ha'ma'yēx. Wā, la 'nā'l'neimp!ena nax-
nā'qēda ha'mā'paxa ts!ē'lg'inētē L'ō'bēx'xa L'ē'nāxs la'ē 'me-
k!ēxā'. Wā, la hē'menala'ma k!wē'lasē gūqa'sa L'ē'na lāx ts!ē-
ts!ēba'ts!āsēs L'ē'lānemē. Wā, g'í'lemēsē gwāl ha'mā'pēda k!wē'- 35
laxs la'ē q!ā'q!ēk!ēya nā'x'ēdxa 'wā'pē. Wā, g'ae'mxaat! gaāx-
stōsa Kwā'g'ulaxa gaā'la. Wā, hē'emxaa gwē'g'ilaxs ts!ewē'L!ē-
xōdaaxsa 'wā'paxs k'lē's'maē hāmxi't!da. Wā, la'mens gwāl lāq.

Boiled Salmon.—Wā, la'mēs'en gwā'gwēx's'alal lā'xa seg'inē'taxs 1
la'ē hāmē'xsilase'wa, yixs k'lē's'maē ā'laem le'mx'wīda. Wā,
hē'maaxs la'ēda seg'inētē k!ā'ya'x'wīda, la'ēda ts!edā'qē āxā'-
xōdeq. La'mēs' āx'ē'dxa hā'nx'lanowē qas hā'nx'lendēs lā'xa
legwī'lē. Wā, la gūxts!ō'tsa 'wā'pē lāq. Wā, la āx'ē'dxēs xwā'- 5
layowē qas t!ō't!ēts!endēq; g'a gwā'lēs t'ō'sa'yēga (*fig.*). Wā, g'í'l-
mēsē gwāl t!ō'saqēxs la'ē āx'stē'nts lā'xa hā'nx'lanāxs k'lē's'maē

8 it | begins to boil. Then she takes a stone and puts it on top
 of it | to keep it under the water; and after she has done so, she
 10 takes || a dish and a kelp bottle with oil in it, and puts them | at the
 place where she is sitting; and she does not leave (the salmon) long on
 the fire, | before it is done. Then she takes it off, and at once she |
 takes her tongs and lifts it out and puts it into the dish. | After it is
 15 all out, then she smoothes it in the dish, so || that it is level. Then she
 takes her kelp with oil in it, and she | pours it over the quarter-dried
 salmon in the dish. | After she has done so, she gives water to those |
 whom she is going to give to eat. As soon as they have rinsed their
 mouths, they drink; | and after they finish drinking water, she puts the
 20 dish || before those whom she is going to give to eat. When this is
 done, they go to draw | fresh water for them to drink after they have
 eaten; and it is not | long before he who went to draw water comes
 back; and after those | to whom she has given to eat have eaten, the
 woman takes soft | white cedar-bark and gives it to those to whom
 25 she has given to eat, to wipe their hands with, || and to take the oil
 off of the hands of those to whom she has given to eat, for there is
 really much | oil on their hands, and they are always covered with
 oil when they are eating quarter-dried | speared salmon with oil for
 their food. After they have | wiped their hands, the woman takes |

8 mede'lx'wida. Wä, la äx'ë'dxa tl'ë'semë qa's 'mekwayi'ndës läq
 qa wü'nsalayös. Wä, g'í'l'mësë gwäl aa'xsilaqëxs la'ë äx'ë'dxa
 10 lö'q'wa l'ë'wës 'wä'wadë l'ë'nats!äla qa's g'ä'xë äx'ä'lilas lä'xës
 k'waë'lasë. Wä, k'ë'st!a gë'x'älëda hä'nLendäs lä'xa legwí'laxs
 la'ë l'ö'pa. Wä, la'më'së hä'nx'sendeq. Wä, hë'x'ida'mësë
 äx'ë'dxës tsë'släla qa's l'ë'x'üstë'ndëq qa's äxts!ä'lës lä'xa lö'q'wë.
 Wä, g'í'l'mësë 'wí'l'ë'staxs la'ë gwë'la'ts!öts lä'xa lö'q'wë qa
 15 'nemä'k'iyës. Wä, la äx'ë'dxës 'wä'wadë l'ë'nats!äla qa's k'lün-
 gëleyi'ndës lä'xa la g'its!ä'xa lö'q'wëda k'lüngegekwë ts!ëts!ële-
 mälä. Wä, g'í'l'mësë gwä'l'alilëxs la'ë tsä'x'itsa 'wä'pë lä'xës
 hä'mg'í'lasölë. Wä, g'í'l'mësë gwäl ts!ëwë'l'ëxödëxs la'ë nä'x'ida.
 Wä, g'í'l'mësë gwäl nä'qaxa 'wä'paxs la'ë k'ä'g'imlilasa lö'q'wë
 20 lä'xës hä'mg'í'lasölë. Wä, g'í'l'mësë gwa'l'alilëxs la'ë tsä'x'itse-
 'wëda ä'tta 'wäp qa nä'gëg'iles qö gwäl ha'mä'plö. Wä, k'ë'st!a
 gä'laxs g'ä'xäë äë'daaqëda tsä'xa 'wä'pë. Wä, g'í'l'mësë gwäl
 ha'mä'pa hä'mg'í'lase'waxs la'ëda ts!ëdä'që äx'ë'dxa q!ö'yaakwë
 k'ä'dzekwa qa's lë ts!äs lä'xës hä'mg'í'lase'wë qa dëdë'n'x'widës
 25 qa lawä's q!ë'lq!el'ts!äna'yasës hä'mg'í'lase'wë qaxs ä'laë q!ë'nemë
 q!ë'lq!el'ts!äna'yas qaxs hë'menälä'maë tl'ëbëgeli'sa k'lün'qayasa
 seg'inë'të ts!ë'ts!ëlemälaxa l'ë'näxs ha'mä'ëyaë. Wä, g'í'l'mësë
 gwäl dëdë'nk'wëda hä'mg'í'lase'waxs la'ëda ts!ëdä'që äx'ë'dxa
 ö'gü'la'më lö'q'wa qa's qepts!ö'dësa 'wä'pë läq. Wä, la t'ë't!ëd

another dish and pours water into it, and she || puts it before those 30
to whom she has given to eat, and they wash their hands. | After
they have done so, the woman gives them water | to drink. After
they have finished drinking, they wait for | the next course. That
is the end. |

Old Dried Salmon.—Now we will again talk about dried salmon. | 1
That is the way of cooking fresh dried salmon, what I said first;¹ | and
this is the way of cooking old dried salmon, what I am going | to say.
This is when it is the middle of winter, when || all the women put 5
down the soaking-boxes in the corner of their houses. | Then (the
woman) puts into the water much dried salmon. Now she soaks
it | to make it soft. In the morning, as soon as day comes, the
woman | takes some of the soaked dried salmon and folds it up; then
she puts it | into a kettle and places it over the fire of her house. ||
Next she pours not much water on it. Then it begins to boil; | and 10
the kettle is not over the fire long, when | she takes it off. Then the
woman takes a dish and | puts it down, and she takes (the salmon)
out with her tongs and | puts it into the dish. Then she waits until
it gets cool; || and as soon as it is cool, she takes it and breaks it 15
into | small pieces. Then she puts it into the dish; then | she takes
the oil-dish and pours oil into it; and then | she puts it before him to
whom she is going to give to eat. Others pour the | oil on the

qax'dzamō'lilas lā'xēs hā'mg'ī'lase^εwe. Wā, lae'm ts!e'nts!en- 30
x^εwida. Wā, g'ī'lēmēsē gwā'fexs la'ēda ts!edā'qē tsā'x'itsa 'wā'pē
lāq qa nā'x'idēs. Wā, g'ī'lēmēsē gwāl nā'qaxs la'ē āwū'lgemgalil
qa's hē'lēg'intse^εwē. Wā, lae'm gwā'fa.

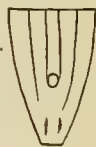
Old Dried Salmon.—Hē'emlxæns gwā'gwēx's'ālasla xā'mā'sē. 1
Wā, hē'em hamē'x'silaēnē'xa ā'l^εxwasē xā'mā'sen g'ī'l^εx.dē wā'l-
dema. Wā, hē'ē'mis hamē'x'silaēnō'xa gē'masē xā'mā'sg'in lā'LEK'
āl wā'ldema.¹ Wā, hē'ē'maaxs la'ē negeltse'mēg'ī ts!āwū'nxā la'ē
'nā'xwā'mēda ts!ē'daqē āx'ā'lilxa t!ē'lats!ē lāx ō'nēgwilasēs g'ō'kwē. 5
Wā, la mō'staliltsa q!ē'nemē xā'mā's lāq. Wā, lae'm t!ē'laq qa
te'l^εxwīdēs. Wā, g'ī'lēmēsē 'nā'x'idxa gaā'lāxs la'ēda ts!edā'qē
āx'ēdxa lā'xa t!ēlkwē xā'mā'sa qa's k!ō'x'semdēq qa's āxts!ō'dēs
lā'xa hā'n^εx'lanō qa's hā'n^εx'lendēs lā'xa lēgwilasēs g'ō'kwē. Wā,
la ā'l^εem gū'q!eqasa k!ō'sē q!ē'nem 'wap lāq. Wā, lē medelx- 10
'wida. Wā, k!ē's'emxaā'wisē gē'x'lāla hā'n^εx'lāla lā'xa lēgwī'lāxs
lā'ē hā'n^εx'sentse^εwa. Wā, la āx'ē'dēda ts!edā'qaxa lō'qwē qa's
hā'ng'alilēs. Wā, la āx'ē'dxēs ts!ē'slala qa k!ipūste'ndēq qa
k!ipts!ō'dēs lā'xa lō'q!wē. Wā, la k'ā'k'ewaqa qa wūdex'ī'dēs.
Wā, g'ī'lēmēsē wūdex'ī'dexs la'ē āx'ē'dēq qa's k!ō'k!ūpse'ndē 15
qa ām'ēmā'yastowēs la'ē āxts!ōdālas lā'xa lō'q!wē. Wā, la
āx'ē'dxa ts!ēba'ts!ē qa's klūnxts!ō'dēsa l!ē'na laq. Wā, lae'm
k'ā'g'emlilas lā'xēs hā'mg'ī'lasō'Lē. Wā, lē'da wā'kwē k!ū'nq!eqasa

¹ See p. 310.

20 soaked salmon when they break it into the dish; and || the Koskimo drink the liquid of the soaked salmon as they eat it, for | they have no oil. |

Fresh Dried Salmon.—The food of those who catch salmon | is fresh dried salmon. Before the (dried) salmon is dry, | it is taken by the
25 woman and put down on a mat. Then || she takes her fish-knife and cuts the quarter-dried salmon; | and she puts it into a kettle, and she puts the kettle over the | fire of the house. Then she pours water into it; | and it does not stay there long boiling, when she takes the kettle off the fire. | Then she puts it down on the floor, and takes a dish,
30 and oil from a || kelp bottle in which the oil is kept. Then she puts (the salmon) down at the place where she is sitting. | Then she takes her largest spoon and scoops out | the quarter-dried salmon and puts it into the dish. As soon as she has | spread out the quarter-dried salmon evenly in the dish, she takes the kelp bottle | in which the oil is, and pours (the oil) over the food to be served. ||

1 **Green Salmon.**—This is another breakfast-food of the | Kwakiutl, when they live at the river catching salmon. It is the "green salmon" | cut straight along the back. This is the way it is cut:
At this time it is not | really dry, and therefore it is called
5 "half-dry || green salmon." The woman just takes it down from where it is hanging; | then she puts it on a food-mat, |



19 L!E'na lā'xa t!ē'lkwaxs la'ē k'!ō'pts!Ewak^u lā'xa lō'q!wē. Wā, lē'da Gō'sg'imoxwē nā'xnaqax ēwā'palāsa t!ē'lkwaxs t!ē'lt!alāē qaxs k'!cā'saē L!ē'na.

Fresh Dried Salmon.—Wā, hē'em ha'mā'sa wī'wā'misēda dzē'-dzelmāla t!ēlē'k^u. Wā, hē'maaxs hē'maē ā'lēs dzē'lēda xa'mā'sē la'as āxā'xayāsa ts!ēdā'qē qa's āxadzō'dēs lā'xa lē'wa'yē. Wā, la
25 āxē'dxēs xwa'layowē qa's t!ō't!ets!ēndēxa dzē'dzelmāla xa'mā'sa. Wā, la āxts!ō'ts lā'xa hā'nx!anowē. Wā, la hā'nx!ents lā'xa legwīlasēs g'ō'kwē. Wā, lawī's!a gū'q!eqasa ēwā'pē lāq. Wā, k'!ē'st!a gō'g'īltsila maē'mde!qūlaxs la'ē hā'nx'sēndxēs hā'nx!ēndē. Wā, la hā'ng'alīlasēxs la'ē āxē'dxa lō'q!wē L!ē'wīs L!ē'na, lā'xa
30 ēwā'wadēts!ā!ax!dē L!ē'na. Wā, la āxē'ā'līlas lā'xēs k!waē'lasē. Wā, la āxē'dxa ēwā'lēga'yasēs k'ā'k'ets!ēnaqē, qa's xelō'stēndēs lā'xa dzē'dzelmāla qa's āxts!ō'dēs lā'xa lō'q!wē. Wā, g'ī'l'mēsē ēwī'laxs la'ē ēnema'g'aalts!ōdxa dzē'dzelmālāxs la'ē āxē'dxa ēwā'wadē g'ītse'watsa L!ē'na qa's k!ū'nq!eqēs lā'xēs hā'mg'ī'layulē.

1 **Green Salmon.**—Wā, g'ae'mxat! ēnemx'īdāla gaā'xstēsa Kwā'-gūlaxs la'ē g'ō'kūla lā'xēs wī'wamē'dzasēda k'!ō'loxwēxa negē'-g'a'yas xwā'la'yē. Ā'emg'a g'wālē xwā'la'yasēga (fig.). Wā, la k'!ēs ā'laem le'mxwa. Wā, hē'mis lā'gīlas la lō'gades k'!ā'yaxwa
5 k'!ō'loxwa. Wā, lae'mxaa ā'mēda ts!ēda'qē āxā'xōdqēs gē'xwala!ēlāē. Wā, lae'm āxdzō'ts lā'xa hā'mē'x'siladze'wē lē'wa'ya.

and she takes her fish-knife and cuts up the green salmon. | 7
 Then what she is cutting is in small pieces. When she finishes this
 work, | she takes the kettle and puts it over the fire, and she || pours 10
 water into it. As soon as it boils, she takes | the half-dry green
 salmon and puts it into the | boiling water on the fire. However, it
 is not on the fire really long, when she takes it off. | Then she puts it
 down and takes a dish, which she puts down; | then she takes oil from
 the kelp bottle and puts that down; then she || takes an oil-dish and 15
 puts it down; and as soon as | all these things named have been
 brought, she takes the tongs and takes out | the cut pieces of green
 salmon and puts them into the dish. She | takes them up with the
 tongs because they are [not] quarter dry, and they are not | dry. This
 is called "half-dry green salmon." As soon as the dish is || full, she 20
 levels it out so that it is level. Then she | takes an oil-dish and
 pours the oil into it.¹ | . . . (The² man who eats it) takes what he is
 going to eat and folds it up. He chews | one end of it; and as soon
 as what he has chewed is soft, he dips it | into the oil and puts it
 into his mouth; and he continues doing this while || eating. | 25

As soon as he finishes eating, the woman rises from her | place and
 takes the dish and the oil-dish. Then she | puts them down near

Wä, la äx'ē'dxēs xwā'layowē qa's t!ō't!ets!ē'ndē lā'xa k'!ō'loxwē. 7
 Wä, lae'm äm'amā'yastowē t!ō'sa'yas. Wä, la gwā'lē äxā'ēyasēxs
 la'ē äx'ē'dxa hā'nx'lanowē qa's hā'nx'lendēs lā'xa legwī'lē. Wä,
 la gūxts!ō'tsa'ēwā'pē lāq. Wä, g'í'l'mēsē medelx'wī'dexsla'ē äx'ē'd- 10
 xa la k'!ā'yaḡwa k'!ō'lox^u qa's äxstē'ndēs lā'xa la hā'nx'lala
 maē'mdelqūla. Wä, k'!ē'st!a ā'laem gō'x'lālaxs la'ē hā'nx'sen-
 deq. Wä, la hā'ng'alilaqēxs la'ē äx'ē'dxa lō'q!wē qa's hā'ng'alilēs.
 Wä, la äx'ē'dxēs L!ē'ēna'ēwā'ēwadēts!āla qa's äx'ā'hilēs. Wä, la ē't!ēd
 äx'ē'dxa ts!ēba'ts!ē qa's hā'ng'alilēs. Wä, g'í'l'mēsē'wē!a g'āx 15
 äxē'len lē'LEqelase'waxs la'ē äx'ē'dxa ts!ēslāla qa's k'!ipüstā'lēxa
 t!ō't!ets!aa'kwē k'!ō'loḡwa qa's k'!ipts!ā'lēs lā'xa lō'q!wē. Hē'em
 lā'g'ilas k'!ipüstālaqēxs k'!ē'saē dzē'dzelmāla. Wä, la k'!ēs
 le'mḡwa. Hē'em lē'gades k'!ā'yaḡwa k'!ōloḡwa. Wä, g'í'l'mēsē
 qō't!ēda lō'q!wāxs la'ē ēnemā'g'aalts!ōdeq qa'ēnemā'k'iyēs. Wä, 20
 la äx'ē'dxa ts!ēba'ts!ē qa's klünxts!ō'dēsa L!ē'ēna lāq.¹ . . Wä,² la
 dā'x'ēid lā'xēs ha'mā'lē qa's k'!ō'x'semdēq. Wä, la malē'ḡben-
 deq. Wä, g'í'l'mēsē la te'l'x'widē malē'kwa'ēyasēxs la'ē ts!ēp!ē'ts
 lā'xa L!ē'ēna qa's ts!ō'q!ūsēs. Wä, hē'x'sā'mēs la g'wē'g'ilaxs
 ha'mā'paē. 25

Wä, g'í'l'mēsē gwāl ha'mā'pexs la'ēda ts!ēdā'qē lā'ḡlil lā'xēs
 k!waē'lasē qa's lē äx'ē'dxa lō'q!wē lē'wa ts!ēba'ts!ē qa's g'ā'xē

¹ Continued in Publications of the Jesup North Pacific Expedition, Vol. V, p. 429.

² Continued from *Ibid.*, p. 429.

28 the place where she is sitting. Then she pours | the green salmon
that is left over back into the kettle in which it was boiled.¹ . . . Then²
30 the man sits down || and waits for her to give him the second course.
I shall | talk about this later on, for I am talking now about | the
breakfast. |

1 Soaked Green Salmon (1).—Now I will talk again | about soaked
green salmon,—the food of those who do not go to catch | salmon in
green salmon that have been dry for a long time. | They are always
5 winter,—soaking in a soaking-box, which stands in the || corner of the
house, full of water. Dried green salmon are always kept | in it. After
they have been soaking for two days, | they get soft; then the soaked
green salmon are taken | and folded up. The kettle is taken, | and
the soaked green salmon are put into it. Then (the kettle) is put ||
10 over the fire of the house. As soon as it is well over the fire, |
water is poured into it; but now it is a longer time over the fire |
boiling before the cook takes it off. Then she takes | a dish and she
puts it down, and she again takes an oil-dish | and oil and puts it on
15 the floor where she is sitting. Then she || takes her tongs and takes
up the soaked green salmon | out of the kettle and puts them into
the dish. Then she | waits for them (to cool off). Then she takes a
food-mat and spreads it | before the one to whom she is going to give

28 k'ā'g'alilas lā'xēs k'!waē'lasē. Wā, la qapstē'ntsa hē'maxlā'yē
k'!ō'lox^u lā'xa hā'nx'LEndaats!ēx'dāq.¹ . . . Wā,² la k'!wā'g'alilēda
30 begwānem, qa's āwū'lgemg'ālitē qa's hē'lēg'intse'wē. Wā, ā'lēmliwī-
sen gwa'gwēx'sālāl lāq qa'e'n lē'xa'ēnēmē gwa'gwēx'sālāsa
hā'mā'yaxa gaā'la.

1 Soaked Green Salmon (1).—Wā, hē'men lāl ē't!lēdel gwa'gwēx'sā-
lasla t!ē'lkwē k'!ō'loxwa. Wā, hē'em hā'mā'yasa k'!ē'sē wī'ēwa-
mēts!ēnoxwaxa ts!āwūnxa la gā'las lēmō'kwa k'!ō'loxwa. Wā,
la hē'menālaem t!ē'lasōē lā'xa t!ē'lats!āxs hā'nē'laē lax onē'-
5 gwilasa g'ō'kwe qō't!axa ēwā'pē. Wā, la hē'menālaem āx'stā'-
ēlayōwēda lēmō'kwē k'!ō'lox^u lāq. Wā, hē't!a la malp!ē'n'stelsa
t!ē'lasēwē k'!ō'lox^u lā'qēxs la'ē pē'x'wida. Wā, la āx'ē'tse'wēda
t!ē'lkwē k'!ō'loxwa qa's k'!ō'x'semtse'wē. Wā, la āx'ē'tse'wēda
hānx'lanowē qa's āxts!ō'yowēda t!ē'lkwē k'!ō'lox^u lāq. Wā, la
10 hā'nx'lanō lā'xa legwī'lasa g'ō'kwē. Wā, g'ī'lēmēsē ē'lg'aaelaxs
la'ē gū'q!eqasōsa ēwā'pē. Wā, laēmēs!a gē'gēx'lālaem mā'e'm-
delqūlaxs laēda hā'mēx'silelg'isē hānx'sendeq. Wā, laēmēs āx'ēdxa
lō'q!wē qa's āx'ā'lilēs. Wā, laēmxaā'wisē āx'ē'dxa ts!ēba'ts!ē
lē'wa l!ē'ēna qa's āx'ā'lilēs lā'xēs k'!waē'lasē. Wā, la ē't!lēd
15 āx'ē'dxēs ts!ē'slāla qa's k'!ipñ'stē'ndēxa t!ē'lkwē k'!ō'loxwa
lā'xa hānx'lanowē qa's k'!ipts!ōdēs lā'xa lō'q!wē. Wā, la
k'ā'k'ewa. Wā, la āx'ē'dxa hā'madzō lē'ēwa'ya qa's lē'lepemli'-

¹ Continued in Publications of the Jesup North Pacific Expedition, Vol. V, p. 430.

² Continued from *ibid.*, p. 430.

breakfast; and as soon as the soaked (salmon) are lukewarm, | she
breaks them in pieces small enough for one || bite.¹ . . . 20

As soon as she has finished breaking the soaked green salmon,
she spreads them out | so as to make them level in the dish.
Then she takes the oil-dish | and pours the oil into it. As soon
as she has done so, she takes | the dish and the oil-dish and
puts them || in front of the one to whom she is going to give to 25
eat. She puts down the oil-dish just | outside of the dish; and after
doing so, she draws water and | gives it to him who is going to eat.
Then the man who is going to eat takes | a mouthful of water and
rinses the mouth; and after | rinsing the mouth, he drinks. After
drinking, he takes || a piece of the soaked salmon and dips it in the 30
oil and puts it into his mouth. | He never chews it, because it is
soft. Then he keeps on | doing this while he is eating; and when it
is nearly all gone, he stops | eating.² . . . |

After he finishes drinking, he waits for the second course. || That is 35
the end of this.

Soaked Green Salmon (2).—When a man wishes to | invite his tribe 1
the following day, he | asks permission of his wife to give a feast (to
his friends) on the following day. | The woman at once makes her
husband go and fetch || water and pour it into the soaking-box. 5

las la'xēs gaā'xstalā'matsewē. Wā, g'í'lemēsē k'ō'x'widēda t'lē'l- 18
kwaxs la'ē k'!ō'k'!ūpsendeq qa hāyā't'astowēs lāx 'ne'mplēn-
q!ets!a'yē.¹ . . . 20

Wā, g'í'lemēsē gwāl k'!ōpaxa t!ēlkwē k'!ōloxūxs laē goli'lālaq
qa 'nemag'aalts!owēs lāxa lōq!wē. Wā, lā āx'ēdxa ts!ēbats!ē,
qa's k!ūnxts!ōdēq yīsa L!ē'na. Wā, g'í'lemēsē gwālexs laē āx'ē-
dēda ts!ēdāqaxa lōq!wē Lē'wa ts!ēbats!ē qa's lā k'ax'dzamōtsa
lōq!wē lāxēs hā'mg'ilasewē. Wā, lā k'ax'itsa ts!ēbats!ē lāx L!ā- 25
sa'yasa lōq!wē. Wā, g'í'lemēsē gwālexs laē tsēx'ēdxa 'wāpē qa's
lā ts!ās lāxa ha'māplē. Wā, lā dāx'ēdēda ha'māplaxa 'wāpē,
qa's hāmg'emdilaq qa's ts!ewē!exōdē. Wā, g'í'lemēsē gwāl ts!ē-
wē!exōdexs laē nāx'ida. Wā, g'í'lemēsē gwāl nāqaxs laē dāxa
lāxa t!ēlkwē k'!ōlox' qa's ts!ēplēdēs lāxa L!ē'na qa's ts!oq!ūsēs. 30
Wā, lae'm hēwā'xa mā'lēx'ubendeq qaxs te'lqwaē. Wā, ā'x'sā'mēs
hē gwē'g'ilaxs ha'mā'paē. Wā, g'í'l'emsē elā'q 'wī'laxs la'ē gwāl
ha'mā'pā.² . . .

Wā, g'í'l'emsē gwāl nā'qaxs la'ē āwe'l'gemg'alil qa's hē'leg'in-
tsewē. Wā, lae'mxaa gwā'la. 35

Soaked Green Salmon (2).—Wā, hē'emaaxs la'ē nē'k'ēda begwā'nemē 1
qa's Lē'lalīxēs g'ō'lg'ūkulōtaxa lā'La ē't!ēdel 'nā'x'ēidel. Wā, la-
'mēsē hanā'k'axēs genē'mē qa's k!wē'lasē!qēxa lā'La 'nā'x'ēidel.
Wā, hē'x'ida'mēsa ts!ēdā'qē āxk'lā'laxēs lā'wūnemē qa lēs tsāx
'wā'pa qa's qepts!ō'yōxa t!ē'lats!ē. Wā, hē'x'ida'mēsē la tsā'yē 5

¹ Here follows p. 750, lines 1-3.

² The description of the eating of the salmon has been omitted.

- 6 Her husband goes at once | and pours water into the soaking-box, that stands in the | corner of the house; and when it is half full of water, the | woman takes roasted salmon and puts it into it; and | when it is
10 done, the man goes to get fire-wood and || takes it into his house. Now it is evening. As soon as | night comes, they lie down; and therefore in the morning, when daylight comes, | the man arises and builds a fire in his house; and as soon as the | fire in the house blazes up, he sends one of his house-fellows to go and | call all the men; and
15 it is not long before the messenger || comes back. Immediately they clear the house; | and after they finish clearing it, they take the kettle and | put it down in front of the fire; and the woman takes | her dishes and places them at the place where she is sitting, and also |
20 the oil-dishes and oil. As soon as this is all ready in the house, || the man goes to call the guests again. He stays a long time outside calling them, but | the men come in one by one into the house. At last they are | all inside. Then a drum is taken and is | put down on the right-hand side of the guests. Immediately the | song-
25 leader begins to sing the new songs. Now they || sing a feast-song, and the host takes the soaked | salmon out of the water and puts it into the large kettle. | When it is full, it is put over the fire, and | then water is poured into it. It does not boil long | before the kettle

- 6 lā'wūnemas qa's qepts!ā'lēs lāxa t!ē'lats!āxs ha'nē'laē lā'xa
ō'nēgwilasēs g'ō'kwē. Wā, g'í'l'mēsē negō'yōxa 'wā'paxs la'ēda
ts!edā'qē āx'ē'dxa L!ō'bekwē qa's lē axste'nts lāq. Wā, g'í'l-
'mēsē gwā'lēxs lā'asēda begwānemē ānē'x'ēdxa leqwa' qa's g'ā'xē
10 āx'ā'lilas lā'xēs g'ō'kwē. Wā, lae'm dzā'qwa. Wā, g'í'l'mēsē gā'-
nul'idēxs la'ē kū'lx'ida. Wā, g'í'l'g'il'mas 'nā'x'īdxa gāū'lāxs la'-
ēda begwā'nemē lā'x'wid qa's legwī'lēxs g'ō'kwē. Wā, g'í'l'mēsē
x'ī'qōstāwē legwī'la'fayasēxs la'ē 'yā'laqasēs 'nema'ēlwūtē qa lēs
lē'fālaxa 'nā'xwa bē'begwānema. Wā, k'lē'st!a gā'laxs g'ā'xae
15 aē'daaqēda Lē'lalelg'isē, wā, hē'x'ida'mēsē ē'x'widxa g'ō'kwē.
Wā, g'í'l'mēsē gwāl ē'kwaqēxs la'ē āx'ē'dxēs hā'nx'lanowē qa
g'ā'xēs ha'nī'l lā'xa ōstā'lilasēs legwī'lē. Wā, lē'da ts!edā'qē āx'ē'd-
xēs lō'elq!wē qa g'ā'xēs mexē'l lā'xēs k!wā'lasē. Wā, hē'misa
ts!ē'ts!ebats!ē lē'wa L!ē'na. Wā, g'í'l'mēsē 'wī'la la gwa'lila, laasa
20 ē'tsē'sta. Wā, lae'm gē'g'īlsa ē'tsē'sta. Wā, lae'm!a 'nāl'nemō'-
k!ūmk'ēda begwā'nemaxs g'ā'xae hōgwī'lēla. Wā, ladzā'la'mē
'wī'laēla. Wā, hē'x'ida'mēsē āx'ē'tse'wēda mena'ts!ē qa's lē āxā-
lēlem lāx hē'lk'!ōdenūlemalilasa k!wē'lē. Wā, hē'x'ida'mēsē
nā'q!a!a'fayas dā'qālasa ā'ltsemē q!e'mdema. Wā, la'x'da'x'mē
25 k!wē'lāla de'nxela. Wā, lā'lēda k!wē'lasē āx'ūste'ndxa t!ē'l-
kwē L!ō'bek' qa's g'ā'xē āxts!ō'ts lā'xa 'wā'lasē hā'nx'lanowa.
Wā, g'í'l'mēsē qō't!axs la'ē hā'nx'lents lā'xa legwī'lē. Wā, a'l-
'mēsē gūq!eqa'sa 'wā'pē lāq. Wā, k'lē'st!a gē'g'ilil mae'mdelqū-

is taken off. It is only on the fire waiting || for the guests to finish 30
singing. As soon as they finish singing, | the man takes a mat and
spreads it out, and he takes | his long tongs and takes the roasted
boiled salmon out with them. | Immediately the woman takes one
roasted salmon and | puts it into each dish; and when || one roasted 35
salmon has been put into each, the woman breaks it into small pieces |
just the right size for our mouths; and | after she has broken it in
pieces, she pours oil into the | oil-dish. After she has done so, the
man | takes the drum and puts it down by the door of the house;
and || he puts down the dishes and gives one dish to each two men, | 40
when really all the tribes are guests in the house; | and as soon as all
the dishes have been put down, he takes a bucket and | places it
before the guests highest in rank, and they rinse | their mouths; and
after they have rinsed their mouths, they || drink. After they have 45
finished drinking, they begin to eat; and | when they begin to eat,
the man goes to draw fresh water, for | they drink after they finish
eating. After they have eaten, | the man takes away the dishes and
takes them to the place where his | wife is sitting. After he has
taken them away, he puts the bucket || with water before the guest 50
highest in rank; then he dips | the cup into it and gives it to him;

laxs la'ē hā'nx'sanā. Wā, ā'mēsī'la hā'nē'la ē'sela qa gwā'-
lē's de'nxelēda Lē'lanēmē. Wā, g'í'l'mēsē gwāl de'nxelaxs la'ē 30
āx'ē'dēda begwā'nemāxa lē'wā'yē qa's LEP!ā'lilēq. Wā, la āx'ē'd-
xēs g'í't!a ts!ē'slāla qa's LEXūstā'lēxa hā'nx'Laakwē L!ō'bekwa.
Wā, hē'x'īda'mēsēda ts!edā'qē āx'ē'dxa ē'nāl'ne'mē L!ō'bekwa qa's
āxts!ō'dalēs lā'xa ē'nāl'ne'mē'xla lō'elq!wa. Wā, g'í'l'mēsē q!wā'-
lōts!EWax"sa L!ō'bekwaxs la'ēda ts!edā'qē k!ō'k!ūpsalaq qa ām'ā'- 35
mayastowēs qa ā'mēs hā'yā'fats!Ek'ila lā'xens se'msēx. Wā, g'í'l-
mēsē gwāl k!ō'k!ūpsalaqēxs la'ēda ts!edā'qē k!ūnxts!ōdalaxa ts!ē'-
ts!eba'ts!āsa L!ē'na. Wā, g'í'l'mēsē gwā'l'alilēxs la'ēda begwā'ne-
mē āx'ē'dxa mena'ts!ē qa's lēs lā'xa t!EX'ī'lāsēs g'ō'kwē. Wā, lā
k'ā'x'ītsa lō'elq!wē. Wā, laE'm maēma'lō'kwa begwā'nemē lā'xa 40
ē'ne'mē'xla lō'q!wāxs ā'laē ē'wī'ē'laēLEla k!wē'la lē'lqwālaLa'yē. Wā,
g'í'l'mēsē ē'wī'ē'lg'alilēda lō'elq!wāxs la'ē k!ō'kūlilxa nā'gats!ē qa's
lē's lāx nexdzamā'lilasa nēnā'xsālāsa k!wē'lē. Wā, la'x'da'xwē ts!E-
wē'L!EXōda. Wā, g'í'l'mēsē gwāl ts!EWē'L!EXōdēxs, lā'x'da'xwāē
nā'x'īda. Wā, g'í'l'mēsē gwāl nā'qaxs la'ē hām'x'ī'da. Wā, 45
g'í'l'mēsē hām'x'īdēxs la'ē tsāyēda begwā'nemāx ā'ttā ē'wā'pa qa
nā'gē'gīlts qō gwāl ha'mā'p!ō. Wā, g'í'l'mēsē gwāl ha'mā'pēxs
la'ēda begwā'nemē k'ā'g'ililxa lō'elq!wē qa's lēs lax k!waē'lasasēs
gē'ne'mē. Wā, g'í'l'mēsē ē'wī'ē'lamaseq la'ē hāngemlil'asa ē'wā'be-
ts!āla nā'gats!ē lā'xa nā'xsālaga'yasa k!wē'lē. Wā, la tsā'x'ītsa 50
k!wa'sta' lāq qa's ts!EWē's lāq. Wā, lā'x'da'xwē ē'wī'ē'la nā'x'īda.

52 then they all drink; | and after they finish drinking, the woman washes | four dishes and pours water into them, and the | man puts
55 them before the guests. Then || they all wash their hands; and after they have washed their hands, | they wait for the next course. That is the end of this. |

Salmon Preserved in Cellars.—(It has been described before [p. 237], how salmon is kept in cellars for winter use.)

1 When there are no more | salmon in the rivers, the cellar is dug up. The salmon are washed in water | until all the clay and sand come off. As soon as all | the dirt is off, they are soaked in the river
5 and are left there over || night. As soon as day comes, the woman takes | out of the river what has been soaking. Now the quarter-dried | green salmon are thick; they are just like fresh salmon. | The woman just takes her fish-knife, and they are cut this way |
10 into twelve pieces. Then she puts them into a || kettle; then she puts it on the fire and pours water over | it. Then it is boiled a long time before it is taken off. | She stirs (the meat). As soon as it is all to pieces, she | puts
15 the kettle back over the fire. Then it is left over the fire a very long time. | When it is done, it becomes a mush; and she pours || oil into it while it is still over the fire, and it is stirred again. | Then the kettle is taken off and put down. Then | spoons are given to the



52 Wā, g'í'f'mēsē gwāl nā'qaxs la'ēda ts!edā'qē ts!ō'xūg'indxa mo-
wē'xla lō'elq!wa qa's gūxts!ō'dēsa 'wā'pē lāq. Wā, lē'da be-
gwā'nēmē hāng'alilas lāx nexdzamā'lilasa k!wē'lē. Wā, la'mēsē
55 'nā'xwa ts!ē'nts!enx'wida. Wā, g'í'f'mēsē gwāl ts!ē'nts!enkwxas
la'ē āwū'lgemgalil qa's hē'lēg'intse'wē. Wā, la'e'm gwāl lā'xēq.

1 **Salmon Preserved in Cellars.**—Wā, g'í'f'mēsē la k!lō's k!lō'k!ū-
telēda wī'wāxs la'ē 'lā'p!eqoya qa's lē ts!ō'x'witsō' lā'xa 'wā'pē
qa 'wī'elēs lawā'ēda l!ē'q!la lē'wa ē'g'isē. Wā, g'í'f'mēsē 'wī'elā-
wēda ts!eqwā'xs la'ē t!ē'lēdeq lā'xa wa. Wā, la xā'mastalisxa
5 gā'nulē. Wā, g'í'f'mēsē 'nā'x'ēdexs la'ēda ts!edā'qē āxwūste'nd-
xēs t!ē'lase'wē lā'xa wā. Wā, la'e'm la wā'kwēda dzē'lēlakwē
k!lō'lox'. Yū'em la gwē'x'sa alō'masē k!lō'tela. Wā, ā'mēsa
ts!edā'qē āx'ē'dxēs xwā'layowē qa's t!ōt!ets!ē'ndēq; g'a gwā'lag'a
(fig.) māleg'eyō'wēxs la'ē t!ō't!ets!aakwa. Wā, la āxts!ō'ts lā'xa
10 hā'nx'lānowē. Wā, la'mēsē hā'nx'lentsēxs la'ē qep!eqa'sa 'wā'pē
lāq. Wā, la'mēs la gē'g'iltse la'e'm mae'mdelqūlaxs la'ē hā'nx'se'n-
deq. Wā, la xwē't!ēdeq. Wā, g'í'f'mēsē q!wē'q!ūlts!exs la'ē
xwē'lāqa hā'nx'lēdeq. Wā la'mēsē la ā'la la gē'x'lala hā'nx'-
lala; wā, g'í'f'mēsē la lō'pexs la'ē xa's'ida. Wā, la gū'q!eqasō'sa
15 l!ē'nāxs hē'māē ā'lēs hā'nx'lalē. Wā, lā ē't!ēd xwē't!ētsē'wa.
Wā, lawī'sla hā'nx'sentse'wa qa's hā'ng'alilēs. Wā, la'e'm ts!ā'yēda
k!ā'k!āts!ēnaqē lā'xa k!wē'lē. Wā, la āx'ē'dēda ts!edā'qaxa lēlō'q!wē

guests, and the woman takes the dishes | and she pours into them the 18 quarter-dried salmon that is to be eaten with spoons. Then the dishes are nearly | full,¹ . . . They are not given a second course. Sometimes || green salmon are just put into a kettle and boiled for a 20 short time, | when they are taken off and cut to pieces. They are put | into the dish without water. Then oil is poured over them. | The man only takes them from the dish with his hands | and eats them.¹ . . . Then (the guests) just lie down on their seats and || wait for the next course until it is done. Another | course is not 25 given when they have eaten with spoons the quarter-dried green salmon. This is | the way of the Denax'da^{xu} in Knight Inlet.

Middle Part of Salmon, cold or boiled.—The description of a feast continues with the following notes on the preparation of middle parts of the salmon²:

(1) Then the woman | takes a dish and puts it down at the place 1 where she is sitting; then she goes | and opens the basket in which the middle part of the salmon is, | and she breaks off the cedar-bark with which the middle parts of the salmon are twined together. When there are four || men, the woman takes eight middle parts | of 5 salmon and breaks them up into two dishes, | four pieces into each dish. As soon | as she has broken them, she takes her oil-dish and pours | oil into it.³ . . . They⁴ take up what they are going to eat and || fold it over, and chew it to make it soft, and then they dip it | 10

qa's ts!ēts!ā'lēsa yewī'kwē dzē'lēlak^u lāq. Wā, g'í'lēmēsē elāq 18 qō't!axs¹. . . Wā, lae'm k!ēs hē'lēg'íntse^{wa}. Wā, lē ēnāl'ne'm-p!ēna ā'em āxts!ō'yo lā'xa hā'n^xlanowē qa's yā'was'ídē mede'l^x- 20 ēwidēxs la'ē hā'n^xsentse^{waxs} la'ē t!ō't!ēts!aak^u. Wā, ā'ēmēsē āxts!ō'yo lā'xa lō'q!wē k!ēō's ēwā'paga^{ya}. Wā, la k!ūnq!ēqasō'sa L!ē'na. Wā, lē'da begwā'nemē ā'em dāltā'laq lā'xa lō'q!wāxs la'ē haēmā'peq.¹ . . . Wā, lā'la ā'em t!ē'k'imgā'lila. Wā, lae'm ē'sa'lil qa's hē'leg'íntse^{wē}. Wā, lae'm g'wā'la. Wā, lā'la k!ēs 25 hē'leg'índg'ílexs yō'sase^{waēda} dzē'lēlakwē k!ō'lox^{wa}. Wā, g'ae'm gwē'g'ilatsa Dena'x'da^{xwē} lāx Dzā'wadē.

Middle Part of Salmon, cold or boiled.—¹Wā, ²lē'da ts!ēdā'qē 1 āx'ē'dxa lō'q!wē qa's k'ā'g'alilēs lā'xēs k!waē'lasē. Wā, la qā's'íd qa's lē x'ō'x'ēwidxa L!ā'batē, yix g'ē'ts!ē'wasasēs q!ā'q!aga^{yē}. Wā, lā ā'l'ēdxa dena'sē ya'pōlayōsa q!aq!agayē. Wā, g'í'lēm mō'kwa bē'begwānemāxs laē'da tsedā'qē āx'ē'dxa mā'lgūna'lēxsē q!ā'q!a- 5 ga^{ya}, qa's p!ōxts!ā'lēs lā'xa mā'fexlē' lō'elq!wa. Wā, lāe'm māe'moxsē p!ō'xts!ōyōs lā'xa ēnā'l'nemē'xla lō'q!wa. Wā, g'í'l-ēmēsē g'wāl p!ō'q'wāxs la'ē āx'ē'dxēs ts!ēba'ts!ē qa's k!ū'nxts!ōdēsa L!ē'na lāq.³ . . . Wā, ⁴lae'm āx'ē'd lā'xēs haēmā'lē qa's k!ō'x^u-semdeqēxs la'ē malē'x^{ubendeq} qa te'l^xwidēsēxs la'ē ts!ēpl'its 10

¹ Here follows a description of the eating of the food, which has been omitted.

² Continued from Jesup Expedition, etc., Vol. V, p. 436, line 24.

³ Continued from ibid, p. 431, line 7.

⁴ Continued on ibid, p. 430, line 25.

11 into the oil; and then they put it into their mouths and they begin to eat,¹ . . . and (the men) wait for the second course. | That is the end. |

(2) When the middle parts of the salmon are really dry, they are 15 soaked || in the soaking-box, which stands in the corner of the house. | It is always filled with water; and the woman | always puts the middle parts of the salmon into it, so that it is full; and when | she goes to take the middle parts of the salmon to cook them, she | puts in again some more dried middle parts of the salmon, and changes || 20 them for those that have been taken out.² . . . When her husband comes, | the woman takes the soaking middle parts of the salmon and | counts two pieces of the middle parts of the salmon for each | man; and so she takes twelve pieces. She | puts them into the 25 kettle; and her husband puts the kettle || on the fire, and he also pours water into it. | Then the woman takes two dishes and also | two oil-dishes, and puts them down where she sits. | The kettle is not very long over the fire, when it is taken off; | and the man also 30 takes the tongs || and takes out the soaked middle parts of the salmon and puts them also into | a large dish which stands on the floor of the house, | made for this kind of cooking.³ . . . |


11 lā'xa L!ē'na. Wā, la'wisla ts!ō'q!ūsas, wā, lae'm ha'mx'ī'dex'-da'xwa.¹ . . . Wā, lae'm āwū'lgemg'alil qa's hē'lēg'intse'wē. Wā, lae'm gwā'la.

(2) Wā, g'ī'l'mēsē la ā'la la le'mx'wēda q!ā'q!aga'yaxsla'ē t!ē'lasō 15 lā'xa t!ē'lats!āxs hā'nē'laē lā'xa ōnēgwīlasa g'ō'kwē. Wā, lae'm hē'menalaem la q!ō'ts!āsōsa 'wā'pē. Wā, lae'mē'sa ts!edā'qē hē'-menalaemxat! āxstā'lasa q!ā'q!aga'yē lāq qa qō't!ēs. Wā, hē'maaxs la'ē āx'wūste'ndxa q!ā'q!aga'yē qa's ha'mē'x'silase'wē. Wā, la ā'em xwē'laqa āx'ē'dxa le'mx'wa q!ā'q!agē qa's L!ā'yo'ste'ndēs 20 lā'xēs la āxüstā'nā.² . . . (Wā, g'ī'l'mēsē g'āxē lā'wunemasēxs) la'ēda ts!edā'qē āx'ē'd lā'xēs t!ē'lase'wē q!ā'q!aga'ya. Wā, lae'm hō'semtsa maē'ma'lexsa q!ā'q!agē lā'xa nā'l'nemōkwē bēgwā'-nema. Wā, lae'm āx'ē'dxa ma'lexsā'g'eyowē. Wā, hē'mis la āxts!ō'yosēxa hā'nx'lanowē. Wā, lae'mē'sē hā'nx'lanōs lā'wūne- 25 mas lā'xa legwī'lē. Wā, hē'emxaā'wisē la gū'q!eqasa 'wā'pē lāq. Wā, la āx'ē'dēda ts!edā'qaxa ma'lexla' lēlō'q!wa. Wā, hē'misa ma'lexla'maxat! ts!ēts!eba'ts!ā qa's lē k'ā'g'alēlas lā'xēs k!waē'-lasē. Wā, lā k'lēs ā'laem gē'x'lalēda hā'nx'lanāx, la'ē hā'nx'sanā lā'xa legwī'l. Wā, hē'em'xaā'wisēda begwā'nemē āx'ē'dxa ts!ē's- 30 lāla qa's k'lipwüstā'lēxa t!ē'lkwē q!ā'q!agē qa's k'lipts!ā'lēs lā'xa ō'gū'la'maxat! 'wā'las lō'q!wa g'āx hā'nē'la; hēkwē'lēem qaē'da hē gwā'las ha'mē'x'silase'wē.³ . . .

¹ Continued in Jesup Expedition, etc., Vol. V., p. 431, lines 1-14.

² Continued in ibid., p. 431, lines 15-39.

³ Continued in ibid., p. 431, line 40, to p. 432, line 4.

Her husband breaks to pieces the soaked middle parts of salmon, 33
and | he measures what he is breaking so that they will be the right
size for our mouths; || and his wife pours oil into the oil-dishes; | and 35
after the man has finished breaking what he is working at, | the guests
finish singing.¹ . . . Then (the man) takes up two|
oil-dishes and puts  them | in the farside of the dish, |
in this manner:² . . . As soon as (the guests)
finish, they wait || for x x x the next course. 40

Split-Backs.—(The split-backs are eaten without being boiled or 1
blistered. The man takes the "split-down" and folds it up and dips
it into the oil and puts it into his mouth.) He does not chew it
before he | dips it into the oil, for it is really soft.³ . . . After |
the men have finished drinking, they wait for the second course. |
That is the end of this. For they never soak this split-down, || be-
cause it does not get hard, although it may be old. Even if it is two | 5
years old, it never gets hard, for it is really worked thoroughly. There-
fore | it keeps always soft. That is the end. |

Soaked Backbones, boiled or blistered (1).—(The woman) takes | the
soaked backbones out of the water in the soaking-box, and puts them ||
on a mat that is spread at the place where she is sitting. Then the 10
man | breaks them into three pieces and puts them into the kettle. |

Wä,¹ lē lā'wūnemas p'lō'x'wīdxa t'lē'lkwē q'lā'q'aga'ya. Wä, 33
lae'm ā'em ēme'nsasēs p'lō'qwa'yē qa hēlts!eqelēs lā'xens se'msēx.
Wä, lā'la gene'mas k'lū'nxts!ōtsa l'lē'na lā'xa ts!ēts!Eba'ts!ē. 35
Wä, g'ī'l'mēsē gwāl p'lō'qwēda begwā'nemaxēs āxse'wa'xs laē
gwāl denxelēda k!wēlē.¹ . . . Wä, lā'xaa k'ā'g'ililxa ma'lexla'
ts!ēts!Eba'ts!ā qa's lē k'anē'qwas lāx L!āsanēqwasa lō'q!wē; g'a
gwā'lēg'a (fīg.).² . . . Wä, g'ī'l'mēsē gwā'texs la'ē āwū'lgemg'ālil
qa's hē'lēg'ıntse'wē. 40

Split-Backs.—Wä, lae'm k'lēs malēx'be'ndqēxs k'lē's'maē ts!E- 1
p'lī'ts lā'xa L'lē'na qaxs ā'laē tē'lqwa.³ . . . Wä,⁴ g'ī'l'mēsē
gwāl nā'qaxs la'ē āwū'lgemg'ālilēda begwā'nemē qa's hē'lēg'ıntse-
'wē. Wä, lae'm gwāl lā'xēq qa k'lē'ts!ēna'yas t'lē'lasewa lē'qwaxa,
qaxs hēwā'xaē plē's'idēx wā'x'ēmaē la gā'la, wā'x'ēmaē la ma'le'nxē 5
ts!āwū'nxas la hēwā'xaem p'lē's'id qaxs ā'laē aē'k'laakwa; lā'g'ilas
hē'menālaem tē'lqwa. Wä, lae'm gwā'la.

Soaked Backbones, boiled or blistered (1).— Wä, la'mēs āx'ūs-
te'ndxa t'lē'lkwē xā'k'ladzā lā'xa t'lē'lats!ē qa's g'ā'xē āxdzō'ts
lā'xa lē'wa'yē lēbē'la lāx k!waē'lasa. Wä, la'mēsēda begwā'nemē 10
yā'l'yūdux'sāla k'ō'k'oxsālaq qa's hā'nts!ālēs lā'xa hā'nx'lanowē.

¹ Continued in Jesup Expedition, etc., Vol. V, p. 432, lines 4-21.

² Continued in *ibid.*, p. 432, line 21, to p. 434, line 40.

³ Continued in *ibid.*, p. 434, line 40, to p. 435, line 8.

⁴ Continued from *ibid.*, p. 435, line 8.

12 After he has done so, he puts the kettle on the fire; and | as soon as it
stands there firmly, the man pours water into it; | and it does not
15 take long before it begins to boil. Then the kettle is taken off; || and
the woman takes five dishes and | puts them down, and also five
oil-dishes. As soon as | it is all on the floor, the man takes his tongs,
and | takes the soaked backbone out of the water and puts it into the
20 dishes.¹ | . . . When they finish (eating) they wait for a second || course. |

(2).—Sometimes the soaked backbone is blistered by the | fire of the
house to heat it, when there are not many who have been | invited,—
for instance, two men,—or when the owner of the house | is given this,
25 to eat by his wife. She just goes and takes some || soaking backbone,
and blisters it by the fire. When | it is done, she puts it on a food-
mat; | and an oil-dish is taken and oil poured into it. | When it is
put on the food-mat outside | of the blistered soaked backbone, it
30 is eaten by the one || man and his wife and his children, in this man-
ner. | Sometimes old people desire to eat it blistered in this | way,
for it has a different taste from boiled | soaked backbone, and there-
35 fore some men like it. | They never sing when their food || is going
to be soaked backbone; for this is going to be their food when few

12 Wā, g'í'l'mēsē gwā'lexs la'ē hā'nx'lents lā'xa legwī'lē. Wā,
g'í'l'mēsē ē'lx'lāxax la'ēda begwā'nemē gū'q'leqasa ēwā'pē lāq.
Wā, la'mēsē gē'g'iltasilaem la mae'mde'lqūlaxs la'ē hā'nx'sanā.
15 Wā, lē'da ts!edā'qē āx'ē'dxa sek'!ē'xla lō'elq!wa qas g'ā'xē
mex'ā'lilas lē'wa sek'!ē'xla'maxaēda ts!ēts!ēba'ts!ē. Wā, g'í'l-
mēsē ēwī'l'galilexs la'ēda begwā'nemē āx'ē'dxēs ts!ē'slāla qas
k'lipwestalēxa t!ē'lkwē xā'k'!adzō qas k'lipts!ā'lēs lā'xa lō'elq!wē.¹
. . . (Wā, g'í'l'mēsē gwāla) la'ē āwū'lgemgalil qas hē'lēg'in-
20 tse'wē.

(2).—Wā, la ēnā'l'nemp!ēna penē'sase'wa t!ē'lkwē xā'k'!adzō lā'xa
legwī'lasa g'ō'kwē, qā ts!ē'l'x'wīdēs, yīxs k'!ē'saē q!ē'nema lē'slā-
nemē, yīxa ma'lō'kwē bē'begwānema lōxs hē'ēmaēda g'ō'gwa'lāsa
g'ō'kwē hā'mg'ī'lasō'sēs gēne'mē. Wā, ā'mēs la āx'ē'd lā'xēs
25 t!ē'lase'wē xā'k'!adzā qas pennōlī'sēq lā'xa legwī'lē. Wā, g'í'l-
mēsē L!ō'pex la'ē ā'em āxō'dzoyō lā'xa ha'mā'dzowē lē'wa'ya.
Wā, la āx'ē'tse'wa ts!ēba'ts!ē qas k!ū'nxts!ōtse'wēsa L!ē'ēna.
Wā, ā'mēs la k'ā'dzōdayō lā'xa ha'mā'dzowē lē'wa'ya lax L!ā'sa-
lilasa pe'nkwē t!ēlk' xā'k'!adzō. Wā, lae'm hē'mēsa ēnemō'kwē
30 begwā'nem lē'wī's gēne'mē lō'mēs sā'semēda hē gwā'lē. Wā, la
ēnā'l'nemp!ēna q!ū'lsq!ū'lyakwē bēbegwā'nem ha'maē'xsdxa hē
gwē'kwēxa pennōlē'dzekwē qaxs ō'gūxp!amaē lā'xa hā'nx'laakwē
t!ēlk' xā'k'!adzā. Wā, hē'mis lā'g'ilas āx'ē'xstsō'sa ēnā'l'nemō'-
kwē lā'xa begwā'nemē. Wā, la k'lēs de'nxelag'ilēxs ha'mā'yē'-
35 lēda t!ē'lkwē xā'k'!adzā, yīx ha'ma'ē'lē qaxs hō'lalaēda ha'mā'paq

¹Continued in Jesup Expedition, etc., Vol. V, p. 436, line 12, to p. 437, line 22.

are eating, | for there are never many who eat this kind of cooking; | 36
and the only time they eat this is in the morning. That is | all
about this. |

Fins and Tails (1).—Now I will talk about the cooking | of the pec- 1
toral fins and anal fins and the tails of the | dog-salmon. These three
kinds are [never not] always eaten at | noon and in the evening.
When they are going to eat pectoral fins || and anal fins and tails, a 5
soaking-box is taken, | and water is poured into it. Then (several
handfuls of) | pectoral fins are picked up and put into it. For four
days they are soaking in it. | Then they are taken out and put into
a kettle; and | water is poured on them before they are put on the
fire. || When they are covered with water, they are put on the | fire. 10
Sometimes they are kept boiling until it is nearly noon, | for they try
to boil the bones soft. When the bones are boiled to pieces, | the
kettle is taken off the fire. Then the | woman takes a dish and puts
it alongside the kettle. || Then she takes a large spoon, | and ladles 15
out the pectoral fins, and she pours them into the | dish. When they
are all in it, she places it before the one who is to eat it; | and next
water is given to drink to him who is going to eat it. As soon | as (the
guests) finish drinking, they eat. No oil is || dipped with it when 20

qaxs k'lē'saē q'lē'nemōnoxwa ha'mā'paxa hē gwā'las ha'mē'x'sī- 36
laēnē. Wā, lē'x'aemxaa ha'mā'pdemqēda gaā'la. Wā, lae'm
gwā'la.

Fins and Tails (1).—Wā, la'mē'sen gwā'gwēxs'ālal lā'qēxs la'ē ha- 1
mē'x'silase'wēda PEL!EXā'wa'yē LE'wa PELā'ga'yē LE'wa ts!ā'sna-
yasa gwa'xni'sē. Wā, k'leyā's k'lē's ha'maenxg'ada yū'duxwīdāla-
k'xa neqā'la LE'wa dzā'qwa. Wā, g'ī'lēm ha'mā'LA PEL!EXā'wa'yē
LE'wa PELā'ga'yē LE'wa ts!ā'sna'yaxs la'ē geyō'l āx'ē'tse'wa t!ē'la- 5
ts!ē qā's gūxts!ō'yāēda 'wā'pē lāq. Wā, la'mē'sē k'lā'stanowēda
PEL!EXā'wa'yē lāq. Wā, hē't!a'la mō'p!enxwa'stal'ī lā'qēxs la'ē
āx'wustā'nā qā's āxts!ōyuwē lā'xa hā'nx'lanowē. Wā, lā'xaa ge-
yō'l gūq!eqa'sōsa 'wā'paxs k'lē's'maē hā'nx'lanā lā'xa legwī'lē.
Wā, g'ī'lēmēse la q!ō'gūlīlxa 'wā'paxs la'ē hā'nx'LEndayō lā'xa le- 10
gwī'lē. Wā, la'mē'sē 'nāl'nemp!ena elā'q'ēm k'lē's 'neqā'lag'īla
mae'mdeqūla, qaxs xā'xayase'waēs xā'qē. Wā, g'ī'lēmēsē xā's'ī-
dēda xā'qaxs la'ē hā'nx'sanōwēda hā'nx'lanowē. Wā, la'mē'sēda
ts!edā'qē āx'ē'dxa lō'q!wē qā's k'a'galilēs lāx ō'nā'yasa hā'nx'LA-
nowē. Wā, la'mē'sēda ts!edā'qē āx'ē'dxa 'wā'lasē k'ā'ts!enāqa 15
qā's xā'lōstendēs lā'xa PEL!EXā'wa'yē. Wā, la xE'ts!ālas lā'xa
lō'q!wē. Wā, g'ī'lēmēsē 'wī'ē'ts!āxs la'ē k'ā'gēmīlās lāx ha'mā'plaq.
Wā, la'mē'sa 'wā'pē mā'k'īlāq qa nā'x'itsōsa ha'mā'plē. Wā, g'ī'l-
ēmēsē gwāl nā'qaxs la'ē hamx'ī'da. Wā, lae'm k'leā's L!ē'na ts!e-
pā'sōs lāqēxs ha'mapaaxg'ada PEL!EXā'wa'yē LE'wa PELā'ga'yē LE'wa 20

21 they eat these pectoral fins and anal fins and | tails. After they have eaten, the woman takes | the dish out of which those have eaten to whom she has given to eat, | and she takes water and pours it into it. Then she puts it back before those to whom she has given
25 to eat, | and they wash their hands in it. After || they have done so they are given water to drink. | Often they are not given a second course after eating | pectoral fins and anal fins and also tails. | The guests just go out of the house. The | old people always eat that,
30 about which I am talking. || Only poor people have, for their food, these three kinds | about which I am talking. That is all. |

(2).—When there are many roasted salmon-tails, | the owner invites his friends early in the morning to come | and eat breakfast in his house.
35 As soon as the guests are all in, || the man who invited them takes a food-mat and spreads it on the floor | in front of his guests. Then he takes the roasted salmon-tails | and puts them down lengthwise on the food-mat. Then he takes | water and gives it to them; and after they finish drinking, | they begin to eat. As soon as the guests
40 begin to eat, || the man takes his bucket and goes to draw fresh water for | drinking afterwards. As soon as he comes back, he puts down on the floor the | bucket with water in it; and after they have finished eating the salmon-tails, | the man puts the bucket with

21 ts!ā'sna'yē. Wā, g'í'l'mēsē gwāl ha'māpexs la'ē āx'ē'dēda ts!ēdā'-qaxa lō'q!wē, yix ha'maats!ē'x'dāsa ha'mg'í'lase'was, qa's āx'ē'dēxa 'wā'pē qa's gūxts!ō'dēs lāq. Wā, la xwē'laqak'ā'gemlilas lā'xēs ha'm-g'í'lase'wē. Wā, la'mē'se ts!ē'nts!ēnx'wīdex'da'x'u lāq. Wā, g'í'l-
25 'mēsē gwā'l'exs la'ē tsā'x'ē'itsōsa 'wā'pē. Wā, lae'm nā'x'īdex'-da'x'u lāq. Wā, la q!ūnā'la k'lēs hē'lēg'intse'wēda ha'mā'paxa pe-l!ēxāwa'yē lē'wa pelāga'yē. Wā, hēmislēda ts!āsna'yē. Wā, laem āem ho'qūwelsēda lē'lanemx'dē. Wā, lae'mxā'wisēda q!ūls-q!ū'lyakwē hē'menāla ha'mā'pex gwē'x'sdemasg'in gwā'gwēx'sā-
30 lasek'; lē'x'a'mēda wī'wōselāga hēmawālanū'xsg'ada yū'dux'wī-dālag'in gwā'gwēx'sālasa. Wā, lae'm gwāla. . .

(2).—Wā, g'í'l'mēsē q!ē'nema L!ō'bekwē ts!ā'sna'ya, la'ē hē'x'ī-da'ma āxnō'gwadās lē'lalaxēs 'nē'nemō'kwaxa gaā'la qa g'ā'xēs gaā'xstāla lāx g'ō'kwās. Wā, la g'í'l'em 'wī'ēlaēlēda lē'lanemāxs
35 la'ēda lē'lālāq āx'ē'dxa ha'mādzowē lē'wa'ya qa's Lep!ālilēs lāx L!ā'sex'dzamā'yasēs lē'lanemē. Wā, la āx'ē'dxa L!ō'bekwē ts!ā's-na'ya qa's lē k'adedzō'ts lā'xa ha'mā'dzowē lē'wa'ya. Wā, lā āx'ē'dxa 'wā'pē qa's lē tsā'x'ē'its lāq. Wā, g'í'l'mēsē gwāl nā'qaxs la'ē ha'mx'ī'dex'da'xwa. Wā, g'í'l'mēsē ha'mx'ī'dēda lē'lanemāxs la-
40 ēda begwā'nemē āx'ē'dxēs nā'gats!ē qa's lē tsāx a'ttā 'wā'pa qa nagē'g'īles. Wā, g'í'l'mēsē g'āx aē'daaqaxs la'ē k!ō'x'walitxa nā'gats!ē 'wā'bets!āla. Wā, g'í'l'mēsē gwāl ha'mā'pa ts!ēts!ā'snēg'āxs la'ēda begwā'nemē hā'ng'īmlitxa 'wā'bets!ālē nā'gats!ē lāq. Wā,

water in it before them, and | immediately they drink of it. After they finish drinking, || they go out. There is no oil to dip with it, 45 and | there is no dish, and they do not rinse their mouths; for | the first people said that the silver-salmon would disappear | if these three kinds of things were done. | Therefore they take for them a new food-mat; and || they do not wipe their hands when they eat 50 roasted salmon-tails | and roasted backbones of silver-salmon; for often the guests just rub | their hands, after they finish eating, to dry off | the fat of their food. The owner of the | salmon-tails eats some of what has been left over by those who have eaten, || when he 55 gets hungry, and he does the same way with roasted | backbones. That is all. |

Salmon-Cheeks.—As soon as winter comes, (the woman) takes | her 1 soaking-box and puts it down in the corner of the house; | then she draws water (and pours it) into the soaking-box until it is half full of water. | Then she takes the basket in which she keeps the "plucked cheeks" and pours them into the || soaking-box. She soaks them 5 four days in the house. After | they have been soaking four days, the woman requests her husband, | even if it is noon, to go and invite the old chiefs | to come and eat the "plucked cheeks," for only the chiefs | eat this kind (of food). The man at once goes and ||

hē'x'ida'mēsē na'x'idEX'da'x'u lāq. Wā, g'í'l'mēsē g'wāl nā'qaxs la'ē hō'qūwelsa. Wā, lae'm k'leō's L'ē'na ts'epa's. Wā, hē'- 45 ēmesēxs k'leō'saē lō'q'!wa. Wā' hē'misēxs k'le'saē ts!EWē'L'EXōd qaxs ēnē'k'aēda g'ā'lē begwā'nemqēxs hē'x'ida'maē k'leyō'x'wīdēda dza'wū'naqēxs āx'ē'tsē'waēg'ada yū'dux'wīdalag'a. Wā, hē'mis lā'g'ilas āx'ē'dg'ilxa aldZEWē' ha'madzō' lē'wa'ya. Wā, hē'mis lā'g'ilas k'lēsxat! dēdē'nk'wēda ha'mā'paxa L'ō'bēkwē ts!ā'sna'ya 50 L'ō'ma L'ō'bēkwē xā'k'!adzōša dza'wū'nē, q!ūnā'laē ā'Em dzā'k'ō-dēda L'ē'lānEMaxēs ē'eyasowaxs la'ē g'wāl ha'mā'pa qa lē'mxwa-lelēsa tsE'nxwa'yēsēs ha'ma'yē. Wā, ā'mēs lēda āxnō'gwadāsa ts!ā'sna'yē, yīx k'lē'ts!a'yaway'asēx lē'x'dē ha'mā'p la hā'mx'hēm'k'a lā'qēxs la'ē pō'sq!EX'īda. Wā, la hē'Emxat! g'wē'g'ilaxa L'ō'bē- 55 kwē xā'k'!adzā. Wā, lae'm g'wā'la.

Salmon-Cheeks.—Wā, g'í'l'mēsē ts!ā'wū'nx'idEXs la'ē āx'ē'd- 1 xēs t'lē'lats!ē qa's lē hā'ng'alilaq lā'xa ō'nēg'wilases g'ō'kwē. Wā, la tsā'ts!ōtsa ēwā'pē lāq, qa nēgoyā'lēsa t'lē'lats!āxa ēwāpē. Wā, la āx'ē'dxēs p!Elodzats!ē lEXā'ya qa's gūxstE'ndēs lā'xa t'lē'lats!ē. Wā, la'mēsē mō'p!ENxwa's t'lē'!talila. Wā, g'í'l'mēsē 5 mō'p!ENxwa's tā'lila, la'ēda ts!Edā'qē āx'k'!ālxēs lā'wūnEMaxa wā'x'Em la nEQā'la qa lēs L'ē'lālaxa q!ūlsq!ū'lyak' g'ī'g'igēma'ya qa g'ūxēs p!ep!Elō'sg'axa p!Elōsē, qaxs lē'x'a'maēda g'ī'g'igāma'yē ha'mā'pxa hē g'wē'x'sē. Wā, hē'x'ida'mēsa begwā'nēmē la lā'lil-

- 10 selects the chiefs whom he intends to invite in. It is not long before they all come into | his house. [I have forgotten that his wife | at once spreads out mats for the guests to sit down on the floor. | Those who have been invited go right in and sit down on | the spread mats.]
- 15 As soon as they are all in, the || man takes a kettle and pours water into it, | and he puts it on the fire in his house; but his wife goes on with her work. | She takes a basket, and takes the "plucked cheeks" out of the water and puts them into the | basket, and pours them into the kettle which | is boiling over the fire in the house. Then the
- 20 woman takes dishes and || puts them down where she is sitting, and she also takes tongs; | and when she thinks that (the "plucked cheeks") are done, her husband takes | the kettle from the fire. Immediately the woman takes her tongs | and takes out the "plucked cheeks" and puts them into the dishes; | and when they are all in
- 25 the dishes, she places || one dish in front of each four men. As soon | as this is done, she takes a bucket with water in it and places | it in front of the guests; then they drink; | and when they finish drinking, they begin to eat; | and when they begin to eat, the woman takes
- 30 another || dish and pours the liquid of the "plucked cheeks" into it. Then she counts one | spoon for each guest, and she goes and gives them each one. She | takes up the dish with the liquid in it and

- 10 qe^ewaxa g'i'g'igāma^eyē. Wā, k'lē'st!a gā'laxs g'ā'xaē wī'ēla hō'gwī-
lēla lāx g'ō'kwās. Wā, hē'xōlēn l'lēl'wēse^ewē gene'masēxs hē'-
x'ēda^emaē lep'lā'lilēlaxa lē'elwa^eyē qa k'lūdzedzā'lēlasLESa k'lwē'lē-
la; wā, lā'g'ilas hē'nā'kūla^ema lē'lanemē qa's lē k'lūdzedzā'lī-
laxa lEBegwī'lkwē lē'el'wa^eya. Wā, g'i'l'mēsē wī'ēlaēLEXs la'ēda
- 15 begwā'nemē āx^eē'dxa hā'nx'lanowē qa's gūxts!ō'dēsa ēwā'pē lāq.
Wā, la hā'nx'LEnts lā'xēs lEBgī'lē. Wā, lā'la ā'x'silē gene'mas,
āx^eē'dxa lEXa'ēyē qa's lē k'lō'stēndxa p'lēlō'sē qa's k'lats!ō'dēs lā'xa
lEXa'ēyē qa's lā gūxts!ō'ts lā'xa hā'nx'lāla hā'nx'lanā. Wā, la'mēsē
maē'mdelqūla gē'g'ilila, la'asa ts!ēdā'qē āx^eē'dxa lō'elq!wē qa's
- 20 g'ā'xē āx^eā'lilas lā'xēs k!waē'lasē; wā, hē'mīsē ts!ē'slāla. Wā,
g'i'l'mēsē k'ō'taq lae'm l'ō'pa la'e lā'ēwūnemas hā'nx'sēndxa
hā'nx'lanowē. Wā, hē'x'ēda^emēsēda ts!ēdā'qē āx^eē'dxēs ts!ē'slāla
qa k'līpwūsta'lēxa p'lēlō'sē qa's k'līpts!ā'lēs lā'xa lō'elq!wē. Wā,
g'i'l'mēsē wī'ēlts!ā lā'xa lō'elq!wāxs la'ē k'ax'dzamō'lilas lā'xa
- 25 maē'mokwē bē'begwānema lā'xa nā'l'nēmēXla lō'q!wa. Wā, g'i'l-
mēsē wī'laxs la'ē āx^eē'dxa ēwā'bets!āla nā'gats!ā qa's lē hā'nx'-
dzamōlilas lā'xēs k!wē'lēkwē. Wā, hē'x'ēda^emēsē nā'x'ēdex-da-
ēxwa. Wā, g'i'l'mēsē gwāl nā'qaxs lā'x'da'xwāē hā'mx'ē'da. Wā,
g'il'mēsē hāmx'ē'dexs la'ēda ts!ēdāqē āx^eē'dxa ō'gū'la^emaxat! lō'-
- 30 q!wa qa's gūxts!ō'dēs ēwā'palāsa p'lēlō'sē lāq. Wā, lā'xaa hō'sēmtsā
k'ā'k'ēts!ēnaqē lā'xa k!wē'lē qa's lē ts!ās lāq. Wā, lā'xaa k'ā'-
g'ililxa ēwā'bets!āla lō'q!wa qa's lē k'ax'dzamō'lilas lāq qa yo'-

places it in front of them, to | eat it with spoons while they are 33
 eating the "plucked cheeks." They eat (the liquid) with spoons |
 while they are eating (the heads). After they have eaten, || the 35
 woman takes up the dish and pours out what was in it. | Then she
 pours some good water into it, and she | places it in front of her
 guests again. Then they wash their hands; | and after they have
 done so, the bucket with water in it is put before them, | and they
 drink out of it. After || they finish drinking, they go out; for no 40
 second course is served after | eating the "plucked cheeks," and also
 no oil is dipped with it. | Therefore only liquid of the "plucked
 cheeks" is drunk while they are | eaten. That is the end. |

Fresh Salmon-Heads.—Sometimes they eat (the salmon-heads) at 1
 once when they are soft, for often | the old people come to the owner
 of this kind (of food to ask to be invited). | Then it is just put down
 on a food-mat and placed in front of those || who ask to be invited. 5
 They do not eat it in the morning, only | at noon and in the evening;
 and those who eat it do not rinse their mouths, | for that is only done
 in the morning. They only drink water | before they eat the roasted
 heads, and they also drink water | after they finish eating; and then
 they take a mouthful of water || and squirt it over their hands to 10
 wash them, for | their hands are greasy from the fat of their food,

ts!ēk'ēlēsēqēxs ha'mā'paaxa p!ēlō'sē. Wä, la'x'da'xwē yō'- 33
 ts!ēk'ilaqēxs la'ē ha'mā'pa. Wä, g'í'l'mēsē gwāl ha'mā'pexs
 la'ēda ts!ēdā'qē k'ā'g'ililxa lō'ēlq!wē qa's lē gūx'ī'dex g'í'ts!ā- 35
 x'dāq. Wä, la'mē'sē gūxts!ō'tsa ē'k'ē 'wāp lāq. Wä, la'emxaa'wi-
 sē k'ax'dzamō'lilas lā'xa k!wē!dē. Wä, lax'da'xwē ts!ē'nts!ENx-
 'wīda. Wä, g'í'l'mēsē gwālexs la'ē hā'ngēm!ilema 'wābets!āla
 nāgats!ā'. Wä, hē'x'ida'mēsē nā'x'īdex'da'xu lāq. Wä, g'í'l-
 'mēsē gwāl nā'qaxs la'ē hō'qūwels qaxs k!ē'saē hē'lēg'intsē'wa 40
 ha'mā'paxa p!ēlō'sē. Wä, lae'mxaa k!ēā's L!ē'na tsepa'sōs.
 Wä, hē'em lā'g'ilas ā'em nā'qase'wē 'wā'palāsa p!ēlō'saxs ha-
 'ma'yaē. Wä, lae'm gwā'la.

Fresh Salmon-Heads (Xō'xūsde).—Wä, la 'nā'l'nem!ēna hē'- 1
 x'ida'em hā'mx'ī'dqēxs hē'maē ā'lēs ts!ē'lqwē, yixs q!ūna'laē
 qā'tsē'stalēda q!ūlsq'ūlyakwē lāxa āxnō'gwadāsa hē'gwē'xsē. Wä,
 lae'm ā'em āxdzō'yō lā'xā hā'madzowē' lē'wa'ya qa's lē āxdzamō'-
 lē'lem lā'xa qā'tsē'stāla. Wä, la k!ēs ha'mā'xa gāā'la, lē'x'a'ma 5
 neqā'la lē'wa dzā'qwa. Wä, la k!ēs ts!ēwē'L!EXōdēda ha'mā'-
 paq qaxs la'mē'x'dē gāā'xstāla. Wä, lāla nā'x'īlaemxa 'wā'paxs
 k!ē's'maē hā'mx'ī'dxa x'ō'xūsde. Wä, lā'xaa nā'x'īdaemxs laē
 gwāl ha'mā'pa. Wä, hē'mis laxat! hā'msgēmdaats lā'xa 'wā'pē
 qa's hā'mx'ts!anē'ndēsēxs la'ē ts!ē'nts!ENx'wēda, qaxs q!ē'lq!ēl- 10
 ts!ānaē lāx tsē'nxwa'fayasēs ha'ma'ēyē qaxs ā'ēmaē dā'x'īdxa sē'se-

12 for they just take | the whole roasted salmon-heads and hold them
when they eat them, therefore | their hands are very greasy. As
soon as they finish, | they go out of the house, for no second course is
15 served after fresh || roasted salmon-heads. That is all about this. |

Preserved Salmon-Heads.—Now we will talk about the | roasted
salmon-heads when they cook them in winter. When | it is winter,
the common people are invited to come | to the house of the owner
20 of the roasted salmon-heads. Then || they do again the same thing
that I told of before,¹ when they spread out | mats behind the fire-
place of the house for the guests to sit down on | when they come in.
As soon as they are in, | they are led by the woman to their seats on
25 the spread | mats. When they are all in, the || woman at once takes
the basket in which she keeps the salmon-heads, and she puts it
down | at the place where she is sitting; and her husband takes a
large | kettle and puts it down also, next to the place where his wife
is sitting. | At once the woman opens the top of the basket, | and
she takes out the roasted salmon-heads and puts them into the
30 kettle. || Then she places them in it so that all stand on the part
where | the head has been cut off, and so that the faces of the roasted
heads are upward; and she only | stops when the kettle is full. Her

12 nāla x'ō'xūsdā qa's dēda'lalilēqēxs la'ē ha'mā'peq. Wā, hē'mis
lā'g'ilas xE'nlela q'lē'lq!Elt's!anē. Wā, g'í'l'mēsē gwā'lexs la'ē
ā'em hō'qūwels qaxs k'lē'saē hē'lēg'intse'wa ha'mā'paxa ā'l'xwasē
15 x'ō'xūsdā. Wā, lae'm gwāl lā'xēq.

Preserved Salmon-Heads.¹—Wā, la'mē'sens gwā'gwēx's'alal lā'xa
x'ō'xūsdāxs la'ē ha'mē'x'silaqēxs la'ē ts'lē'wū'nxa. Wā, hē'maaxs
la'ē ts'lē'wū'nxa la'ē lē'ēlālase'wēda bē'hēgwānēmq'lālaem qa g'ā'xēs
lāx g'ō'kwasa āxnō'gwadasa x'ō'xūsdē. Wā, hē'emxaā'wis gwē'-
20 x'ēidē gwī'g'ilasasa g'ig'í'lēyīn wā'ldema lae'm lep'lā'lelema lē'-
'wa'eyē lāx ō'gwiwalilasa legwī'lasa g'ō'kwē, qa k'lūdzedzō'lilasōsa
lē'lānemē qō g'āxl hō'gwīlō. Wā, g'í'l'mēsē g'āx hō'gwīlexs
la'ē q'lā'x'sīdzēsōsa ts'lēdā'qē qa lās k'lūdzedzō'lilela lā'xa lebel-
kwē' lē'wa'ya. Wā, g'í'l'mēsē 'wī'ēlāēlexs la'ē hē'x'ēida'ma
25 ts'lēdā'qē āx'ē'dxa x'ō'xūsdāatslē l'lā'bata qa's g'ā'xē hā'ng'alilas
lā'xēs k'waē'lasē. Wā, lā'la lā'wūnemas āx'ē'dxēs 'wā'lasē
hā'nx'lanā qa's g'ā'xē hā'ng'alilas lā'xaaxa k'waē'lasasēs gēnē'mē.
Wā, hē'x'ēida'mēsēda ts'lēdā'qē x'ō'x'wīdex t'lēmā'g'īmasa l'lā'batē.
Wā, la āx'wūts!ā'laxa x'ō'xūsdē qa's lē āxts!ā'las lā'xa hā'nx'-
30 lanowē. Lae'm aē'k'la k'lūts!ā'las qa 'nā'xwa'mē hē k'lwā'layōsēs
qa'k'a'yē. Wā, lae'm ē'k'lēgēmltslawēda x'ō'xūsdē. Wā, ā'l'mēsē
gwā'lexs la'ē qō't!ēda hā'nx'lanowē. Wā, lā'la lā'wūnemas

¹ See p. 330.

husband | at once takes up two buckets and goes to draw water | 33
 for the liquid of what is being cooked. As soon as he comes back, ||
 he pours (the water) into (the kettle). When it is half full of water, | 35
 his wife takes an old mat and covers it over, so | that the steam may
 not come through when it boils. As soon as | this has been done,
 she puts the kettle on the fire. Immediately | the guests begin to
 sing the songs of their ancestors. || Four songs are sung. Then the | 40
 host takes the dishes and puts them down at the place where his |
 wife is sitting; and when that is done, she dips up some water, so
 that | everything stands ready on the floor of the house. After it
 has been boiling for a long time, the | kettle is taken off; and it just
 stands on the floor of the house, || for she wants (what is being 45
 cooked) to swell up. After the guests finish singing, | and when the
 hostess thinks that what is being cooked is (thoroughly) soaked, | then
 she takes the tongs and takes off the covering. | Then she takes a large
 long-handled ladle and takes out | what has been cooked and puts
 it into the dishes; || and she only stops when they are all full of what 50
 has been cooked. | Then (the host's) wife takes an old [bad] food-
 mat and | spreads it out in front of the guests. After she has done
 so, | her husband takes up the dishes and places them before his |
 guests. There are four men to each dish. || After this has been done, 55

hē'x'idaem k'ō'qūlilxa ma'ltse'mē nēnā'gats'lā qa's lē tsāx 'wā'pa 33
 qa 'wā'palasēs ha'mē'x'silase'wē. Wā, g'í'l'mēsē g'āx aē'daaqaxs
 la'ē gūq!eqa's lāq. Wā, ā'ē'mēsē t!epeya'x'īdxa 'wā'paxs la'ē 35
 āx'ē'dē gene'masēxa k'lā'k'lōbanē qa's nasey'īndēs lāq qa
 k'lē'sēs k'ūx'sā'lēda k'lā'lēla qō mede'l'x'wīdlō. Wā, g'í'l'mēsē
 g'wā'lexs la'ē hā'n'x'lents lā'xa legwī'lē. Wā hē'x'ida'mēsē
 de'n'x'ēdēda k'lwē'lasa g'í'ts!eyalayō q!e'mdema. Wā, lae'm
 mō'sgemēda de'n'x'ēdayōs q!e'mq!emdema. Wā, la'mē'slālēda 40
 k'lwē'lasē āx'ē'dxēs lō'elq!wē qa g'ā'xēsē mex'ā'lil lāx k'lwaē'lasasēs
 gene'mē. Wā, la g'wā'lexs lā'ē tsā'x'īdxa 'wā'pē qa g'ā'xēsē
 hā'nē'l g'wā'lila. Wā, la'mē'sē gē'g'ilil'em la maē'mde'lqūlēda
 hā'n'x'lālx la'ē hā'n'x'sendeq. Wā, ā'emxaā'wisē la hā'nē'la,
 qaxs 'nē'k'āē qa pō's'īdē. Wā, lae'mlā g'wāl de'n'xelēda k'lwē'lē. 45
 Wā, g'í'l'mēsē k'ō't!ēdēda k'lwē'lasaq lae'm pō's'īdēs ha'mē'x'silāxs
 la'ē āx'ē'dxa ts!ē'slāla qa's k'lip!lī'dēs lā'xa nāyī'mē qa's āxō'dēq.
 Wā, la āx'ē'dxa 'wā'lasē g'í't!exlāla k'ā'ts!ēnāqa qa's xelō'ts!ālēs
 lā'xēs ha'mē'x'silase'wē qa's lē xelts!ā'las lāxa lō'elq!wē. Wā,
 ā'l'mēsē g'wā'lexs la'ē 'wī'ē'lōlts!āmasxēs ha'mē'x'silase'wē. Wā, 50
 la'mē'sē gene'mas āx'ē'dxa 'yā'x'se'mē ha'madzō' lē'wa'ya, qa's
 lē lepdzamō'lilas lā'xēs lē'lānemē. Wā, g'í'l'mēsē g'wā'lexs la'ē
 lā'wūnemas k'ā'g'ililxa lō'elq!wē qa's lē k'ax'dzamōlilelas lā'xēs
 lē'lānemē. Wā, lae'm maē'mālasē'wa 'nā'l'nemēxla lō'q!wa. Wā,
 g'í'l'mēsē g'wā'lexs la'ē tsā'x'ītsa 'wā'pē lāq qa nā'x'īdēs lāq. Wā, 55

- 56 she dips up some water, and they drink it; | and after they have finished drinking, they begin to eat. They just take up | one salmon-head and hold it in their hands when they are eating, | and they throw the bones on the food- | mat; therefore an old [bad] food-mat is used, || for the fat of the salmon-heads sticks | to the mat. And after they have eaten, the woman | takes up the eating-dishes and pours out into the kettle | the food that was left. Then she washes them out; | and after she has done so, she pours some water into them, and she puts them again || before those to whom she has given to eat; and at once they all | wash their hands; and after the | men have washed their hands, the host draws some water, and they | all drink; and after they have finished drinking, | the oldest one among the guests speaks, praising the host; || and when he stops speaking, the host thanks them for their | words; and when he stops speaking, they wait for the | second course. That is all of this. |
- 1 **Steamed Salmon-Heads.**—Now I will | talk about the salmon-heads steamed (on hot stones), | —the heads of all kinds of salmon. When | the woman cuts the salmon, as soon as she finishes, her || husband cuts fire-wood; and after he has done so, he | digs a hole on the beach. Then he puts the split fire-wood lengthwise | into it.

- 56 g'í'lmēsē g'wāl nā'qaxs la'ē hā'mx'ēīda. Wā, lae'm ā'em dā'x'ēīd-xa nā'lmēm̄sgēmē hē'x't!a'ya qā's dā'lalilēqēxs la'ē hā'mā'peq. Wā, lae'mēsē ts!ēgēdzō'dalaxa xā'qesawa'yē lā'xēs hā'madzō'wē lē'wa'ya. Hē'em lā'g'ilas hē ā'x'ē'tsōsa 'yā'x'sa'mē hā'madzō'wē
60 lē'wēxs, yīxs xē'nlelāē k'lūtēda tse'n'xwa'yasa hē'x't!a'yasa k'lō'tela lā'xa lē'wa'yē. Wā, g'í'lmēsē g'wāl hā'mā'pexs la'ēda ts!edā'qē ā'x'ē'dxa hā'maatslēx'dē lō'elq!wa qā's lē gūxts!ō'tsa k'lēts!a'yawayasa hā'mā'x'dē lā'xa hā'n'x'lanowē. Wā, la ts!ō'xūg'indeq. Wā, g'í'lmēsē g'wā'lexs la'ē gūxts!ō'tsa 'wā'pē lāq, qā's lā'xat! ē't!ēd
65 k'axdzamō'lilas lā'xēs hā'mg'í'lasō'x'dē. Wā, hē'x'ēīda'mēsē 'wī'la ts!ē'nts!enx'wīda. Wā, g'í'lmēsē g'wāl ts!ē'nts!enkwxas la'ēda begwā'nēmē, yīxa lē'lānemaq tsā'x'ēitsa 'wā'pē lāq. Wā, lā'x'da'xwē 'wī'la nā'x'ēīda. Wā, g'í'lmēsē g'wāl nā'qaxs la'ē yā'q'leg'a'lē q'lū'lyak!ūga'yasa k!wēl. Wā, lae'm ts!ē'lwaqaxa lē'lanemāq.
70 Wā, g'í'lmēsē q!wē'lēīdexs la'ē mō'melk'lālēda k!wē'lasas wā'lēmas. Wā, g'í'lmēsē q!wē'lēdexs la'ē āwū'lgēmga'ēlil qā's hē'lēg'intse'wē. Wā, lae'm g'wāl la'xēq.
- 1 **Steamed Salmon-Heads** (K!wē'yaa'k'u hē'x't!ē).—Wā, lae'mēsē'n ē'dzaqwa! g'wā'g'wēx's'ālāl lā'xa hē'x't!a'yaxs la'ē nek'ā'sē'wa, yīx hē'x't!a'yasa nā'x'wa k'lō'k'lūtela. Wā, hē'maaxs la'ē xwā'lēda ts!edā'qaxa k'lō'tela. Wā, g'í'lmēsē g'wā'lexs la'ē lā'wū-
5 nēmas lē'mlēnx'sēndxa lēqwa'. Wā, g'í'lmēsē g'wā'lexs la'ē lā'p!alīsa lā'xa lē'ma'sisē. Wā, la lō'xts!ālasa lē'mg'ēkwē lēqwa'

After he has done so, he piles stones into it; | and when the fire-wood 8
is covered with stones, | he puts fire under the pile of wood and
stones; and when the pile of wood and stones blazes up, || he goes 10
back into the woods and gets | skunk-cabbage leaves; and when he
gets many of them, he brings them and puts them down | near the
pile of wood and stones; and he takes his tongs | and he brings his
bucket. His wife takes off | the gills from the salmon-heads, and
her husband takes || eel-grass, drifted ashore; and after this has been 15
done on the beach, | and when the stones are hot enough the man takes
his tongs | and takes up a fire-brand and puts it down on the beach,
far away from | the place where the heads are to be steamed; and
when all the fire has been taken out, | he levels the stones; and when
they are all level, || he takes the eel-grass and puts it around the 20
stones; | and when this has been done, he takes the skunk-cabbage
leaves and spreads them | over the stones; and he only stops when
there are four layers | of skunk-cabbage leaves spread out. As soon
as this is done, he takes the | salmon-heads and places them, nose
upward, on the skunk-cabbage leaves. || As soon as they are all on 25
the stones, he takes several skunk-cabbage leaves and | spreads them
over the salmon-heads; and when these are spread also four layers
thick, | he takes his bucket, dips up sea-water | on the beach, and
brings it up to the steaming-hole. | Then he takes mats and places

lāq. Wā, g'í'lemēsē gwā'lexs la'ē xeqŷyíndālasa t'lē'semē lāq. 7
Wā, g'í'lemēsē hamelqayí'ndēda t'lē'semē lā'xa leqwa'xs la'ē
menā'botsa gū'ltā la'xēs t'lē'qwapa'yē. Wā, g'í'lemēsē x'í'qōstowē
t'lē'qwapa'yasēxs la'ē ā'lē'sta lā'xa ā'lē qa's lē āx'ē'd lā'xa 10
k'!Ek'!aō'k!wa. Wā, g'í'lemēsē q!eyō'LEqēxs g'ā'xaē g'e'mxalēsaq
lā'xa neḡwā'la lā'xēs t'lē'qwapa'yē. Wā, lā'xaa ax'ē'dxēs k'!lplā'la
qa g'ā'xēs k'ādē'sē lē'wis nā'gats!ē. Wā, lā'la gēne'mas āxā'lax
q!ō'sna'yasa hē'x't!a'yē. Wā, lā'xaē lā'wūnemas āx'ē'd lā'xa
qulē'mē ts!ā'ts!ay!ma. Wā, g'í'lemēsē wī'ēla g'āx gwā'ēlisaxs la'ē 15
mēmēntse'mx'ēidē. Wā, lē'da begwā'nemē āx'ē'dxa k'!lplā'la
qa's k'!psā'lēxa gū'ltā qa's āx'ē'līselēs lā'xa qwā'qwēsālaem lā'xa
neg'ā'slaxa hē'x't!a'yē. Wā, g'í'lemēsē wī'ēlx'sēda gū'ltāxs 'nema'--
k'eyíndxa t'lē'semē. Wā, g'í'lemēsē wī'ēla 'nemā'k'ē'yaxs la'ē
āx'ē'dxa ts!ā'ts!esmōtē qa's lē āxsē'stā'las lax āwē'stāsa t'lē'semē. 20
Wā, g'í'lemēsē gwā'laxs la'ē āx'ē'dxa k'!aō'k!wē qa's LEplā'lōdalēs
lā'xa t'lē'semē. Wā, ā'lemēsē gwā'lexs la'ē mō'x'udzek!wēda
LEplaa'kwē k'!aō'k!wa. Wā, g'í'lemēsē gwā'lexs la'ē āx'ē'dxa
hē'x't!a'yē qa's lē k'lūdzedzō'dālas lā'xa k'!Ek'!aō'k!wa. Wā,
g'í'lemēsē wī'ēlgaālaxs la'ē āx'ē'dxa wāō'kwē k'!Ek'!aō'k!wa qa's 25
LEpeyí'ndalēs lā'xa hē'x't!a'yē. Wā, g'í'lemēsē laxat! mō'x'udze-
kwālxaxs la'ē āx'ē'dxēs nā'gats!ē qa's lē tsā'x'ē'its lā'xa de'msx'ē
lā'xa l!ema'isē. Wā, g'ā'xē hā'nō'lisas lā'xēs ne'k'asōlē. Wā,
la āx'ē'dxa lē'elwa'yē qa's āxnō'lisēs lāq. Wā, la āx'ē'dxa

30 them by the side of it, and he takes a || pointed cedar-stick and pokes holes through the covering of skunk-cabbage leaves, for the water to go through when he pours it on. When | all this is done, he takes the bucket of water and pours it over the | skunk-cabbage leaves; then he takes the mats and covers them over the leaves, | so that the steam can not come through. After he has covered (the
35 steaming-hole) || he calls his friends to come and sit down on the beach at the place where he is steaming | salmon-heads. After they have been sitting there some time, the man uncovers | what he is steaming; and the guests at once | sit around the steamed salmon-heads, and they at once eat by picking the heads | with their hands
40 while they are still hot; || and after they have eaten, water is drawn and | is drunk afterwards, and the hands are washed. After they finish drinking | water and washing their hands, they go home. | That is the way in which the Indians cook the heads of the dog-salmon | when they are first caught, and of the humpback-salmon
45 and of silver-salmon caught by trolling, and || of all the other kinds of salmon. |

1 **Boiled Salmon-Heads.**—Now I will | talk about boiled salmon-heads. | When the woman finishes cutting the | dog-salmon and
5 silver-salmon, when they are first caught, || her husband at once takes a kettle and pours water into it, | and his wife takes off the gills from

30 ē'x'ba k'lwaxlā'ēwa qa's LĒ'nqemx'sâlēs lā'xa nayi'mē k'Ēk'!aō'-
k'!wa qa g'ayī'mx'sâlatsa 'wā'pē qō tsā'sīdlō. Wā, g'ī'lēmēsē
gwā'lēxs la'ē āx'ē'dxa 'wā'bets!lāla nagats!ā' qa's tsa'ts!ELEYī'n-
dēs lā'xa k'Ēk'!aō'k'!wa. Wā, la āx'ē'dxa lē'El'wa'yē qa's nā'sīdēs
lāq qa k'lē'sēs k'ix'ā'lēda k'lālela. Wā, g'ī'lēmēsē gwāl nā'saqēxs
35 la'ē lē'lāxēs 'nēnemō'kwē qa lēs k'lūsā'lis lax āxā's neg'a'sa-
sēxa hē'x't!a'yē. Wā, g'ī'lēmēsē gagā'la k'lūdžē'sexs la'ē lō't!ēdēda
begwā'nemaxēs nek'a'. Wā, hē'x'ida'mēsa lē'da lē'lānemē qa's
lē klūtse'sta'laxa neg'ekwē' hē'x't!a'yē. Wā, hē'x'ida'mēsē xamax-
ts!ā'na hā'mx'ē'dxa hē'x't!a'yē, yīxs hē'maē ā'lēs ts!E'lqwē.
40 Wā, g'ī'lēmēsē gwāl ha'mā'pexs la'ē tsāx'itse'wēda 'wā'pē qa
nā'gēg'ēs, lō qa ts!E'nts!egwayōs. Wā, g'ī'lēmēsē gwāl nā'qaxa
'wā'paxs la'ē ts!E'nts!enx'wīda. Wā, lā'x'da'xwē nā'ēnakwa. Wā,
hē'em ha'mē'x'sīlānē'sa bā'k'lumaxa hē'x't!a'yasa gwā'xnisaxs
g'a'lōlānemaē Lē'wa hā'nō'nē Lē'wa dō'gwinētē dzā'wu'na, Lō'ma
45 'nā'xwa k'!ō'k'lūtēla.

1 **Boiled Salmon-Heads** (Hā'nx'Laak^u hēx't!ē').—Wā, la'mē'-
sen gwāgwēx's'alāl lā'xaa hē'x't!a'yaxs hā'nx'Laakwāē. Wā,
hē'maaxs g'ā'lāē gwāl xwā'lēda ts!Edā'qaxa g'ā'lōlānemē
k'!ō'telaxa gwā'xni'sē Lō'ma dzā'wū'nē. Wā, hē'x'ida'mēsē lā'-
5 'wūnemas āx'ēdxa hā'nx'lanowē qa's gūxts!ō'dēsa 'wā'pē lāq.
Wā, lā'la gēnē'mas āxā'lax q!ō'sna'yasa hē'x't!a'ye. Wā, g'ī'l-

the heads. | After this has been done, she puts the salmon-heads into 7
the kettle; | and when it is full, she takes an old mat and | covers the
salmon-heads which are in the kettle. || After she has covered them, 10
she puts them over the fire. | Then they invite whom they like to
invite among their tribe; | and when the guests come in, the woman
takes | her dishes and her spoons, and takes them to the place where
she is sitting. | The kettle has not been boiling a long time, || before 15
it is taken off the fire. Then the cover is taken off. | The woman takes
a long-handled ladle made for the purpose, | and dips out the
salmon-heads one by one, and | puts them down into a dish. Then
she counts the salmon-heads, so that | there are two for each man. ||
There are eight salmon-heads in each dish for | four men. After she 20
has done this, a | food-mat is spread on the floor of the house in
front of the guests, and | an empty dish is taken and put down out-
side | of the food-mat spread on the floor. Then || the dish with the 25
heads in it is picked up and placed before the guests, | inside of the
empty dish and nearest to the guests; | and (the woman) also takes
the spoons and distributes them among the guests. | The guests at
once pick off the skin of the salmon-heads | and eat it; and after all
the skin has been eaten, || they pick off the bones and suck them. 30

‘mēsē gwā’lexs la’ē äxts!ä’lasa hē’xt!a’yē lā’xa hä’nX’Lanowē. 7
Wä, g’i’l’mēsē qō’t!axs la’ē äx’ē’d lā’xa k!ä’k!öbanē qa’s nā’sē-
yindēs lā’xa hē’xt!a’yaxs la’ē g’ē’ts!ä lā’xa hä’nX’Lanowē. Wä,
g’i’l’mēsē gwāl nā’saqēxs la’ē hä’nX’Lents lā’xa legwī’lē. Wä, 10
la Lē’ē!älaxēs gwē’yowē qa’s Lē’ē!älasō lā’xēs g’ō’külotē. Wä,
g’i’l’mēsē g’āx ‘wī’ē!älē!ēda Lē’lānemaxs la’ē gēnē’mas äx’ē’d-
xēs lō’elq!wē Lē’wis k!ä’k!ets!Enaqē qa g’ā’xēs äxē’l lāx k!wāē-
lasas. Wä, k!ē’s!t!ä ä’laem gē’g’ilil mae’mdelqülēda hä’nX’La-
nāxs la’ē hä’nX’sanā. Wä, hē’x’ida’mēsē äxō’yuwē nā’seya- 15
‘yas. Wä, lē’da ts!edā’qē äx’ē’dxa hēkwila’yē g’i’lt!EX!älā k!ä’-
ts!Enaqā qa’s ‘na’f’nemsgememk!ē xelō’lts!älaxa hē’xt!a’yē qa’s
lē xē’lts!älax lā’xa lō’q!wē. Wä, lae’m hō’saxa hē’xt!a’yē qa
maē’mā’ltsemk!Esēsa ‘nāl’nemō’kwē begwā’nema. Wä, lae’m
ma’lgünā’ltsema hē’xt!a’yē lā’xa ‘nemē’xla lō’q!wa qaē’da mō’- 20
kwē bē’begwānema. Wä, g’i’l’mēsē gwā’lexs la’ē LEP!ä’lilema
ha’madzowē’ lē’wa’yā lāx ‘nEXdzamöliltsa k!wē’lē. Wä, lā’xaa
äx’ē’tsēwēda lō’pts!āwē lō’q!wa qa’s lē k!ä’dzōdayō lāx L!ä’senxa-
‘yasa la LEBē’l ha’madzō’ lē’wa’yā. Wä, lawē’s!ä k!ä’g’ililxa
hē’xts!älā lō’q!wa qa’s lē k!ä’x’dzamölilas lā’xa k!wē’lē. Wä, 25
lae’m ä’Lēsa lō’pts!ä lō’q!wa qa’s lē mā’k!ala lā’xa k!wē’lē. Wä,
ä’xaa äx’ē’dxa k!ä’k!ets!Enaqē qa’s lē ts!EWanaēsas lā’xa k!wē’lē.
Wä, hē’x’ida’mēsēda k!wē’lē xelwä’lax L!ē’tsema’yasa hē’xt!a’yē
qa’s hämx’i’dēq. Wä, g’i’l’mēsē ‘wī’la hämx’i’dxa L!ē’tsema-
‘yasēxs la’ē xē’lx’iDEX xā’qas qa’s k!ix’wē’dēq. Wä, g’i’l’mēsē 30

- 31 Then, | after all the good meat has been sucked off, they throw the bones which they have been sucking | into the empty dish which has been put down for the | bones that have been sucked off, to be thrown into it. After all the | bones have been taken out of the head, they
35 pick up out of the dish with their hands || the edible part of the salmon-head and eat it; and after | they have finished eating it, the man takes away the dish with the bones in it, | and pours them into the kettle, and he washes | the dishes out, and he pours water into the dishes and places them in front | of those who have eaten the
40 salmon-heads, and they wash their hands. || After they have finished washing their hands, the man | draws some water for them, and they drink it; and after they have finished drinking, | they go out. That is all about this. |

1 **Mush of Boiled Salmon-Heads.**—Heads of all | kinds of salmon, eaten with spoons,—that is what I am going to talk about. This is the same as | I have told before; and the only difference is that they are not | covered with an old mat, and that they are left to boil a
5 long time on the fire, so that they || fall to pieces. The reason why the salmon-heads are boiled to pieces is because they are always | stirred, so that the salmon-heads are broken. Then the kettle | is taken off from the fire, and the salmon-heads are dipped out into a dish, and | it is put in front of those who are going to eat it; and |

- 31 ʷwīla k'łix'ō'dex ē'g'ēmasēxs la'ē ts!exts!ā'lasēs k'!a'x'mōtē xāq
lā'xa lō'pts!ā lō'q!wa qaxs hē'ēmaē lā'g'ilas hā'ng'alilēmē qaēda
k'!ax'mōtē xā'qa qa ts!exts!ā'lasēq. Wā, g'ī'l'mēsē ʷwī'ēlāmasxa
xā'xsema'yasa hē'x't!a'ēyaxs la'ē xā'max'ts!āna dā'g'īlts!ōdxa
35 hāmts!āwasa hē'x't!a'ēyē qas hā'mx'īdēq. Wā, g'ī'l'mēsē gwāl
hā'mā'paxs la'ē hē'x'īda'ēma begwā'nēmē āx'ē'dxa xā'xts!āla
lō'q!wa qas lē qepts!ō'dēs lā'xa hā'nx'lanowē. Wā, la tslo'xū-
g'īndeq. Wā, la qepts!ō'tsa ʷwa'pē lāq qas lē hā'nx'dzamō'līlas
lā'xa hēx'ha'x'daxa hē'x't!a'ēyē. Wā, lā'x'daxwē ts!ē'nts!ēnx-
40 ʷwēda. Wā, g'ī'l'mēsē gwāl ts!ē'nts!ēnkwaxs la'ēda begwā'nēmē
tsā'x'ītsa ʷwā'pē lāq qa nā'x'īdēs. Wā, g'ī'l'mēsē gwāl nā'qaxs
la'ē hō'qūwēlsa. Wā, laē'm gwāl lā'xēq.

1 **Mush of Boiled Salmon-Heads.**—Yue'k^u hē'x't!ēsa ēnā'xwa k'!ō'-
k!ūtēlag'īn ē'dzagūmLEK'. Wā, hē'ēmxa gwā'lēda g'ī'lx'dēn
gwā'gwēx'sālasa. Wā, lē'x'a'ēmēs ō'g'ū'qalayōsēxs k'!ēō'saē nā'-
yēm k'!ā'k'!ōbanā. Wā, hē'ēmisēxs gē'x'!a'ēlaē mae'mde!qūla qa
5 xā's'īdēs. Hē'ēm lā'g'ilas xā'xts!ēda hē'x't!a'ēya qaxs hē'menēl'maē
xwē'tase'wa qa lē'lx'sēsa hē'x't!a'ēyē. Wā, la hā'nx'sanawēda
hā'nx'lanō lā'xa legwī'lē. Wā, la tsāts!ō'dayō lā'xa lō'q!wē qas
lē k'a'x'dzamōlīlas lā'xa yū'salaq. Wā, la ts!ēwanaēdzema k'ā'-
k'ēts!ēnaqē lā'xa lē'lānēmē. Wā, la hē'x'īdaēm yo's'īdeq.

spoons are given to the guests. Then they at once eat it. || There are 10 hardly any bones to blow out, for it is really boiled to pieces. | After they have eaten it, water is drawn, and they drink it; | and after they have finished drinking it, they go out. | No oil is taken with this, as with what I have been talking about before.

Milky Salmon-Spawn.—When (the salmon-spawn) has been in the house for some time, || it is cooked, and then it is called “milky.” | 15 This is put into a kettle, and some water is poured over it; | then it is stirred, and they just stop | stirring when it is quite milky. Then the kettle is put | on the fire, and the man watches it; and when || it gets warm, the man takes a large | stirring-ladle with a long 20 handle, made for this purpose, and stirs it with it, | and he continues stirring it while it is boiling. It is not | left to boil a very long time, and is taken off from the fire when | it is done. The milky spawn || with its liquid is dipped out into a dish, and oil is poured into it. 25 Then | it is placed before those who are to eat it, and they eat it with spoons. | After they finish eating with spoons, they drink fresh water, | and they drink water before they begin to eat it. | This is eaten by the Indians at noon and in the evening. || They do not eat 30 the milky spawn in the morning, for it makes them sleepy, | on

Wā, lae'm hā'lseleem pō'x'ōlax xā'qas qaxs ā'laē xā'sa. Wā, 10 g'í'l'mēsē gwāl yō'saxs la'ē tsā'x'ētsōsa ēwā'pē. Wā, la nā'x'ēideq. Wā, g'í'l'mēsē gwāl nā'qaxs la'ē hō'qūwelsa. Wā, lae'm-xaa k'leā's Lē'ēna lāq Lē'wa g'í'l'x'den wā'ldema.

Milky Salmon-Spawn.— . . .¹ la'ē gā'gaēlela lā'xa g'ō'kwē qa's ha'mē'x'silase'wē. Wā, hē'em Lē'gades dzemō'kwē. Wā, hē'- 15 ēmaaxs la'ē tsē'ts!ō'yō lā'xa hā'nx'lanowē, wā, la'mē'sē gūq!eqasōsa ēwā'pē. Wā, la'mē'sē xwē't!ētsē'wa. Wā, ā'l'mēsē gwāl xwē'tasōxs la'ē ā'lak'lāla la dze'mx'ustā. Wā, lawi'sla hā'nx'lanā lā'xa legwī'lē. Wā, la'mē'sēda begwā'nemē dō'qwalaq. Wā, g'í'l'mēsē dzes'ē'dexs la'ēda begwā'nemē āx'ē'dxa hēkwē'la'yē ēwā'las 20 xwē'dayō k'ā'ts!ēnaqa g'í't!exlāla qa's xwē't!ēdēs lāq. Wā, la-ē'mēs hē'menālaem xwē'taqēxs la'ē mede'l'x'wīda. Wā, k'le'st!a ā'laem gē'g'ilil maē'mde'lqūlaxs la'ē hā'nx'sanā. Wā, lae'm L!ō'pa. Wā, la'mē'sē tsē'ts!ō'yō lāxa lō'q!wēda dzemō'kwē gē'ēnē Lē'wis ēwā'pala. Wā, la k'ū'nq!eqasōsa Lē'ēna. Wā, lawi'sla 25 k'ā'x'ēidayō la'xa ha'mā'plaq. Wā, lae'm yō'sasa k'ā'ts!ēnaqē lāq. Wā, g'í'l'mēsē gwā'la yō'sāxs la'ē nā'gēk'ilaxa ā'lta ēwā'pa, yīxs nā'naqal'giwala'mēx'dāxa ēwā'paxs k'le's'mēx'dē yō'sīda. Wā, yū'em ha'mā'sa bā'k'lumaxa neqū'la Lē'wa dzā'qwa. Wā, la k'lē's yō'saxa dzemō'kwē gē'ēnēxa gaā'la, qaxs kwālat's!emaē 30 qaē's tse'nxwa'yē. Wā, la la'mē'sen gwā'gwēx'sālal lā'xaaxa

¹ Continued from p. 235, line 14.

32 account of its fat. Now I will talk also about the | milky salmon
when it lasts until the winter. | Then it is called "clayey." When
the | old men are invited at noon or in the evening by the one who
35 owns it,—for this also is not || eaten in the morning,—when all | the
guests are in, the owner who invited them takes a kettle and |
washes it out well, so that it is quite clean. He takes it up, | and puts
it down by the side of the box in which the milky spawn was | before
40 it began to rot. Then he takes || a large clam-shell and dips out the
really | rotten-smelling spawn, and dips it out into the kettle; and
when | the kettle is half full of salmon-spawn, the man stops dipping
it out. | Then he takes up the kettle and puts it down | by the side
45 of the fire, and pours water into it; and he only || stops pouring into
it when the kettle is half full of water. He does not | stir it. As
soon as it is done, he takes another | kettle and washes it out well
with water; and when it is | clean, he puts it down on the floor of
the house; and then he takes from the floor of the house | the
50 kettle in which the salmon-spawn is, and puts it over the fire; || and
when it is on the fire, he takes his long-handled stirring- | ladle and
dips up the salmon-spawn and its liquid, and pours it back | into the
kettle; and he continues doing this until it | boils over. He never
stirs it: he only | dips it up. He does not dip it up for a long time,

32 ăx'ē'daasaxa dzemō'kwē gē'nēxs la'ē lā'g'aa lā'xa la ts'ăwū'nxā.
Wā, lae'm lē'gades lē'gēkwē lā'xēq. Wā, hē'maaxs la'ēda
q'ūlsq'ū'lyakwē lē'lānemxa neqā'la lō'ma dzā'qwa, yixs k'lē'sma-
35 axat! gaā'xstēxa gaā'la, yīsa āxnō'gwadās. Wā, g'ī'lēmēsē 'wi-
'lāēlēda lē'lānemaxs la'ēda lē'lāla ăx'ē'dxa hā'nx'lanowē qa's
aē'k'lē ts'lō'xūg'indeq qa ā'lak'ālēsē la ē'g'ig'a. Wā, la k'lē'qū-
laq qa's lē hā'nō'līlas lā'xa lē'gēgwats!ē lā'watsa, yixs dzemo'-
gwats!aalexs k'lē'smēx'dē q'āl'ē'dēda gē'nē. Wā, la'mē'sē ăx'ē'd-
40 xa xā'laēsasa met!ā'na'yē qa's xelō'īts!ōdē lā'xa ā'lak'ālā la
q'ālp!ā'la gē'nā qa's lē xelts!ā'las lā'xa hānx'lanowē. Wā, g'ī'l-
'mēsē negō'yoxsdalēda hā'nx'lanōxa gē'nāxs la'ē gwāl xelts!ā'lēda
begwā'nemaq. Wā, la k'lē'qwalīxa hā'nx'lanowē qa's lē hānō'-
lisas lā'xa legwīlē. Wā, la gūq!eqa'sa 'wā'pē lāq. Wā, ā'lēmēsē
45 gwāl gū'qaxs la'ē negō'yālēda hā'nx'lanāxa 'wā'pē. Lae'm k'lē's
xwē't!ēdeq. Wā, g'ī'lēmēsē gwā'la, la ăx'ē'dxa ō'gū'la'maxat!
hā'nx'lanā qa's aē'k'lē ts'lō'xūg'intsā 'wā'pē lāq. Wā, g'ī'lēmēsē
ēg'eg'a'xs la'ē hā'ng'alīlaq. Wā, lawī'slā k'lē'qwalīxa hā'nx'-
lanō, yix la āxtse'wa'tsa gē'nē qa's hā'nx'lēndēs lā'xa legwīlē.
50 Wā, g'ī'lēmēsē lā'x'lālaxs la'ē ăx'ē'dxēs g'ī'lt!ēxlāla xwē'dayō k'ā'-
ts!ēnaqa qas tsē'g'ōstālis lā'xa gē'nē lē'wis 'wā'pē qa's xwē'laqa-
'mēxat! gūxste'nts lāq. Wā, lae'm hēx'sā'em gwē'gilaq lā'laa lāx
te'nx'idēx'dēmlas. Wā, lae'm hēwā'xaem xwē't!ēdeq. Ā'x'sā'em
tsē'g'ōstālaq. Wā, la k'lē's gēg'ilīl tsē'g'ōstālaqēxs la'ē yā'was'id

before it || boils a little; and as soon as it boils over, it is taken off 55
 the fire | and poured into the cold kettle. Then it | is done. The
 reason why it is quickly poured into the | cold kettle is, that, if it is
 allowed to boil for a long time, then the | water gets clear, and the
 spawn separates from the liquid. || When it is poured into the cold 60
 kettle | as soon as it begins to boil over, then it is just like boiled
 flour, and it is mushy. | Immediately the man takes the dishes and |
 puts them down close to the place where the kettle is standing | in
 which the clayey spawn is. Then he takes a long-handled || ladle 65
 and dips up the clayey salmon, and puts it | into the dishes; and
 when the dishes are full of the | clayey spawn, he takes oil and pours
 it into it,— | really much oil. The reason why they take much | oil is
 that it chokes those who eat it. After (the man) finish || putting oil into 70
 it, he puts it before the guests, | and his wife takes her spoon-basket
 and distributes the spoons | among the guests. They do not drink
 water before | they eat it. They just eat it right away. As soon
 as | they begin to eat, the man draws fresh water for his guests to
 drink || after they have eaten. As soon as the one who went to 75
 get water comes back, | he puts down the water that he has drawn,
 and waits for his guests to finish | eating; and after they finish eating,

mede'lx'wīda. Wā, g'í'l'mēsē te'nx'ídexs la'ē hā'nx'sendayō 55
 qa's lē gūqā'dzem lā'xa wūdesge'mē hā'nx'lanō. Wā, lae'm
 L!ōp lā'xēq. Wā, hē'em lā'g'ilas hā'labala gūqā'dzem lā'xa
 wūdesge'mē hā'nx'lanā, yixs g'í'l'maē gē'g'ilil te'ntenk'ilaxs la'ē la
 q!ō'tsē'sta. Wā, lae'm gwē'l'idēda gē'nē lē'wis 'wā'pala. Wā,
 g'í'l'mēsē hē'x'idaem gūqā'dzem lā'xa wūdesge'mē hā'nx'lanāxs 60
 g'ā'laē te'nx'ída; wā, la yū gwē'x'sa hā'nx'laakwēx qūxa' la gē'n-
 k'a. Wā, hē'x'ida'mēsēda begwā'nemē āx'ē'dxa lō'elq!wā qa's
 g'ā'xē mex'ā'ilēlaq lā'xa mā'k'ala'mē lāx ha'nē'lasasa hā'nx'La-
 nowē, yix la g'í'ts!ē'watsa L!ē'gekwē gē'nā; wā, la āx'ē'dxa g'í't!ex-
 la k'ā'ts!ēnaqa qa's tsē'x'ídēs lā'xa L!ē'gekwē gē'nā qa's tsē 65
 ts!ā'lēs lā'xa lō'elq!wē. Wā, g'í'l'mēsē qō'qūt!ēda lō'elq!wāxa
 L!ē'gekwē gē'nēxs la'ē āx'ē'dxa L!ē'nē qa's k!ūq!eqē's lāq, yisa
 ā'lak!āla la q!ē'nema L!ē'na. Wā, hē'em lā'g'ilas.q!ē'nema
 L!ē'na lā'qēxs mekwa'ē lā'xōx ha'ma'yēx. Wā, g'í'l'mēsē gwāl
 k!ū'nqasa L!ē'na lā'qēxs la'ē k'ax'dzamō'hilas lā'xēs Lē'lānemē. 70
 Wā, lā'La gene'mas āx'ē'dxēs k'ā'yats!ē qa's lē ts!ēwanaē'sas
 lā'xa k!wē'lē. Wā, lae'm k!ēs nā'naqalgiwālaq 'wā'paxs k!ē's-
 'maē yō's'ida. Wā, lae'm ā'em hē'x'idaem yō'sa. Wā, g'í'l-
 'mēsē yō's'ídexs la'ēda begwā'nemē tsāx ā'ttā 'wā'pa qa nā'gē-
 g'ēsēs Lē'lānemē qō gwā'hl yō'salō. Wā, g'í'l'mēsē g'āx aē'daa 75
 qēda lā'x'dē tsāxs la'ē hā'ng'alilxēs tsā'nemē qa's ē'selē qa gwā'lēs
 yō'sēs Lē'lānemē. Wā, g'í'l'mēsē gwāl yō'saxs la'ē āx'ē'dxa lō'el-

78 he takes the dishes | and puts them down at the place where his wife
is sitting. | Then he takes the water and places it before his guests, ||
80 and they drink; and after they have finished drinking, they | go out.
They never eat anything before they eat salmon-spawn, | and those
who eat it never eat a second course with it. |

1 **Salmon-Spawn with Salmon-Berry Sprouts.**—When | salmon-berry
sprouts are eaten, the dried salmon-spawn is taken and eaten with
it, | for it is not dipped in oil, for dried salmon-spawn and oil do not
5 agree: | therefore they do not dip it into it. It is also eaten || with
fern-root, when it is eaten by the old women and | men. It is eaten
with salmon-berry sprouts | and fern-roots, because it makes one
feel sick when it is eaten alone, | when it is not eaten with these two.
It does not make one feel sick, | when the salmon-spawn is eaten
10 with salmon-berry sprouts and fern-root. When || the winter
dancers are brought back, and the singing-masters continue to sing, |
the whole length of the night in the winter, and | when the speaker
of the house has to speak every time (a dancer) goes out of the
house, | when they lose their voices, they take dried salmon-spawn |
and pass it to those who have lost their voices, that they may eat
15 it. || They chew it for a long time, and they swallow the juice | that
is in their mouths, for what comes from it is just like what comes from
gum. Then | they have no longer lost their voices; and also the

78 q!wē qa's g'ā'xē mēx'ā'lilas lā'xēs k!waē'lasē ʔē'wis gēnē'mē.
Wā, la āx'ē'dxa ēwā'pē qa's lē hānx'dzamō'lilas lā'xa k!wē'lē.
80 Wā, lā'x'da'x' nā'x'ida. Wā, g'ī'lēmēsē gwāl nā'qaxs la'ē hō'qū-
welsa. Wā, hēwā'xaem ha'mālg'iwālēda hā'mā'paxa gē'nē. Wā,
lā'xaa k'lēs hē'lig'intsēwēda ha'mā'paq.

1 **Salmon-Spawn with Salmon-Berry Sprouts.**—Wā, g'ī'lēmēsē ha'mā'ēya
q!wā'lemē, la'ē āx'ē'tsēwēda lā'lemēwē'dzekwē qa's mā'yemē lāq,
yīxs k'lē'saē ts!ēpa'sēwēda lē'na, qaxs aō'ts!agāēdalā'lemēwēdze-
kwē ʔē'wa l!ē'na; lā'g'ilas k'lēs ts!ē'pela lāq. Wā, lāxaa mā'yem
5 lā'xa sāgūmē, yīxs ha'ēmayāā'sa q!ūlsq!ū'lyakwē ts!ē'daqa ʔō'ma
bē'bēgwānemē. Wā, hē'em lā'g'ilas mā'yem lā'xa q!wā'lemē
ʔē'wa sāgūmē, yīxs ts!ē'x'semts!ē'maaxs lē'x'a'maē ha'mā'ēya,
yīxs k'lē'saē mā'yema mā'ēdā'la. Wā, la k'lēs ts!ē'x'semselē'da
mā'sāsa lāllemēwē'dzekwē lā'xa q!wā'lemē ʔē'wa sāgūmē. Wā,
10 hē'mēsēxs g'ī'lēmaēda nēnā'gadē hē'mēnālaem de'nxelaxs k'ik'ī'l-
nelaēda ts!ē'ts!eqāx ēwā'sgemasasa gā'nulaxa la ts!āwū'nxa ʔō'ma
yā'yaq!entēmēlasēxs hēmenk'lāla'maē yāq!ent!āla lā'na'xwaas lā-
welsa yaēxa. Wā, g'ī'lēmēsē l!ēm!ēdēxs laē āx'ētsēwēdā lā'lem-
ēwē'dzekwē qa's lē ts!ēwā'naē'dzem lā'xa la l!ēl!ē'mla qa hāmx'-
15 ī'dēsēq. Wā, la gē'g'ilil mā'lēkwaq qa's neqwē'xēs ēwā'paēl!xa-
wa'yaxs la'ē hē gwē'xs gwa'lē'kēda g'ā'yōlē lāq. Wā hē'x'ida'mēse
gwāl l!ē'mla. Wā, hē'misa k'lā'k'et!ēnoxwē, g'ī'lēmaē k'lā'taxa

painter, when he paints | the front of a house, takes rubbed cedar- 18
bark and | puts it into his mouth, and he takes dried salmon-spawn
and || he bites a piece off from it, and he chews it with the cedar- 20
bark; | and as soon as his mouth is full of that which is just like gum
and milk, | he spits it into his paint-dish, and he does not stóp until
the paint-dish is nearly | full. Then he takes out of his mouth what
has been chewed | and puts it into his brush-box; then he takes a ||
piece of coal and rubs it in the liquid that he spit out; | and he 25
only stops when his paint is really black. | That is all about this. |

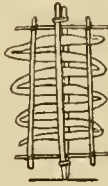
Sticky Salmon-Spawn.—As soon as spring comes, then | the bladder
with salmon-spawn is taken down from where it hangs, and it is broken
open at the side. || Then a piece of sticky spawn is taken out when | 30
the salmon-sprouts are brought into the house. They peel them,
and eat the sticky spawn with the | salmon-berry sprouts when they
eat, and when they do not want to eat the sprouts | dipped into oil,
for oil and sticky spawn do not agree; | and some men, when they
have no sticky spawn, dip salmon-berry sprouts into || oil, and also 35
fern-roots, when they are eaten | by the old women and men.
When | the women go to dig fern-root, they | come home when they
get a great many. Immediately they sit down by the fire and | roast
the fern-roots under the fire in the house. As soon as || the bark is 40
blackened all over, it is done. Then she takes a piece of fire-wood

tsā'k'ema'yasa g'ō'kwē la'ē āx'ē'dxa q!ō'yaakwē k'ā'dzekwa qa's 18
āxē'lēs lā'xēs se'msē. Wā, la āx'ē'dxa lā'ilem'wēdzekwē qa's
q!EX'ī'dē lāq. Wā, la mā'melēk'oq lē'wa k'ā'dzekwē. Wā, 20
g'í'lēmēse qō't!aēL!xōxa hē gwēx's gwa'lē'k'a dze'mx'stō, la'ē
hāmts!ā'las lā'xēs k'!ā't!aasē. Wā, ā'lēmēsē gwā'lēxs la'ē elā'q
qō't!ēs k'!ā't!aasē, wā, hē'x'ida'mēsē āxō'dxēs malē'kwasōx'dē
qa's g'ē'ts!ōdēs lā'xēs habā'yoats!ē g'ā'g'ildayema. Wā, la āx'ē'dxa
ts!egū'tē qa's g'ēxē!ts!ā'lēs lāx la q!ō'ts!ēwa'tsēs hāmts!ā'layox'dē. 25
Wā, ā'lēmēsē gwā'lēxs la'ē ā'lak!āla la ts!ō'tox'wīdē k'!ā'telalās.
Wā, laE'm'xaa gwā'la.

Sticky Salmon-Spawn.—Wā, g'í'lēmēsē q!wā'xēnxēs la'ē āxā'xo-
yowa q!E'ngwats!ē lā'xēs tē'kwālaasē qa's qwabenō'tsawē. Wā,
lā'naḡwa xā'l!ax'ēid āx'ē'tse'wēda q!E'nkwē, yīxs g'ā'xāē g'E'mxēla 30
q!wā'lēmē. Wā, la sē'x'itsō qas mayemaēda q!E'nkwē lā'xa
q!wā'lēmāxs la'ē ha'mā'ēya, yīxs q!E'msaē ts!ēpē'dēda sē'x'axa
q!wā'lēmāxa L!ē'na, qaxs aō'ts!agāēda L!ē'na lē'wa q!E'nkwē.
Wā, g'í'lēmēsē k'!ēā's q!E'nkwa wāō'kwē begwā'nema la'ē ts!ēpa'xa
L!ē'nāxs sē'x'aaxa q!wā'lēmē. Wā, hē'ēmēsa sā'gūmāxs sā'x'se- 35
kwaēda q!ūlsq!ū'lyakwē lō'ma lē'elk!wana'yē. Wā, g'í'lēmēsē la
sa'kwēda ts!Edāqaxa sā'gūmē; wā, g'í'lēmēsē q!ēyō'lqēxs la'ē
nā'nakwa. Wā, hē'x'ida'mēsē k!wanō'lisxēs legwī'lē qa's L!ē'x'ē-
idēxa sā'gūmē lāx āwā'bolisasēs legwī'lē. Wā, g'í'lēmēsē k!wē-
k!ūmelk!ēnx'ēdexs la'ē L!ō'pa. Wā, la āx'ē'dxa lēqwa' qa's 40

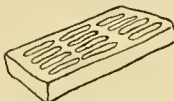
41 and | puts it down on the floor of the house; and she takes her shortest wedge, | and she takes the roasted fern-root, and, holding it in the left hand, | she puts one end of it on the fire-wood; then she begins to beat | it with the wedge, and she only stops beating it
45 when it is flattened out. || After she has beaten it soft, she measures off lengths of | four finger-widths and breaks them off; | and after this has been done, she puts them on a food-mat. | Then she takes some of the sticky spawn to eat with the roasted | fern-root, and they eat the fern-root. When there is no sticky spawn to eat with the
50 fern-root, || they dip it into oil. |

1 **Roasted Salmon-Spawn.**—Now I will talk again about the spawn. | When various kinds of salmon are first caught by the fishermen who go trolling, | the woman takes the whole salmon-spawn, and she takes the roasting-tongs | and she puts the salmon-roe into them
5 doubled up in this way: || After this has been done, she puts it up by the side of the fire; and when it is | white all over, she takes it off. Then it is done. | It is eaten at once, while it is still hot; for | it is not eaten afterwards when it is cold; and it is not dipped into | oil, but they
10 drink much water after having eaten || the roasted salmon-roe. Then a flat stone is put on the fire; | and when it is



41 k'ā't!a^lilēq. Wā, laxaa āx^ē'dxa ts!Ek!wā'ga^ēyasēs LE'mg'ayō. Wā, la āx^ē'dxa L!E'nkwe sā'gūm qa^s dā'lēsēs ge'mxōlts!āna lā'qēxs la^ē k'ā't!ēts ō'ba^ēyas lā'xa leqwa'. Wā, hē^ē'mis la t!E'l^xwīdaa-tsēq, yīsa LE'mg'ayō. Wā, ā'l^ēmēsē gwāl t!E'l^xwaqēxs la^ē pēpē-
45 xēnx^ēīda. Wā, g'ī'l^ēmēsē gwāl t!E'l^xwaqēxs la^ē 'mē'ns^ēīdeq qa mō'dēnēs āwā'sgemas lā'xēns q!wā'q!wax'ts!āna^ēyē, la^ē aelts!ā'laq. Wā, g'ī'l^ēmēsē gwā'lēxs la^ē āxdzō'ts lā'xa ha^ēmadzō'wē lē^ēwa^ēyē. Wā, la āx^ē'd lā'xa q!E'nkwe qa^s mā'sēsēxs lā'xa L!E'nk^u sā'-gūmxs la^ē L!EX'L!ax'a. Wā, g'ī'l^ēmēsē k!ēā's q!E'nkwa L!EX'L!ā'-
50 x'axs la^ē ts!Epa'xa L!ē^ēna.

1 **Roasted Salmon-Spawn.**—Wā, la^ēmē'sen ē'dzaqwaltsa gē^ē'nē. Wā, hē^ē'maaxs g'ā'laē lā'lanema k!ō'k!ūtēlasa dō'dek!wēnoxwē; wā, la āx^ē'dēda ts!Edā'qaxa senē'ts!a^ēyē gē^ē'nā qa^s āx^ē'dēxa L!ō'psayō qa^s gwā'naxēndālēsa gē^ē'nē lāq, g'a gwā'lēg'a (fg.). Wā, g'ī'l^ēmēsē
5 gwā'lēxs la^ē lā'nōlisaq lā'xa legwī'lē. Wā, g'ī'l^ēmēsē 'nā'xwa 'mē'l^ēmēlsgēmx^ēīdexs la^ē ā'xsanā. Wā, lae'm L!ōpa laxē'q. Wā, hē^ē'xīda^ēmēsē hām^x'ē'tsē'wa, yīxs hē^ē'maē ā'lēs ts!E'lqwē, qaxs k!ē'saē ha^ēma'xs la^ē wūdex^ēī'da. Wā, k!ē'sēmxaa ts!Epe^ēla' lā'xa L!ē^ēna. Wā, la q!ēk!ēts!a^ēya 'wā'paxs la^ē nā'x^ēīdēda ha^ēmā'pdāxa
10 L!ō'bēkwē gē^ē'nā. Wā, lā'xaa lāx'lanowēda pē'xsemē t!ē'sema. Wā, g'ī'l^ēmēsē ts!E'l^xsemx^ēīdaxs la^ē k!ēpsanā'wēda t!ē'semē lā'xa

hot, the stone is taken off from the | fire and laid by the side of the 12
fire. Then the | whole salmon-spawn is taken and is laid down
lengthwise on the hot stone | in this manner:
named "stuck-on-the-stone." As soon || as it
the stone, it is put up edgewise by the fire,  This is
the spawn is heated. As soon as it all turns | is all on 15
it is done. Then it is taken off from the fire and scraped off; | so that |
and it is eaten at once, while it is still hot; it is also | not dipped white, |
into oil by those who eat it, only much water || is drunk after it has 20
been eaten; also it is not used for inviting people of | another house;
only the owner of this kind of | spawn eats what is stuck on the
stone. |

Boiled Spawn of Silver-Salmon.—The | spawn of the silver-salmon,
when it is first caught by trolling, is also boiled. || After the woman 25
has cut open the salmon, she takes | a kettle and puts spawn into it.
Then she pours | water into it, until it covers the spawn. | Then she
puts it on the fire. It is not left to boil long, before it becomes white. |
Then it is taken off the fire. The woman just takes the spoons || and 30
gives them to her children and to her husband, | and the woman just
puts the kettle with the spawn in it | before her children and her
husband, and they eat it with spoons. | They only eat quickly the

legwī'lē qa's paxālē'lemē lā'xa ōnā'lisē. Wā, la'mē'sē āx'ē'tse'wa 12
senē'dza'yē gē'nā qa's lē k'ādedzōdā'layō lā'xa ts!e'lqwa t!ē'sema;
g'a gwā'lēg'a (*fig.*). Wā, hē'em lē'gades k!ūt!aa'k'. Wā, g'í'l'mēsē
'wī'ēla la āxā'laxs la'ē k!ō'gūnōlidzem lā'xa legwī'lē qa hēs 15
L!ē'salase'wēda gē'nē. Wā, g'í'l'mēsē 'wī'ēla la 'me'l'x'īdexs la'ē
L!ō'pa. Wā, hē'x'īda'mēsē āxsā'nō qa's k!ō'selōtse'wē. Wā, la
hē'x'īdaem hā'mx'ītse'wa, yīxs hē'maē ā'lēs ts!elq'. Wā, lae'mxaa
k!eā's L!ē'na ts!epa'sōsa hā'mā'paq. Wā, ā'mēs q!ē'nema 'wā'pē
nā'gēg'ēsa hā'mā'paq. Wā, lā'xaa k!ēs Lē'lālayō la'xa ō'gū- 20
'lats!esē g!ōk' bē'begwānema. Ā'em lē'x'a'ma āxnō'gwadāsa
gē'nē hē gwē'gilē hā'mā'pxa k!ūt!aa'kwē.

Boiled Spawn of Silver-Salmon.—Wā, lā'xaa hā'n'x'lentse'wēda
gē'nāxs g'ā'laē lā'lanemēda dō'gwinētē dzā'wū'na. Wā, lae'm
g'í'l'em gwāl xwā'lase'wa, yī'sa ts!edā'qē. Wā, la ax'ē'dxa 25
hā'n'x'lanowē qa's āxts!ō'dēsa gē'nē lāq. Wā, la qep!eqa'sa
'wā'pē lāq qa t!epēyā'lēsa gē'nāxa 'wā'pē. Wā, la hā'n'x'lents.
Wā, k!ē'st!a gē'gilil mae'mdelqūlaxs la'ē 'me'l'melsgemx'īda.
Wā, la hā'n'x'sendeq. Wā, ā'mēsēda ts!eda'qē āx'ē'dxa k!ā'k'e-
ts!enā'qē qa's ts!ewā'naēsēs lā'xēs sā'semē Lē'wis lā'wūnemē. 30
Wā, ā'mēsē hā'n'x'dzamōlilēda ts!edā'qasa hā'n'x'lanowē gē'nē-
ts!āla lā'xēs sā'seme Lē'wis lā'wūnemē. Wā, lā'x'da'xwē yō'sīda.
Wā, lae'mxaa ā'l'em hā'mā'ya dzē'lē halā'xek' gē'nēxs la'ē

fresh salmon-spawn | at noon and in the evening. It is not eaten in
 35 the morning, for || it makes one sleepy. After they have eaten the
 salmon-spawn, | they drink water. That is all about the salmon-
 spawn. |

- 1 **Sockeye-Salmon.**—Now¹ I will talk about the | way it is cooked.
 When winter comes, the | woman takes her soaking-box and puts
 it down in the corner of the | house. Then she pours water into
 5 it. When it is half full || of water, she takes the basket with
 the split salmon and | brings it out, and puts it down near the
 soaking-box. Then she takes out the | split salmon and puts them
 into the soaking-box. After she has done so, | she takes two large
 stones and puts them on top of | the split salmon that are to be
 10 soaked, to keep them under water. || Sometimes they are left in four
 or six | days soaking in the house. As soon as they are soft, the
 woman | takes a kettle and puts it by the side of the fire; then | she
 takes out the split salmon, and takes them where the kettle is stand-
 ing. | Then she cuts the split salmon into three pieces with her fish-
 15 knife, || and she puts them into the kettle. | After she has done so,
 she takes a piece of old mat and covers over | the split salmon that
 is in the kettle. | After she has tucked in (the mat) all around, she
 pours a little | water over it. Then she puts it over the fire. As

neqā'la lō'ma dzā'qwa. Wā, la k'lēs ha'mē'xa gaā'la, qaxs
 35 kwā'lats!emaē. Wā, g'í'l'mēsē gwāl ha'mā'pa yō'sāxa gē'nēxs
 la'ē nā'gēk'ilaxa 'wā'pē. Wā, la'ē'm gwā'la gē'nē lā'xēq.

- 1 **Sockeye-Salmon.**—Wā,¹ la'mē'sen gwā'gwēxs'ālal lā'qēxs la'ē
 ha'mē'x'silase'wa. Wā, hē'maaxs la'ē ts'lāwū'nx'ida. Wā, lē'da
 ts!edā'qē āx'ē'dxēs t'lē'lats!ē qa's hā'ng'alilēq lāx ōnē'gwilasēs
 g'ō'kwē. Wā, la gūxts!o'tsa 'wā'pē lāq. Wā, g'í'l'mēsē nego-
 5 yā'laxa 'wā'paxs la'ē āx'ē'dxēs q!wā'xsayaa'ts!ē l!ā'bata qa's
 g'ā'xē hānō'lilas lā'xa t'lē'lats!ē. Wā, la'mē'sē lō'x'wēlts!ōdxa
 q!wā'xsa'yē qa's lō'x'stalis lā'xa t'lē'lats!ē. Wā, g'í'l'mēsē gwā'texs
 la'ē dā'x'idxa ma'ltse'mē āwā' t'lē'sema qa's t!ā'qeyi'ndēs
 lā'xa t'lē'fase'wasēda q!wā'xsa'yē qa 'wū'nsālēs lā'xa 'wā'pē. Wā,
 10 la'mēs 'nā'l'nemp!ena mō'p!enxwa'sē 'nā'lās lōxs q!el!ep!e'n-
 xwa'saē 'nā'lās t'lē'ltalila. Wā, g'í'l'mēsē pō's'idexs la'ēda ts!edā'qē
 āx'ē'dxa hā'nx'lanowē qa's lē hā'nō'lisas lā'xa lēgwī'lē. Wā, la
 lō'x'wūste'ndxa q!wā'xsa'yē qa's lēs lāx hā'nē'lasasa hā'nx'lanowē.
 Wā, la'mē'sē yā'lyūdux'sāla t!ō't!ets!ālasa xwā'layowē lā'xa
 15 q!wā'xsa'yē. Wā, la'mē's mō'ts!ōts lā'xa hā'nx'lanowē. Wā,
 g'í'l'mēsē gwā'texs la'ē āx'ō'dxa k'lā'k'lōbana qas nā'seyīndēs
 lāx ō'kweya'yasa q!wā'xsa'yē la g'í'ts!ā lā'xa hā'nx'lanowē. Wā,
 g'í'l'mēsē gwāl ts!ō'pax ē'wauēqwasēxs la'ē gūq!eqasa hō'lalbida'wē
 'wāp lāq. Wā, la hā'nx'lents lā'xēs lēgwī'lē. Wā, g'í'l'mēsē la

¹ Continued from p. 240, line 27.

soon as it || boils, she strikes with her tongs the covering on top, | so 20
that no steam may come through the cover | of what is on the fire.
It boils a long time. | Then she takes it off; then the kettle remains
standing on the floor of the house. | Then the woman takes a dish
and an oil-dish and oil, || and takes them to the place where she is 25
sitting; and | after she has put them all down, she takes her tongs and
takes off the covering of the | kettle, and she puts it down with her
tongs at the end of the fire; | and she also takes out with the tongs
the split salmon that she has cooked, | and she puts them into a dish.
As soon as they are || all out of the water, she spreads out the split 30
salmon in the dish; | and when this is done, she takes oil and pours it
into the | oil-dish; and after this is done, she takes a food-mat | and
spreads it before those who are given to eat. | After this is done, she
takes up the dish and the oil-dish || and places them in front of her 35
guests. The oil-dish is put | inside of the dish. When this is done,
she | dips up some water and gives it to those who are going to eat. |
At once they rinse their mouths; and after they have done so, they
drink; | then they begin to eat. They themselves break to pieces ||
the split salmon that is given them to eat; and they dip it into oil 40
and | put it into their mouths; and after they have finished eating,
the | woman goes and takes the dish and takes it to her seat, | and

mae'mdeIqūlaxs la'ē kwē'xasēs ts!ē'slāla lāx ō'kweya'yas nāyīmas 20
qaxs k!ē'saē hē'iq!alaq k'ex'sā'lēda k!ā'lēla lāx nayīmasēs
hā'nx'LEndē. Wā, la'mēsē gē'g'ilī'em mae'mdeIqūlaxs la'ē
hā'nx's'Endeq. Wā, ā'mēsē la hā'nē'lēda hā'nx'lanowē. Wā,
lā'lēda ts!Edā'qē āx'ē'dxa lō'q!wē lē'wa ts!Eba'ts!ē lē'wa l!ē'na
qa g'ā'xēs āxē't lāx k!waē'lasas. Wā, g'ī'lēmēsē wī'ēla g'āx 25
āx'ā'līexs la'ē āx'ē'dxēs ts!ē'slāla qa's k!ep!ē'dēs lāx nāyīmasēs
hā'nx'LEndē. Wā, la k!ip!ā'līlas lā'xa obē'x'lālīlāsēs legwī'lē.
Wā, laxaa hē'ēma ts!ē'slāla k!ip'ūstā'layōsēxēs ha'mē'x'silase-
ēwēda q!wa'xsa'yē qa's lē k!līpts!ā'las lā'xa lō'q!wē. Wā, g'ī'lēmēsē
wī'ēlō'staxs la'ē gwē'talts!ōtsa q!wā'xsa'yē lā'xa lō'q!wa. Wā, 30
g'ī'lēmēsē gwā'lēxs la'ē āx'ē'dxa l!ē'na qa's k!ūnts!ō'dēs lā'xa
ts!Eba'ts!ē. Wā, g'ī'lēmxaā'wisē gwā'lēxs la'ē āx'ē'dxa ha'ma-
dzowē' lē'ēwa'ya qa's lē lēpdzamō'līlas lā'xēs hā'mg'ī'lase'wē.
Wā, g'ī'lēmēsē gwā'lēxs la'ē k'ā'g'ilītxa lōq!wē lē'wa ts!Eba'ts!ē
qa's lē k'āx'dzamō'līlas lā'xēs lē'ēlānemē. Wā, lā'la k'ā'ts!ēwēda 35
ts!Eba'ts!ē lāx ō'ts!āwāsa lō'q!wē. Wā, g'ī'lēmēsē gwā'lēxs la'ē
tsā'x'ēidxa ēwā'pē qa's lē tsā'x'ēits lā'xa ha'mā'plē. Wā, hē'x'ēi-
da'mēsē ts!Ewē'l!EXōda. Wā, g'ī'lēmēsē gwā'lēxs la'ē nā'x'ēda.
Wā, lā'x'da'xwē hā'mx'ēi'da. Wā, lae'm q!ūlēx's'em k!ō'k!ūpsā-
lēda hā'mg'ī'lase'waxa q!wā'xsa'yē qa's ts!ep!īdēs lāxa l!ē'na qa's 40
ts!ō'q!ūsēs lā'xēs se'msē. Wā, g'ī'lēmēsē gwā'l ha'mā'pa la'ēda
ts!Edā'qē la k'ā'g'ilītxa lō'q!wē qa's lēs lā'xēs k!waē'lasē. Wā,

she pours out into the kettle the food that is left; then she | washes
 45 it out with water; then she pours water into it, and she puts || it
 again before those to whom she has given to eat. At once | they
 who have been eating wash their hands. When | the guests begin
 to eat, the husband of the woman draws fresh | water; and when
 they finish washing their hands, | the bucket with water in it is
 50 put before them, and || they drink; and after they finish drinking,
 they wait for the | second course. That is the end of this. | And
 when the owner gets hungry, she takes a split salmon out of the
 soaking-box; | then she takes the tongs and holds it between
 them, and scorches it by the | fire in this manner;
 55 and as soon as the steam comes through, || she
 knows that it is done; but this is called | "cooked
 quickly for those who are hungry," and this is
 also dipped in oil | when it is eaten. That is all
 about this. |



1 **Silver-Salmon.**¹—In the evening the man invites the | chiefs to
 come and eat with spoons the fresh silver-salmon. | When all the
 men are in the house, he takes his kettle | and pours water into it.
 5 Then he puts it on the fire. || His wife takes four fresh split silver-

43 la qepste'ntsa hă'mx'sâ'yē lā'xa hă'nx'lanowē. Wä, la'mē'sē
 ts!ō'xūg'ntsa 'wā'pē lāq. Wä, lä qepts!ō'tsa 'wā'pē lā'qēxs la'ē
 45 xwē'laqa k'ax'dzamō'lilas lā'xēs hă'mg'ī'lase'wē. Wä, hē'x'ida-
 'mēsē ts!ē'nts!enx'wīdex'da'xwa ha'mā'pdē. Wä, g'ī'l'emlā'x'dē
 hă'mx'ī'dēda lē'lānemaxs la'ē lā'wūnemasa ts!edā'qē tsāx ā'īta
 'wā'pa. Wä, g'ī'l'mēsē gwāl ts!ē'nts!enkwēda k!wē'laxs la'ē
 hă'ngemlilema 'wā'bets!āla nā'gats!ē lāq. Wä, lā'x'da'xwē
 50 nā'x'ida. Wä, g'ī'l'mēsē gwāl nā'qaxs la'ē āwū'lgemg'a'lil qa's
 hē'lēg'intse'wē. Wä, lae'm gwāl lā'xēq. Wä, g'ī'l'em pō'sq!ēda
 āxnō'gwadās la'ē ā'em āx'wūste'ndxa q!wā'xsa'yē lā'xa t!ē'lats!ē
 qa's āx'ē'dēxa ts!ē'slāla qa's k!līpā'lēqēxs la'ē pex'ā'q lā'xēs
 legwī'lē; g'a'gwā'lēg'a (fig.). Wä, g'ī'l'mēsē k'īxūmxsā'wēda k!ā'lēla
 55 lā'qēxs la'ē q!ā'lēlaqēxs lē'ma'ē L!ō'pa. Wä, hē'em lē'gades
 hā'laxwase'wēsa pō'sq!a. Wä, lae'mxaa ts!epa's lā'xa L!ē'naxs
 la'ē ha'mā'peq. Wä, lae'm gwāl lā'xēq.

1 **Silver-Salmon.**¹—Wä, la dzā'qwaxs la'ēda begwā'nemē lē'lālaxa
 g'ī'g'igāma'yē qa g'ā'xēs yō'saxa dzē'lē ō'k!winēsa dzā'wū'nē. Wä,
 g'ī'l'mēsē 'wī'lēlaēlexs la'ēda begwā'nemē āx'ē'dxēs hă'nx'lanowē
 qa's gūxts!ō'dēsa 'wā'pē lāq. Wä, la hān'x'LE'nts. Wä, lā'lā
 5 gēne'mas āx'ē'dxa mō'wē dzēl xwā'lek^u dzā'wūna qa's k'āqelā-

¹ The first silver salmon of the season is caught by trolling. It is cut in a ceremonial manner, head and tail being left attached to the backbone. These are roasted and eaten at once, as will be found described on p. 610. The meat of the silver-salmon is boiled.

salmon and slices their meat | crosswise. When the water in the 6
 kettle is boiling, | she puts the four fresh silver-salmon into it. The
 woman only | stirs it when it has been boiling for some time, to
 break it into pieces. | After she has finished stirring it, she takes
 three dishes, || when there are twelve men who will eat with spoons 10
 the fresh silver-salmon, | and she takes twelve spoons which are
 really new, | and the large dipping-ladle. As soon as | they have
 all been put down, she washes out the three dishes and the spoons; |
 and after she has done so, she puts the meat of the || silver-salmon 15
 into the dishes. When the dishes are filled, | she spreads a food-mat
 in front of (the men); and the man | takes up the dishes and places
 them before four | men, and he places another before four | others, and
 again one dish before four others. || After all the dishes have been 20
 put down, he distributes the spoons | to them; then he gives them
 water to drink. | After they have finished drinking, the one highest
 in rank prays the same | prayer that they said when they first ate
 the roasted eyes;¹ | and after he stops speaking, they begin to eat
 with spoons. When || they begin to eat, the man takes up a bucket 25
 and goes to draw | fresh water; and when he comes back, he puts
 down the | bucket with water in it, and waits for them to finish
 eating. After they finish | eating, the man takes up from the floor

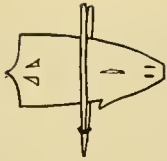
te'mdēq. Wä, g'í'fēmēsē mede'lxe'wīdēda la hā'nx'lālaxs la'ē 6
 āxste'ntsa mō'wē dzēl dzā'wū'n lāq. Wä, ā'fēmēsēda ts!edā'qē
 xwē't!ēdqēxs la'ē gē'g'ilil māe'mdelqūla qa q!wē'q!ūlts!ēs. Wä,
 g'í'fēmēsē g'wāl xwē'taqēxs la'ē āx'ē'dxa yū'duxūxla lō'elq!wāxs
 mā'lō'gūg'iyōēda bē'begwānem yō'salxa dzē'lē dzā'wū'na. Wä, 10
 hē'misa mā'EXLā'g'iyowē k'ēk'ā'ts!ēnaqaxa ā'lā la elō'laqa. Wä,
 hē'misa mā'lasē tsā'xla k'ā'ts!ēnaqa. Wä, g'í'fēmēsē wī'el-
 galilēxs la'ē ts!ō'xūg'indālaxa yū'duxūxla lō'elq!wa lē'wa k'ēk'ā'-
 ts!ēnaqē. Wä, g'í'fēmēsē g'wā'lēxs la'ē tsā'ts!ōdālaxa q!E'mlalāsa
 dzā'wū'nē lā'xa lō'elq!wa. Wä, g'í'fēmēsē wī'el'ts!ewakwa la'ē 15
 lēpdzamō'lilasōsa hā'mā'dzowē lē'wa'ya. Wä, lē'da begwā'nemē
 k'ā'g'ililxa lō'elq!wē qa's lē k'ax'dzamō'lilas lā'xa mō'kwē
 bē'begwā'nema. Wä, la ē't!ētsa ēnemē'xla lō'q!wa lā'xa mō'x'u-
 ēmaxat!. Wä, la ē't!ētsa ēnemē'xla lō'q!wa lā'xa mō'x'ēmaxat!.
 Wä, g'í'fēmēsē wī'elgalilā lō'elq!wāxs la'ē k'ā's'itsa k'ā'k'ets!ēnaqē 20
 lā'x'dā'xwēq. Wä, la tsā'x'itsa ēwā'pē lāq qa nā'x'ēdēsēq. Wä,
 g'í'fēmēsē g'wāl nāqaxs la'ēda nā'xsālagā'yas ts!E'lwax'ida, yī'sa
 ts!E'lwāqelāsa g'í'lx'dē hā'mā'pxa l!ō'bekwē xīxextō'wakwa.¹
 Wä, g'í'fēmēsē q!wē'lēdēxs lā'x'dā'xwāē yō's'ida. Wä, g'í'fēmēsē
 yō's'idexs la'ē k'!ō'qūlilēda begwā'nemāxa nā'gats!ē qa's lē tsāx 25
 ā'tā ēwā'pa. Wä, g'í'fēmēsē g'āx aē'daaqaxs la'ē hā'ng'aliltsa nā'-
 gats!ē ēwā'bets!āla, qa's ē'selē qa g'wālēs yō'sa. Wä, g'í'fēmēsē g'wāl
 yō'saxs la'ēda begwā'nemē k'!ō'qūlilxa nā'gats!ē ēwā'betsāla qa's

¹ See p. 611.

- the bucket with water in it and | puts it in front of his guests.
 30 Then they drink, and || the man takes up the dishes and puts them
 down at the place | where his wife is sitting. Then he takes the
 spoons and | puts them down at the place where his wife is sitting.
 As soon as | this is done, the guests go out. They do the same with |
 35 the dog-salmon when it is caught for the first time. || They also do
 the same thing with the dog-salmon when it is | dried for winter,
 when they are going to keep it in the same way as the | silver-salmon.
 They do not pour oil over it, because it is really | fat: therefore they
 give it to eat only in the evening. | This is also the way when silver-
 salmon caught by trolling is eaten with spoons in the morning. ||
 40 He who eats it is never strong; he always feels sleepy the | whole
 day, and he is not strong: therefore it is first eaten in the | evening.
 As soon as the dog-salmon coming from the upper part of the | river
 is eaten, they pour much oil over it, for it is dry; | and there is never
 45 a time when they do not eat it in the morning, at noon, and || in the
 evening. They are afraid to eat it in the morning, when it just
 jumps | at the mouth of the river, for it is really fat. That is | the
 cause of making (those who eat it) sleepy. That is the end of this. |
 1 **Sun-Dried Salmon (Gwasila).**—When winter comes, (the woman)
 always | takes sun-dried salmon for breakfast-food; | and when she
 takes some of it, she takes her tongs and puts it flat between | them

- lē hā'nɣ'dzamōlila lā'xa k'wē'lē. Wā, lā'x'da'xwē nā'x'ida, la'aɫ a
 30 sēda begwā'nemē k'ā'g'ililxa lō'elq'wē qa's lē k'ā'galilēlas lāx
 k'waē'lasasēs gene'mē lōxs la'ē āx'ē'dxa k'ā'k'ets!ēnaqē qa's
 lā'xat! āx'ā'ilēlas lāx k'waē'lasasēs gene'mē. Wā, g'ī'l'mēsē
 gwā'lexs la'ē hō'qūwelsēda k'wē'ldē. Wā, hē'emxaa gwēg'ī'lase-
 wēda gwā'xnēsaxs g'ā'laē lā'lanema.
 35 Wā, hē'misē, hē'emxaa gwē'gilase'wēda gwā'xnēsaxs la'ē
 le'mɣwase'wa qalē'da ts!āwū'nxē, yixs āxēlakwēlē gwēg'ī'lasaxa
 dzā'wū'nē. Wā, lae'm k'lēs k'lū'nq!eqasōsa l'ē'na qaxs ā'laē
 tse'nxwa. Hē'mis lā'gilas ā'ē'm hā'mg'ī'layōxa la dzā'qwa.
 Wā, hē'maaxs yō'sase'wēda dō'gwinētē dzā'wū'nxā gaā'la. Hē-
 40 wā'xat!a la q'lūq'lūlā'x'idēda yō'sāq. Â'em hē'menālaem lā'lasaxa
 nā'la, k'lēs lā'lōqūla. Wā, hē'mis lā'gilas ā'ē'em yō'sasōxa
 dzā'qwa. Wā, g'ī'l'mēsē hē'dēda gwā'xnisē g'ayō't lāx ēne'ldzāsa
 wā, yō'saso'wa, la'ē k'lū'nq!eqasōsa q'lē'nem l'ē'na qaxs ts'lē'nasaē.
 Wā, hē'emlā k'leā's k'lēs yō'sdemqxa gaā'la lē'wa neqā'la lō'ma
 45 dzā'qwa. Wā, la k'ile'm yō'sasōxa gaā'lāxs hē'maē ā'lēs menā'la
 lāx ō'x'siwa'faya wā, qaxs lō'maē tse'nxwa. Hē'emxat! lō'x'
 mēgemē. Wā, lae'm gwāl lā'xēq.
 1 **Sun-dried Salmon.**—Wā, lē ts!āwū'nx'idexs la'ē hē'menālaem
 āx'ē'd lā'xa tā'yałts!āla qa's gaā'xsta'yaxa gaā'la. Wā, hē'ma-
 axs la'ē āx'ē'd lāq; la'mē's āx'ē'dxēs ts'lē'slāla qa's k'!ēbets!ā'yēs

in this manner:
not || too near
blistered off. |
she turns it over
soon as it is all



Then the skin side is first blistered,
the fire, so that all the scales are 5
Then, when it is covered with blisters,
| and blisters the flesh side. And as
gray, | she takes a bucket with water

in it, and takes a mouthful and | blows it over the flesh side of the
scorched sun-dried salmon || to wet it with water; and after she has 10
done so, | she takes the tongs and folds over what she is cooking, |
so that the skin is outside. Then she puts it under a mat and | steps
on it; and after she has stepped on it, she takes it out again | and rubs
it in the same way as women do when washing clothes; || and after she 15
has done so, she strikes it on the floor, so that the | scales which have
been scorched drop off. After she has done so, she takes small dishes, |
and oil-dishes and pours oil into them. After she has done so, | she
takes the scorched sun-dried salmon and breaks it up into pieces in
the | small dishes. After she has done so, she takes some water and ||
rinses her mouth with it. Then she drinks of it; and after | she has 20
finished drinking, she takes the broken sun-dried salmon and chews
one end; | and when what she has been chewing is soft, she dips it
into the | oil and puts it into her mouth and chews it and swallows
it; | and she continues doing so; and she only stops when it is nearly

lāq g'a gwā'lēg'a (*fig.*). Wā, la'mē's hē g'il pex'ā'sōsē l'ē'sas k'lēs
xe'nlela mā'x'lālā'maseq lā'xa legwile qa 'nā'xwēs pe'ns'edē 5
gō'betas. Wā, g'il'mēsē ha'melgedzō'dēda pe'nsāqēxs la'ē lē'x'ī-
deq qa's pex'ī'dēx q'lē'mladze'yas. Wā, g'il'mēsē 'nā'xwa qūx'ī'-
dēxs la'ē āx'ē'dxa nā'gats'lē 'wā'bets'lāla qa's hā'msgemdē lāq.
Wā, la selbex'wits lāx q'lē'mladza'yasa ts'lē'nkwe tā'yalts'lāla
qa hamelx'ā'lelēsa 'wā'pē lāx ō'dzā'yas. Wā, g'il'mēsē gwā'lēxs 10
la'ē āxō'dxa ts'lē'slāla. Wā, la k'lō'xsemdxēs hā'mē'x'silase'wē
hē l'lā'sadza'ya l'ē'sē. Wā, la g'ibabō'lilas lā'xa lē'wa'yē qa's
t'lē'p'lēdēq. Wā, g'il'mēsē gwāl t'lē'paqēxs la'ē xwē'laqa āx'ē'dēq
qa's q'lēwē'x'īdēq yō gwē'g'ilōxda ts'lēdā'qaxs ts'lō'xwaaxa gwēl-
gwā'la. Wā, g'il'mēsē gwā'lēxs la'ē xūsūdzē'f'its la q'lūpā'- 15
lē's ts'lāx'mōtas. Wā, g'il'mēsē gwā'lēxs la'ē āx'ē'dxa lā'lōgūmē
lē'wē ts'lēba'ts'lē qa's klūxts'lō'dēsa l'ē'na lāq. Wā, g'il'mēsē
gwā'lēxs la'ē āx'ē'dxa ts'lē'nkwe tāyalts'lāla qa's k'lōpts'lō'dēs lā'xa
lālōgūmē. Wā, g'il'mēsē gwā'lēxs la'ē tsā'x'īd lā'xēs 'wā'pē qa's
ts'lēwē'l'exōdē lāq. Wā, la nā'x'īd lāq. Wā, g'il'mēsē gwāl 20
nā'qēxs la'ē āx'ē'd lā'xēs k'lōbekwē tāyalts'lāla qa's malē'x'ubendēq.
Wā, g'il'mēsē tē'l'x'widē mā'lēkwa'yasēxs la'ē ts'ep'l'its lā'xa
l'ē'na qa's ts'lō'q'lūsēs qa's malē'x'widēq qa's nex'widēq. Wā,
hē'x'sā'misē gwē'g'ila. Wā, ā'l'misē gwā'lēxs la'ē elā'q 'wī'laq.

- 25 all gone. || After she finishes eating, she drinks water; and | then she puts away the eating-dish. I have forgotten that, when the woman | first takes the sun-dried salmon out of her box, she scratches | the scales from the skin before she scorches it, so that it may be well covered with | small blisters after she has scorched it. They do this
- 30 way only || with sun-dried salmon. It is also soaked when it is | very hard, when the spring of the following year approaches. This | is done the same way as the soaking of all kinds of soaked salmon which I | talked about before. Sometimes it is only taken out of the soaking-box | by the woman and by her husband; and (the
- 35 woman) takes her tongs || and puts it in in this manner,¹ and she blisters it by the fire | while it is still wet, and she turns it over and over. | Then the scales are never blistered off, because it is wet. This is | just like soaked salmon when it is done. When it is | done, she put it down on the food-mat on the skin side, and takes off
- 40 the || tongs. Then she takes her oil-dish and she pours oil | into it. After she has done so, she dips water up to | rinse the mouth; and after she has rinsed her mouth, she drinks; | and after she has finished drinking, she breaks pieces of the blistered sun-dried salmon | which is lying on its back, and she dips it into the oil. She continues ||
- 45 breaking off pieces from the blistered sun-dried salmon which is

- 25 Wä, g'í'lēmēsē gwāl ha'mā'pexs la'ē nā'x'īdxa 'wā'pē. Wä, la g'ē'xaxēs ha'maa'ts!ēx'dē. Wä, hē'xōlēn l!ēlē'wīse'wa ts!ēdā'qaxs g'í'lmaē āxwūts!ō'dxa tā'yalts!āla lā'xēs xātse'mē q!ūlēldzō'dex gō'betadza'yas l!ē'sasēxs k'!ē's'maē ts!ēx'ī'deq qa ē'k'ēles amē'ma'yastowē pe'ns'idaēnēlas ts!ēx'ī'las. Wä, lae'm lē'x'aem hē
- 30 gwē'gilase'wēda tā'yalts!āla. Wä, lā'xaa t!ē'lasōemxaaxs la'ē xe'n-lela p!ē'saxa la hē'enbax'īdxa la āps'ye'nxa. Wä, la hē'em gwē'gilase'wē t!ē'lēna'yaxa 'nā'xwa t!ēt!ēlē'maxen g'ā'lē gwāgwē-x'sālasa. Wä, lā'xaa 'nā'l'nemp!ēna ā'em āxwūstā'nō lā'xa t!ē'la-ts!ē, y!sa ts!ēdā'qē l!ō'mēs lā'wūnemē qa's āx'ē'dxēs ts!ē'slāla
- 35 k!ēbets!ā'yēs lāq, g'a gwā'lēg'a' qa's pex'ē'q lā'xa legwī'laxs hē'ēmaē ā'lēs k!ū'nqē. Wä la'mēs lē'x'ī'lālaq. Wä, lā'la hēwā'-xaem pe'ns'idē gō'betas qa's k!ūnqlēna'yē. Wä, ā'em yū'em gwē'x'sōxda t!ē'lkwaxs la'ē l!ō'pexs hānx'lāa'kwaē. Wä, g'í'lēmēsē l!ō'pexs la'ē neledzō'ts lā'xēs ha'mā'dzowē lē'wa'ya qa's āxō'dēxa
- 40 ts!ē'slāla. Wä, la āx'ē'dxēs ts!ēba'ts!ē qa's k!ū'nxts!ōdēsa l!ē'ēna lāq. Wä, g'í'lēmēsē gwā'lēxs la'ē tsāx'īdxa 'wā'pē qa's ts!ēwē'-l!ēxōdē lāq. Wä, g'í'lēmēsē gwāl ts!ēwē'l!ēxōdēxs la'ē nā'x'īd lāq. Wä, g'í'lēmēsē gwāl nā'qaxs la'ē k!ō'p!īd lā'xa la neledzā'-lilē penk^u tā'yalts!āla qa's ts!ēp!ē'dēs lā'xa l!ē'ēna. Wä, ā'x'sā'mēs
- 45 la k!ō'pk'lopa lā'xa pe'nkwē tā'yalts!alaxs neledzā'lilaē lā'xa hā-

¹ See figure on p. 351.

lying on its back on the | food-mat, and she dips it into the oil; and 46
she only | stops when what she is eating is nearly all gone. After
she has finished eating, | she dips up water and drinks it; and |
after she has finished drinking, she takes a mouthful of water and
squirts it on her hands || and washes her hands; and after she fin- 50
ishes that, she | puts away the food-dish. Then she takes the
second course. | That is all about the blistered sun-dried salmon.¹ |

Boiled Silver-Salmon.—After | the silver-salmon has been caught 1
by trolling, the | woman takes one, the head, backbone, | and tail
of which have been cut off, and the split silver-salmon is spread open. ||
Then it is placed on an old mat | which is spread on the floor near the 5
fire of the house. She takes her small kettle | and washes it. After
washing it, she | pours it half full of water and puts it on the | fire.
She takes her fish-knife and cuts crosswise what she is ||
going to cook, in this manner, on the outer (skin) side; | 10
and after she has cut it cross- wise, the water in the kettle
on the fire begins to boil. | Then the woman takes the
cut silver-salmon | and puts it into the water; and when
the salmon is in it, | the water in the kettle stops boil-
ing. Then the woman || watches to see when it begins to boil again; 15



‘madzowē’ lē’wa’yā qa’s ts!Ep!ē’dēs lā’xa L!ē’na. Wä, ā’lēmēsē 46
gwāl’ēxs la’ē Elāq ‘wīlaxēs ha’mā’yē. Wä, g’l’lēmēsē gwāl ha’mā’-
pēxs la’ē tsä’x’id lā’xa ‘wa’pē qa’s nā’x’idē lāq. Wä, g’l’lēmēsē
gwāl nā’qaxs la’ē hā’mgēmdxa ‘wāpē. Wä, la hā’mx’ts!ānēdāla-
sa ‘wā’pē qa’s ts!E’nts!Enx’wīdē. Wä, g’l’lēmēsē gwāl’ēxs la’ē 50
gōxaxēs ha’maats!ēx’dē. Wä, lae’m āx’ē’d qa’s hē’lēg’anā. Wä,
lae’m gwāl lāxa pē’nkwē tā’yalt!ala.

Boiled Silver-Salmon (Hā’nX!Laak^u dōgwinēt dzā’wū’n).—Wä, 1
g’l’lēmxaa gwāl xwālase’wēda dō’gwinētē dzā’wūna, laēda ts!E-
dā’qē āx’ē’dxa ‘nē’mē lā’weyakwēs hē’x’t!a’yē LE’wīs xā’k!adzowē
Lōēmē’s ts!ā’sna’yē. Wä, laēmē’sē ā’em la LEpā’lēda xwāl’LEkwē
dzā’wū’na. Wä, laēmē’sē k!īgedzō’ts lā’xa k!ā’k!obanē LE- 5
bēx!Lā!lāl! lāx legwī!asēs g’ō’kwē. Wä, la āx’ē’dxēs hānē’mē
qa’s ts!ō’xūg’indēq. Wä, g’l’lēmēsē gwāl ts!ō’xūg’indqēxs la’ē
gūxts!ō’tsa ‘wā’pē lāq, qa nēgō’yālēs. Wä, la hānX!LE’nts lā’xa
legwī!ē. Wä, la āx’ē’dxēs xwālā’yowē qa’s qā’qetēmdēxs
hā’nX!Lentsōlē; g’a gwāl’lēg’a (fig.) L!ā’sats!EndālaX L!ē’sa. Wä, 10
g’l’lēmēsē gwāl qā’qetēmaqēxs la’ē medē!lx’wīdēda hā’nX!Lāla
hā’nema. Wä, hēx’idaēmēsa ts!Edā’qē āx’ē’dxa xwāl’LEkwē dzā-
’wū’na qa la’stē’ndēs lāq. Wä, g’l’lēmēsē la’stē’da k!ō’tela lā’qēxs
la’ē gwāl maē’mdelqūlēda hā’nX!lanowē. Wä, laēmē’sa ts!Edā’qē
q!ā’q!alālaq qō medē!lx’wīdLō. Wä, g’l’lēmēsē medē!lx’wīdēxs 15

¹ See also p. 612.

- 16 and when it begins to boil, | she takes her spoon and pushes the end into it, so that the | meat of the silver-salmon is broken up; and when it is all in small pieces, | she stirs it a little. She does not
 20 let it boil a long time, | before she takes it off, for it is done. || Then she takes her small dish and dips the boiled | silver-salmon into it. After she has done so, she calls her husband | and her children to come and sit down; and when they are all | seated, she gives each a spoon, draws some | water and gives it to them to drink. After ||
 25 drinking, they eat with spoons; and after eating, they | drink some more cold water. That is what the Indians call | "cooling down." After drinking, the man | takes the dishes and pours out into the |
 30 kettle what is left in them. Then he takes the kettle, carries || it out of the house, goes down to the beach, and | pours the contents into the sea, and he washes it out | so that it is clean. No oil is poured in. When | the sockeye-salmon is first caught in the salmon-weirs | up the river, it is treated in the same way. The only
 35 difference between this and the way they do with || dog-salmon caught on the upper part of the river is that they put | much oil into it, for it is lean, and that they pour out | outside of the house what is left over. That is all | about this. |

- 16 la'ē āx'ē'dxēs k'ā'ts!ēnaqē qa's dzēk'ilga'yēs lāq qa q!wē'q!ūlts!ēs q!ē'mlalāsa dzā'wū'n. Wā, g'ī'lēmēsē 'nā'xwa am'ē'mayastā la'ē xā'l!ēx'ēidaem xwē't!īdeq. Wā, k'ē'st!a ā'laem gē'g'ilil medē'l-qūlaxs la'ē hā'n'x'sanō lā'xa legwī'lē qaxs lē'ma'ē l!ō'pa. Wā, hē'x'ēida'ēmēsē āx'ē'dxēs lā'lōgūmē qa's tsēts!ō'dēsa hā'n'x'laakwē
 20 dzā'wū'n lāq. Wā, g'ī'lēmēsē g'wā'lēxs la'ē lē'lālxēs lā'wūnemē lē'wī's sā'sēmē qa g'ā'xēs k'lūs'ā'lila. Wā, g'ī'lēmēsē g'ā'x 'wī'ēla k'lūdzi'la la'ē ts!ēwā'nāēsasa k'ā'kets!ēnaqē lāq. Wā, la tsā'x'ēidxa 'wā'pē qa's lē tsā'x'ēits lāq qa nā'x'ēidēsēq. Wā, g'ī'lēmēsē g'wāl
 25 nā'qaxs la'ē yō's'ēida. Wā, g'ī'lēmēsē g'wāl yō'saxs la'ē ē't!ēd nā'x'ēidxa 'wāp wūdā'ēsta. Hē'em g'wē'yō'sa bā'k'lumē k'ō'-xwaxōda. Wā, g'ī'lēmēsē g'wāl nā'qaxs la'ēda begwā'nēmē k'ā'-g'ililxa lā'lōgūmē qa's lē k'ēp'stē'ntsēs k'!ē'dzayawa'yē lāxa hā'n-x'lanowē. Wā, lā'xaa k'ō'kūlilxa hā'n'x'lanowē qa's lē k'!ō'qē-
 30 welselaq lā'xēs g'ō'kwē, qa's lē lē'nts!ēselas lā'xa l!ēma'isē qa's lē qep'stē'nts lā'xa dē'msx'ē. Wā, lā'xaa hē'em ts!ō'xūg'īndeq qa ē'g'ēg'is. Wā, lae'm k'leās k'!ū'ngēms l!ē'ēna. Wā, hē'emxaā-wisē g'wē'gilase'wēda melē'k'axs g'ā'lōlānemaē lā'xa lā'wayōwē lāx 'nē'ldzāsa wī'ēwa. Wā, lē'x'a'mēs ō'gūqālayōsa 'yā'ēyanēmē
 35 g'wa'xni's lāx 'nē'ldzāsa wī'ēwa, yixs k'lūnq!ēqāsewaē yī'sa q!ē-nēmē l!ē'ēna qaxs ts!ā'qwaē. Wā, hē'ēmisēxs ā'ēmaē qepewū'l-ts!ēmēs hā'mx'sā'yē lāx l!ā'sanā'yasa g'ō'kwē. Wā, lae'm g'wāl lā'xēq.

Boiled Salmon-Guts.—After the woman has | cut open the silver- 1
salmon caught by her husband by trolling, | she squeezes out the food
that is in the stomach, and the | slime that is on the gills. She turns
the stomach inside out; || and when she has cleaned many, she takes a 5
kettle | and pours water into it. When the kettle is half full of | water,
she puts the stomachs of the silver-salmon into it. After | they are all
in, she puts the kettle on the fire; and when | it is on the fire, she
takes her tongs and stirs them. When || (the contents) begin to boil, 10
she stops stirring. The reason for | stirring is to make the stomachs
hard | before the water gets hot; for if they do not | stir them, they re-
main soft and tough, and are not hard. Then the woman | always takes
up one of (the stomachs) with the tongs; and || when she can hold 15
it in the tongs, it is done; but when it is slippery, it is not | done.
(When it is done,) she takes off the fire what she is cooking. | It is
said that if, in cooking it, it stays on the fire too long, | it gets
slippery. Then she will pour it away | outside of the house, for it
is not good if it is that way. If || it should be eaten when it is boiled 20
too long, (those who eat it) could keep it only a short time. | They
would vomit. Therefore they watch it carefully. | When it is done,
the woman takes her | dishes and her spoons, and she puts them

Boiled Salmon-Guts (Mē'stag-i'elak^u).—Wä, hē'emaaxs la'ē gwāl 1
xwā'Lēda ts!edā'qax dō'gwānemasēs lā'ewūnemē dzā'wū'na. Wä,
la xī'x'wūlts!ōdex gī'ts!āx'dāx ha'maa'ts!ās pō'xūnsa lē'wa
k'!ē'la lāx q!ō'sna'yas. Wä, la lē'x'semdxā ha'maa'ts!ē pō'xūnsa.
Wä, gī'l'mēsē q!ē'nemē āxā'ayas, la'ē āx'ē'dxēs hā'nx'lanowē 5
qa's gūxts!ō'dēsa 'wāp lāq. Wä, la negō'yālēda hā'nx'lanāxa
'wā'paxs la'ē āxste'ntsa pō'xūnsasa dzā'wū'nē lāq. Wä, gī'l'mēsē
'wī'la'staxs la'ē hā'nx'le'nts lā'xa legwī'lē. Wä, gī'l'mēsē hēla-
le'laxs la'ē ax'ē'dxēs k'!lpla'la qa's xwē'telga'yēs lāq. Wä, gī'l-
'mēsē mede'l'x'widexs la'ē gwāl xwē'telgēq. Wä, hē'em lā'gīlas 10
xwē'telgēq qa 'nā'xwa'mēsē la L!ēL!ā'x'ēdēda ha'maats!e pō'xūnsa,
yīxs g'ā'laē ts!ex'tsa'nā'kūlēda 'wā'paga'ya, qaxs gī'l'maē k'!ēs
xwē'telgēsōxs la'ē lēt!ā'la la k'!ēs L!ā'xa. Wä, lē'da ts!edā'qē
hē'menalaem k'!lplē'tsa k'!lplā'la lā'xa 'ne'mts!aqē. Wä, gī'l-
'mēsē k'!lplā'lela lā'qēxs la'ē L!ō'pa. Wä'xī tsax'ā'wa la k'!ē's'em 15
L!ō'pa. Wä, hē'x'ida'mēsē hā'nx'se'ndxēs hā'nx'lentse'wē; wä,
gī'l'em'lā'wisē hā'yaqawiltōd lāx gē'x'lālalax hā'nx'lālalaxs lā'-
laxē lē'ndeltā' lāx ā'emlax'wisē lā'lax qep'weldze'mlax lā'xa
L!ā'sanā'yē, qaxs k'!ē'saē ē'k'exs hē'ē gwē'x'idē, qaxs gī'l'maē
ha'mā'xs la'ē hā'yaqawiltōd L!ō'pa; wä, ā'mēsē yā'wasālis lā'xens 20
tek!ā'xs la'ē hō'x'widayā. Wä, hē'mis lā'gīlas xē'nlela q!ā'q!a-
lālase'wa. Wä, gī'l'mēsē L!ō'pexs la'ē āx'ē'dēda ts!edā'qaxēs lō'-
elqlwē lē'wis k'ā'k'ets!ēnaqē qa's g'ā'xē āx'ā'līlas lā'xēs k!wāē'lasē

down at the place where she is seated; | but her husband invites
 25 whomever he wants to invite. || When the guests come in, his wife
 takes a | large ladle and dips the liquid out of the kettle into the
 dishes. | When they are half full of the liquid of what she has
 been cooking, | she takes the tongs and takes out the boiled | stom-
 30 achs and puts them into the dishes. When all the dishes are || full,
 she takes food-mats and | spreads them in front of the guests.
 Finally she takes the | dishes and places them in front of the guests.
 There is one dish for | every four guests. Then she gives | a spoon to
 35 each guest. Water is never || given with this, and they never pour
 oil on it, | for oil does not agree with the boiled stomach; and | there-
 fore also they do not drink water before they eat it, for it makes those
 who | eat it thirsty. Then they eat with spoons; and | after they
 40 have eaten, the host takes the dishes and || puts them down at the
 place where his wife sits. Then he takes | water and gives it to them.
 Then they rinse their | mouths on account of the salty taste, for the
 boiled stomach is really salt. | After rinsing the mouth, they drink |
 45 some water; and after drinking, they go out of the house. || This
 finishes what I have to say about the cooking of various kinds of
 salmon. | They never sing when eating steamed salmon-heads | or
 boiled salmon-heads, or when they eat boiled stomachs, | for these

Wä, lä'la lä'wünemas Lē'ēlāxēs gwē'yō' qa's Lē'ēlālasē'wa. Wä,
 25 g'ī'lēmēsē g'āx 'wī'ēlaēlē Lē'ēlānemasēx la'ē gēnē'mas āx'ē'dxa 'wā-
 lasē k'ā'ts!Enaqa qa's tsäts!ā'lis 'wa'paga'yas lä'xa lō'elq!wē. Wä,
 g'ī'lēmēsē 'nā'xwa 'nā'ngōyāla 'wa'paga'yasa ha'mē'x'silase'waxs
 la'ē āx'ē'dxēs k'īplāla qa's k'īk'!ep!enē's lä'xa hā'nx'Laakwē pō-
 xūns qa's k'īlpts!ā'lēs lä'xa lō'elq!wē. Wä, g'ī'lēmēsē 'wī'ēla la
 30 qō'qūt!ēda lō'elq!wāxs la'ē āx'ē'dxa ha'madzowē' lē'wa'ya qa's
 lē lēpdzamō'ēlās lä'xa Lē'ēlānemē. Wä, lä'wisla āx'ē'dxa lō'el-
 q!wē qa's lē k'ax'dzamō'ēlās lä'xes Lē'lanemē. Wä, lae'm
 maē'mälē'da k!wē'faxa 'nā'l'nēmēxla lō'q!wa. Wä, la ts!ewana-
 ēsasa k'ā'k'ets!enāqē lä'xēs Lē'ēlānemē. Wä, lae'm hēwā'xa nā'-
 35 qamats 'wā'pa lāq. Wä, lä'xaa hēwā'xa k!ū'nq!eqas Lē'ēnā lāq,
 qaxs aō'ts!agāēda mē'stag'īlakwē Lē'wa Lē'ēna. Wä, hē'mis
 lä'g'ilas k'lē's nā'naqalgiwāla 'wā'paxs nā'gēmaxa 'wā'pasa ha-
 'mā'pax gwē'x'sdemas. Wä, lä'x'daxwē yō's'ideq. Wä, g'ī'l-
 'ēmēsē gwāl yō'saqēxs la'ēda Lē'ēlānemaq k'ā'g'īlīlxa lō'elq!wē qa's
 40 lē k'ā'galitēlas lāx k!waē'lasasēs gēnē'mē. Wä, la āx'ē'dxa
 'wa'pē qa's lē tsä'x'its lāq. Wä, lä'x'daxwē ts!ewē'L!exōd qa
 lä'wēsēs de'mp!aē!exawaē; qā'laxs ā'laē de'mp!ēda mē'stag'īla-
 kwē. Wä, g'ī'lēmēsē gwāl ts!ets!ewē'L!exōxs lä'x'daxwāē nā'-
 x'ēd lä'xa 'wā'pē. Wä, g'ī'lēmēsē gwāl nā'qaxs la'ē hō'qūwēla.
 45 Wä, lae'm gwāl lä'xēq, yī'xen gwā'gwēx's'ālasē lä'xa k'ō'k!ūte-
 lāxs ha'mē'x'silase'waē. Wä, hē'em k'lē's de'nxelag'īla hē'xt!a-
 'yaxs neg'ekwa'ē lōxs hā'nx'Laakwāē Lē'wa mē'stag'īlakwaxs

are eaten quickly when they first go trolling | silver-salmon. The stomach of the dog-salmon is not eaten || when it is first caught at 50 the mouth of the river, nor when it is caught on the upper part of the | rivers; but they boil the heads when it is caught | in the upper part of the river, also those of the humpback-salmon. At last it is finished. |

Fresh Halibut-Heads and Backbone.—Sometimes¹ the | woman boils 1 the heads (of halibut) and invites the | friends of her husband; and when the men are invited | by the fisherman, his wife takes the || heads and puts them on a log on the floor. Then she takes an | ax 5 and chops them in pieces. The pieces are not very small. | Then she puts them into a kettle. Then she takes the backbone | and breaks it to pieces. Then she also puts it into the kettle. | As soon as the kettle is full, she takes || a bucket of water and empties it into it. The 10 water hardly | shows among them when she puts it on the fire. | She does not touch it; but when it has been boiling a long time, | she takes it off. Then she takes her large ladle and | also dishes, and she dips it out into the dishes with her || large ladle. As soon as all 15 the dishes are full, | she takes her spoons and gives one to each | guest, and she spreads a food-mat in front of them. | At last she

ha'mā'yaē, qaxs â'emaē halā'xwasōxs g'ā'laē dō'gwānema dzā- 48
 'wū'nē. Wā, la k'lēs ha'ma'yē hā'maatslē pō'xūnsasa gwā'xnisax
 g'ilō'lānemaē lāx ō'x'siwa'yasa wī'ewa lōxs la'ē lax 'ne'ldzāsa 50
 wī'ewa. Wā, lā'la hā'nx'LEntsō'mē hē'x't!a'yasēxs la'ē g'ā'yanem
 lāx 'ne'ldzāsa wī'ewa lē'wa hā'nō'nē. Wā, lawī'sīa gwāl lā'xēq.

Fresh Halibut-Heads and Backbone.—Wā, la 'nā'l'nemp!enēda ts!e- 1
 dā'qē hā'nx'LEndxa mā'lēgemanowē qa's lē'elalēx 'nē'nemō'-
 kwasēs lā'ewūnemē. Wā, hē'emaaxs la'ē lē'elalase'wa bē'begwā-
 nemē, yīsa lō'q!wēnoxwe, wā, la gēne'mas āx'ē'dxa mā'lēgema-
 nowē āxe'ndalēs lā'xa k'ā'dilē leqwa'. Wā, la āx'ē'dxa sō'ba- 5
 yowē qa's tsātsex'sā'lēs lāq. Wā, la k'lēs xe'nlela ām'emē'x'salaq,
 wā, la āxts!ō'ts lā'xa hā'nx'LANowē. Wā, la āx'ē'dxa hāmō'mō
 qa's k'ōk'exse'ndēq. Wā, lae'mxaa'wisē āxts!ō'ts lā'xa hā'nx'LA-
 nowē. Wā, g'il'mēsē qō't!ēda hā'nx'LANāxs la'ē āx'ē'dxēs
 nā'gatslē 'wābets!āla qa's gūq!eqē's lāq. Wā, hā'lsela'mēsē nē- 10
 leyax'ēdēda 'wā'pē lā'qēxs la'ē hā'nx'LEntsa lā'xēs legwī'lē.
 Wā, la k'lēs lā'bālaq. Wā, hē't!āla gē'g'ilil mae'mdelqūlaxs
 la'ē hā'nx'sendeq. Wā, la āx'ē'dxēs 'wā'lasē k'ā'ts!enaqa; wā,
 hē'mēsē lō'elq!wē. Wā, la tsēts!ō'dālas lā'xa lō'elq!wē, yīsa
 'wā'lasē k'ā'ts!enaqa. Wā, g'il'mēsē 'wī'ela qō'qūt!ēda lō'el- 15
 q!wāxs la'ē āx'ē'dxēs k'ā'k'ets!enaqē qa's lē ts!ewanaē'sas lā'xēs
 lē'elanemē. Wā, lā'xaa lē'pdzamoliltsa ha'madzowē' lē'ewa'ya.

¹ Continued from p. 249, line 71.

takes up the dish and puts it down in front of her | guests. Immedi-
 20 ately they all eat with || spoons; and after they have eaten with
 spoons, the wife of the host | takes other small dishes and puts them
 down | between the men and the food-dish. | This is called "recep-
 tacle for the bones." As soon as | the guests find a bone, they throw
 25 it into the small dish; || and they keep on doing this while they are
 eating. After | they have finished eating with spoons, they put
 their spoons into the dish from which they have been | eating.
 Then they take the small dish in which | the bones are, and put it
 down where the large dish had been, | and they pick up the bones
 30 with their hands and put them into their mouths || and chew them.
 Therefore this is called "chewed;" namely, boiled | halibut-head.
 They chew it for a long time and suck | at it; and after they finish
 sucking out the fat, they blow out the | sucked bones; and they do
 not stop until all the bones have been sucked out. | Then the woman
 35 takes the small dishes and || washes them out, and she pours some
 water into them, and she puts them | down again before the guests.
 Then they wash their hands. | As soon as they have done so, they
 drink; and after they have finished drinking, | they go out. Then
 they finish eating the halibut-heads. | Halibut-heads are not food for
 40 the morning, for they are too fat. || They only eat them at noon and in

18 Wä, lawē'slē k'ā'g'ililxa lo'q!wē qa's lē k'ax'dzamōlilts lā'xēs
 Lē'lanēmē. Wä, hē'x'ida'mēsē 'nā'xwa yō's'ida, yīsē's k'ā'k'ē-
 20 ts!ēnaqē. Wä, g'il'mēsē yō's'idēxs la'ē gēnē'masa lē'lanēmāq
 āx'ē'dxa ō'gū'la'mē ām'ēma' lō'elq!wa qa's lē'xat! k'ā'x'ē'its lāx
 āwā'gawa'yasa bē'bēgwānēmē lē'wa ha'maa'ts!ās lō'q!wa. Wä,
 hē'em lē'gades hē'lōmagēm qaē'da xā'qē. Wä, g'il'mēsē tsā'-
 tsēk'inēda k!wē'laxa xa'qaxs la'ē ts!ēxts!ō'ts lāx āma'yē lō'q!wa.
 25 La hē'x'sāem gwē'g'ilaxēs wā'wēselilasē yō'sa. Wä, g'il'mēsē
 gwāl yō'saxs la'ē g'its!ō'tsēs yō'yats!e k'ā'k'ēts!ēnaq lā'xēs g'il'lx-
 dē ha'maa'ts!ā. Wä, la āx'ē'dxa āma'yē lō'q!wa, yix g'it's!ē'wa-
 sasa xā'qē qa's k'ā'x'idē lax āxā'sdāsa 'wā'lasē lō'elq!wa. Wä,
 la'mē'sē xā'max'ts!ānaxs la'ē āx'ē'dxa xā'qē qa's ts!ō'q!ūsēs. Wä,
 30 la malē'x'wīdeq, lā'g'ilas la lē'gades malē'kwa, yī'xa lā'nx'la-
 akwē malē'gēmanō. Wä, la gē'g'ilil malē'kwa qa's lē k'!ēx'wī'-
 deq. Wä, g'il'mēsē gwāl k'!ēx'ā'lax tse'n'xwa'yasēxs la'e pō'x'ōdxa
 k!wā'x'mūtē xā'qa. Wä, ā'l'mēsē gwā'lēxs la'ē 'wī'la k'!ēx'wī'dxa
 xāqē, wā, lēda ts!ēdā'qē āx'ē'dxa ām'ēma'yē lō'elq!wa qa's ts!ō'-
 35 xūg'indēq. Wä, la qēpts!ō'tsa 'wā'pē lāq. Wä, la xwē'laqa k'ax'-
 dzamō'lilās lā'xa Lē'lanēmē. Wä, la'x'daxwē ts!ē'nts!ēn'x'wīda.
 Wä, g'il'mēsē gwā'lēxs la'ē nā'x'ida. Wä, g'il'mēsē gwāl nā'qaxs
 la'ē hō'qūwēsa. Wä, lae'm gwā'la memelē'kwag'ē lā'xēq. Wä,
 lae'm k'!ēs ha'mā'yā melē'kwāxa gāa'la qaxs xē'nlelāē tse'n'xwa.
 40 Wä, ā'l'em ha'mā'xa la neqā'la lē'wa dzā'qwa, qaxs xē'nlelāē

the evening, because they are very | fat; that is the reason why they 41
are afraid to eat them,—that it makes one | sleepy.¹

Halibut-Tips.—(The woman) enters her house, and at once | she 1
takes the kettle and puts the halibut-tips | into it. She pours a
little water over them. The water does not quite | show on top of
the meat of the halibut. Then she puts || the kettle on the fire. As 5
soon as it begins to boil, she stirs | (what is in the kettle) and breaks
it. After she has stirred it, she lets | it boil for a long time, and then
takes the kettle off the fire. Then | she pours oil into it, when they
are going to eat out of the kettle. | When they dip it out into dishes,
when there are many || guests, then she pours oil into it when it is 10
in the dish. | Then they drink water before they eat with spoons
the | boiled meat of the halibut, and they also drink water | after they
have eaten it with spoons. She puts down the food-mat when the |
boiled meat of the halibut is given at a feast. It is || food for the 15
morning and noon, and for the evening, for | it is not fat. Therefore
they pour oil into it. The only | difference in the morning is, that
they do not put much oil into it, for then only | a little is poured into
it; but at | noon and in the evening it is covered with oil. No
second course is served || after this has been eaten with spoons.² | 20

tse'nxwa. Wä, hē'ēmis lā'g'ilas k'ile'm ha'ēma'ēyē, qaxs kwā'la- 41
dzemaē.¹

Halibut-Tips.—Wä, la laē'las lā'xēs g'ō'kwē. Wä, hē'x'ida- 1
ē'mēsē āx'ē'dxa hā'ux'lanowē qa's āxts!ō'dēsa t!ō't!esba'ēyē p!ā'ēyē
lāq. Wä, la gūq!eqa'sa hōlalē ēwāp lāq. Wä, lae'm k'lē's ā'laem
nē'l'ēdēda ēwā'pē lāx ō'kūya'yasa q!ē'mlalāsa p!ā'ēyē. Wä, la hānx'-
lē'nts lāxēs legwī'lē. Wä, g'ī'l'mēsē medelx'wī'dexs la'ē xwē'tel- 5
gendeq qa q!wē'q!ūlts!ēs. Wä, g'ī'l'mēsē xwē'taxs la'ē gagē'g'ili-
lālaem mae'mdelqūlaxs la'ē hā'ux'seudxa hā'ux'lanowē. Wä, la
klū'nq!eqasa l!ē'ēna lāq, yīxs ha'mē'lē ha'maa'ts!ēlēda hā'ux'la-
nowē. Wä, g'ī'l'mēsē tsē'dōts lā'xa lō'q!wē, yīxs q!ē'nemaēda 10
lēlanemē. Wä, ā'l'mēsē klū'nq!eqasa l!ē'ēna lā'qēxs la'ē lex'-
ts!āla. Wä, la nā'x'ēd'ēmxā ēwā'paxs k'!ē's'maē yō's'ēdxa hā'ux'-
laakwē q!ē'mlalēsa p!ā'ēyē. Wä, lā'xaa nā'x'ēdaemxa ēwā'paxs la'ē
gwāl yō'saq. Wä, lae'mlēda ha'madzō'wē lē'ēwa'ēya lā'qēxs k!wē'-
ladzemaēda hā'ux'laakwē q!ē'mlalēsa p!ā'ēyē. Wä, hē'ēmisēxs 15
ha'mā'ēyaaxa gāā'la lē'wa ēneqā'la; wä, hē'ēmisa dza'qwa qaxs
k'!ē'saē tse'nxwa, lā'g'ilasa l!ē'ēna klū'nq!egem lāq. Wä, lē'x'a-
ē'mēsēlā lō'gū'qalayōs qa'ēda gāā'lāxs k'!ē'saē q!ēqxa l!ē'ēna, ā'ēmaē
xal!aqasōxs klū'nqeqase'waē. Wä, lā'la t!ēp!egeli's'ēmxā l!ē'-
ēnāxa neqā'la lē'wa dzā'qwa. Wä, lae'm k'lē's hē'lēg'indexs 20
yō'saax gwē'x'sdemas.²

20

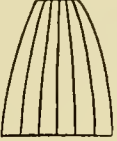
¹ Continued on p. 249, line 71, to p. 251, line 5.² Continued on p. 251, line 6, to p. 252, line 33.

1 **Dried Halibut.**—As soon as there is no dried salmon for breakfast |
 in the morning, (the woman) takes dried halibut and breaks it into
 a dish. | When there are four guests, then there is one dish | into
 5 which two dried halibut are broken; and when there are six || guests,
 then there are two dishes, in which there are three dried halibut, | so
 that there is one and a half in each dish, and | there are three guests
 to each dish; but they also use the food-mat, | which is spread out in
 front of the guests, | and the woman also takes her oil-dish and
 10 pours || oil into it. As soon as she has done so, she places the dish |
 in front of her guests. Then she puts down the oil-dish | and puts
 it in the corner of the dish, on top of the broken dried halibut, | on
 the outer side of the dish. As soon as this is done, she dips up some |
 fresh water and gives it to them to rinse their mouths. After they
 15 have done so, || they drink; and after they have done this, the one
 highest in rank takes | some broken halibut and folds it over and
 chews it, | to make it soft. Then he dips it into the oil, and finally
 he | puts it into his mouth, when it is heaped up with oil; and all the
 guests | do the same way when they are eating; and they never
 20 forget to fold over the || broken dried halibut and to chew it soft,
 and then to | dip it into the oil. The reason why they chew it is
 that it requires much | oil, for the dried halibut is very dry food; |

1 **Dried Halibut.**—Wä, g'í'lemēsē k'!eā's xa'māsa gaā'xstā'lāxa
 gaā'lāxs la'ē āx'ē'dxa k'!ā'wasē qa's k'!ōpts!ō'dēs lā'xa lō'q!wē.
 Wä, g'í'lem mō'kwa lē'lanemāxs la'ē 'nemē'xlēda lō'q!wē
 k'!ōpts!ōtsōsa ma'lexsa k'!a'wasa. Wä, g'í'lemēsē q'!lō'kwa
 5 k'!wē'lāxs la'ē ma'lexlēda lō'q!wē; wä la yū'duxxsēda k'!ā'wasē
 qa nexsā'yūōselis lā'xa 'nā'l'nemē'xla lō'q!wa. Wä, lae'm yaē'-
 yūduxlēda k'!wē'lāxa 'nemē'xla lō'q!wa. Wä, laemlē'da ha'ma-
 dzowē' lē'wa'ya g'í'lg'alēlem lepdzamō'lilem lā'xa lē'lanema.
 Wä, laemxaā'wisēda ts!edā'qē āx'ē'dxēs ts!eba'ts!ē qa's k'!ūnxts!ō'-
 10 dēsa l!ē'na lāq. Wä, g'í'lemēsē gwā'lexs la'ē k'ā'x'itsa lō'q!wē
 lāx nexdzamō'lilasēs lē'lanemē. Wä, la k'ā'g'ililxa ts!eba'ts!ē
 qa's lē k'anē'qwas lāx ō'kūya'yasa k'!ō'bekwē k'!ā'wasa lā'xa
 l!ā'sanēqwasa lō'q!wē. Wä, g'í'lemēsē gwā'lēalēlexs la'ē tsē'x'itsa
 ā'lta 'wāp lāq qa ts!ewē'l!exōdēs. Wä, g'í'lemēsē gwā'lexs la'ē
 15 nā'x'ida. Wä, g'í'lemēsē gwā'lexs la'ēda nāxsā'laga'yas dā'x'īd
 lā'xa k'!ō'bekwē k'!ā'wasa qa's k'!ō'xsemdēq qa's malē'xubendēq
 qa tēlx'wī'dēsēxs la'ē ts!ep!ē'ts lā'xa l!ē'na. Wä, lawi's!a ts!ō'-
 q!ūsasēxs la'ē qō'loxbalaxa l!ē'na. Wä, la 'nā'xwa'ma k'!wē'lē hē
 gwē'gilaxs la'ē ha'mā'pa, yīxs k'!ē'saē l!elē'wē k'!ō'xsemdxa k'!ō'-
 20 bekwē k'!ā'wasa qa's malē'xubendēq qa tē'lx'wīdēsēxs la'ē ts!e-
 p!i'ts lā'xa l!ē'na. Wä, hē'em lā'g'ilas malē'kwaq qa hamā'-
 sēxa l!ē'na qaxs xē'n!elē lē'mxwēda lemo'kwē k'!ā'wasēxs ha-

for there is very little fat in this food. As soon as | the guests finish eating, fresh water is drawn, and they drink. || After they have 25 finished drinking, the guests wait for | the second course. Thus they finish eating the dried halibut. |

Halibut-Skin and Meat.—Now I will talk | about the mixed half- 1 dried halibut-skin and half-dried halibut. | When the drying halibut and the skin are half dry, the | woman takes the half-dried halibut and cuts it down in strips || one finger-width wide, in this | 5 manner:

cuts it  As soon as it is all cut up, she takes the skin and | also straight down into strips, in the manner in made the narrow strips of | dried halibut. As the narrow strips are done, she puts | one narrow skin and one narrow strip of half-dried halibut one on the other, || and she rolls them up into a ball; and she 10 just tucks the end | under the top of the tight strip of | skin and half-dried halibut. This is the size of an egg of a | sea-gull. As soon as all that she is doing is done, she takes the | kettle and pours water into it, and she only stops || pouring water into it when 15 the kettle is half full. Then | she puts it on the fire; and when it begins to boil, | she takes the balls of skin and dried halibut, and puts them | into the boiling kettle on the fire. However, she

emā'yaē yixs hō'lalaēda L'ēnāxs ha'mā'yaē. Wä g'í'lēmēsē gwāl 23 ha'mā'pa k'lwē'laxs la'ē tsē'x'itsōsa ā'íta wā'pa qa nā'x'idēs. Wä, g'í'lēmēsē gwāl nā'qaxs la'ē āwe'lgemgalilēda k'lwē'lē qa's hē'- 25 lēg'intsewē. Wä, lae'm gwā'la ha'mā'paxa lemo'kwē k'la'wasa.

Halibut-Skin and Meat.—Wä, la'mē'sen ē'tlēde! gwā'gwēx'sālal 1 lā'xa mayīma'kwasā k'la'yaḡwē L'ēs Lē'wa k'la'yaḡwē k'la'wasa. Wä, hē'maaxs la'ē k'la'yaḡwēwidēda k'la'wasē Lē'wa L'ē'sē, lē'da ts!edā'qē āx'ē'dxa k'la'yaḡwē k'la'wasa qa's neqemā'xōdē k'ō!pā-laxa ēnā'fēnemdendzāyaakwē lā'xens ts!emā'lax'ts!āna'yēxg'a gwā- 5 lēg'a (*fig.*). Wä, g'í'lēmēsē wī'we'l'x'sexs la'ē āx'ē'dxa L'ē'sē qa's t!ō't!ets!ē'ndēxat! neqemā'xōdeq lāx gwā'laasasēda ts!ēlts!eq!ō' k'la'wasa. Wä, g'í'lēmēsē wī'la ts!ēlts!eq!axs la'ē pā'peqōdā'lēda ts!ēdā'qaxa ts!ē'its!eq!a L'ēs Lē'wa ts!ēlts!eq!a k'la'wasa. Wä, la lē'x'se'mdeq qa lēs lō'elsema. Wä, ā'mēsē la g'ip!lē'ts ō'ba'yas 10 lāx āwā'bā'yasa ō'ba'yē lā'xa la hek!ūtā'la qex'semē gā'yōl lā'xa L'ē'sē Lē'wa k'la'wasē. Wä, la yū'em la wā'lasa ts!ē'gunā'sa ts!ē'k'lwē. Wä, g'í'lēmēsē wī'la gwā'lē āxse'wa'sēxs la'ē āx'ē'dxa hā'nx'lanowē qa's gūxts!ō'dēsa wā'pē lāq. Wä, ā'fēmēsē gwāl gūqa'sa wā'pē lā'qēxs la'ē negoyā'lēda hā'nx'lanowē. Wä, la 15 hā'nx'lents lā'xēs legwī'lē. Wä, g'í'lēmēsē medelx'wī'dexs la'ē āx'ē'dxa xwēxūlē'xsemakwē L'ēs Lē'wa k'la'wasē qa's āxstā'lēs lā'xa mae'mde!qūla hā'nx'lala lā'xa legwī'lē. Wä, k'lē'st!a ā'laem

- 20 does not | boil it long, when the kettle is taken off. || Then the woman takes her dish and puts it down at the | place where she is sitting; and she also takes a large long-handled ladle, | and takes out the rolled-up skin and | dried halibut, and puts them into the dish. She does not take any gravy, | but only the round rolled-up skin and
- 25 the dried halibut. || As soon as it is all out of the kettle and it is in the | dish, the woman takes a food-mat and | spreads it in front of her guests. Then she puts the dish on it. | As soon as the woman puts the dish before them, she | draws some fresh water for her
- 30 guests. When it is in the morning, || the guests all rinse their mouths before they drink. | When it is noon or evening, they do not rinse their mouths, | but they drink water before they eat. | As soon as they have rinsed their mouths, at breakfast they | drink; and after
- 35 they have finished drinking, they take up with their hands || the rolled-up skin and the dried halibut that they are eating. | They just bite off from their food. After | they have eaten, the woman takes the food-dish and | pours into the kettle what is left over. Then she pours | water into it, and she puts (the dish) again before
- 40 their guests. || Then they wash their hands. After they have finished, | some fresh water is drawn. After they finish drinking, they

- gē'g'ilil la mae'mdelqūlaxs la'ē hā'nx'sanowēda hā'nx'lanowē.
- 20 Wā, lē'da ts!edā'qē āx'ē'dxēs lō'q!wē qas hā'ng'alilēs lā'xēs k!wae'lasē. Wā, lā'xaa āx'ē'dxa 'wā'lasē g'í'lt!exlāla k'ā'ts!enaqa qas xelōstālēs lā'xa xwē'xūlē'xsemakwē l!ēs lē'wa k!ā'wasē qas lē xelts!ā'las lā'xa lō'q!wē. Wā, lae'm k!ēs lē 'wā'palās. Ā'em lēx'āma lō'elxsemē xwēxūlē'xsemakwē l!ēs lē'wa k!ā'wasa.
- 25 Wā, g'í'l'mēsē 'wī'lōsta lā'xa hā'nx'lanowē qaxs la'ē g'ē'ts!ā lā'xa lō'q!wāxs la'ēda ts!edā'qē āx'ē'dxa ha'madzowē' lē'wa'ya qas lē lepdamō'lilas lā'xēs lē'lanemē. Wā, la k'ā'dzōtsa lō'q!wē lāq. Wā, g'í'l'mēsē la k'ax'dzamō'līlxa lō'q!wāxs la'ēda ts!edā'qē tsē'x'itsa ā'lta 'wāp lā'xēs lē'lanemē. Wā, g'í'l'mēsē gaā'laxs
- 30 la'ē 'wī'la ts!ewē'l!exōdēda lē'lanemaxs k!ē'sēmaē nā'x'īda. Wā, g'í'l'mēsē neqā'la lē'wa dzā'qwāxs la'ē k!ēs ts!ewē'l!exōda. Wā, lā'lā nā'naqalg'iwā'laemxa 'wā'paxs k!ē'sēmaē hā'mx'ī'da. Wā, g'í'l'mēsē gwāl ts!ewē'l!exōdexs gaā'xstalaē, wā, la'x'da'xwē nā'x'īda. Wā, g'í'l'mēsē gwāl nā'qaxs la'ē xā'max'ts!ānaxs
- 35 dā'lts!ālaaxēs ha'ma'yēda xwēxūlē'xsemakwē l!ēs lē'wa k!ā'wasē. Wā, lae'm ā'em q!eg'í'nwēxēs ha'ma'yē. Wā, g'í'l'mēsē gwāl ha'mā'pexs la'ēda ts!edā'qē āx'ē'dxa ha'maa'ts!ēx'dē lō'q!wa qas lē qepts!ō'tsa hā'mx'sā'yē lā'xa hā'nx'lanowē. Wā, la gūxts!ō'tsa 'wā'pē lāq. Wā, la xwē'laqa k'ā'x'dzamō'līlas lā'xēs lē'lanemē.
- 40 Wā, lā'x'da'xwē ts!ē'nts!enx'wida. Wā, g'í'l'mēsē gwāl'exs la'ē tsē'x'itsōsa ā'lta 'wā'pa. Wā, g'í'l'mēsē gwāl nā'qaxs la'ē hō'qū-

go out, | for no second course is served after the rolled-up skin and | 42
the dried halibut; and they also do not dip it into oil, for | the skin
is very fat; and only the men highest || in rank of the various tribes 45
eat this kind. That is all | about this. |

Blistered Half-Dried Halibut.—As | soon as the drying halibut is 1
half-dried, when the halibut is first caught, | then the men of high
rank enter the house of the fisherman in the morning, and | sit down
in the rear of the house; and at once || the woman takes her mat, and 5
asks all the visitors to | rise from the place where they are sitting.
As soon as they all stand up, | she spreads the mat on the floor; and
after the mat has been spread, | she asks the visitors to sit down
on it. As soon as all | are seated, the woman takes down the
half-dried halibut || and blisters it by the fire. After she has finished 10
blistering it, | she takes a mouthful of water and blows it on the
blistered | half-dried halibut; and after she has blown water | on it,
she takes a food-mat and breaks the | blistered half-dried halibut,
and puts it on the food-mat. || As soon as she has done so, she takes 15
her oil-dish and | pours oil into it. After she has finished doing so,
she puts down | the mat on which the blistered half-dried halibut is,
and | spreads it before those who are going to eat. She scatters the
broken pieces | of blistered half-dried halibut over the food-mat.

welsa qaxs k'!ěsaē hēlēg'ıntse^{wa} xwēxūlēxsema^xg'ē L'ēs Lē^{wa} 42
k'!āwasē. Wā, hē'ēmisēxs k'!ē'saē ts!ēpa'xa L'ē'ēna qaxs hē'ēmaē
lāg'ilasa L'ē'saxs tse'n^xwaē. Wā, lae'mxaā'wisē lē'x'amēda nēnā'-
xsālāsa lē'lqwālala^{yē} ha'mā'pxa hē g^{wē}'kwē. Wā, lae'm g^{wāl} 45
lā'xēq.

Blistered Half-Dried Halibut (Penkwē k'!āyax^u k'!āwasa).—Wā, 1
g'í'fem k'!ā'yax^uwidēda k'!ā'wasaxs g'ā'laē lā'lanema p!ā'yē, wā,
lē'da nēnā'xsāla hō'g^{wil}xa gāā'la lāx g'ō'kwasa lō'q!wēnoxwē qa's
lē klūs'ā'lilēla lāx ō'g^{wiwal}ilas g'ō'kwas. Wā, hē'x'īda'mēsa
ts!ēdā'qē āx'ē'dxēs lē'wa'yē qa's axk'!ā'lēxa qā'tsē'stāla qa 'wī'lēs 5
q!wā'g'īlil lā'xēs k'!ūdžē'lasē. Wā, g'í'lēmēsē 'wī'la q!wā'g'īlilexs
la'ē Lep'lā'lilxa lē'wa'yē. Wā, g'í'lēmēsē Lebēla lē'wa'yaxs la'ē
āxk'!ā'laxa qā'tsē'stāla qa k'!ūdžēdzō'lilēsōq. Wā, g'í'lēmēsē 'wī'la
klūs'ā'lilexs la'ēda ts!ēdā'qē āxā'xōdxa la k'!ā'yax^uwitsēs k'!ā'-
wasē qa's pex'īdēq lā'xēs legwī'lē. Wā, g'í'lēmēsē g^{wāl} pex'a'qēxs 10
la'ē hā'ēmsgēmdxa 'wā'pē qa's selbexūldzō'dēs lā'xa pē'nk^{wē}
k'!ā'yax^u k'!ā'wasa. Wā, g'í'lēmēsē g^{wāl} selbexwa'sa 'wā'pē
lā'qēxs la'ē āx'ē'dxa ha'madzowē' lē'wa'yā qa's k'!ō'k!ūpsendēxa
pē'nk^{wē} k'!ā'yaxwa k'!ā'was qa's āxdzō'dalēs lā'xa ha'madzowē'
lē'wa'yā. Wā, g'í'lēmēsē g^{wā}'lēxs la'ē āx'ē'dxēs ts!ēba'ts!ē qa's 15
klūnxts!ōdēsa L'ē'ēna lāq. Wā, g'í'lēmēsē g^{wā}'lēxs la'ē āxelilxa la
g'īdzā'yaatsa pē'nk^{wē} k'!ā'yaxwa k'!ā'wasa lē'wa'yā qa's lē Lep-
dzamō'lilas lā'xa ha'mā'plaq. Wā, la gūldzō'tsa k'!ō'k!ūpsaa'kwē
penk^u k'!ā'wasē lā'xa ha'madzowē' lē'wa'yā. Wā, la āx'ē'dxa

20 Then she takes the || oil-dish and puts it on what they are going to eat, and she also | takes water and draws it for them. When it is in the morning, | the guests all rinse their mouths. After they have finished | drinking, they take the blistered half-dried halibut and |
 25 dip it into the oil. Then they put it into their mouths. || They do not chew it first, for it is brittle, but they take much | oil on it. When they have finished eating, the woman folds up | the food-mat, and puts it down at the place where she is sitting, | together with the oil-dish. Then she draws water for them, and | they drink.
 30 After they have all finished drinking, they wait || for the second course. |

1 **Boiled Dried Halibut.**— | When the dried halibut has been in the house a long time, it turns red, | and it is also hard and tough. When
 5 it is this | way, the woman takes her kettle, and she takes || the dried halibut and folds it into a ball. Then she puts it into the kettle, | and she pours water over it, and she only stops | when the top of the dried halibut is covered with water. Then she takes a | flat sandstone and puts it on top of it, to keep the dried halibut under water. | Then she puts it over the fire. Then it boils for a long time. ||
 10 When she thinks that it is soaked through, | she takes it off, and she lets the kettle stay on the floor of the house. Then | the woman

20 ts!Eba'ts!ē qa's lē hā'nqas lā'xa ha'mā'!Lē. Wā, laemxaā'wisē āx'ē'dxa 'wā'pē qa's lē tsēx'ē'ts lāq. Wā, g'í'!mēsē gaā'laxs la'ē hē'x'idaem 'nā'xwa ts!Ewē'!Exōdēda k!wē'!ē. Wā, g'í'!mēsē gwāl nā'qaxs la'ē dā'x'ēid lā'xa pē'nkwe k!lā'yaxwa k!lā'wasa qa's L!E'uxstendēs lā'xa L!ē'ēna. Wā, la ts!Eq!ū'sas lā'xēs sē'msē. Wā,
 25 lae'm k!lēs mā'lēx'ubendeq qaxs tsō'saē. Wā, lā'!a q!ē'q!Ebā!axa L!ē'ēna. Wā, g'í'!mēsē gwāl ha'mā'pexs la'ēda ts!Edā'qē k!lō'xū-lilxa ha'madzowē' lē'wa'ya qa's lē āx'ē'lilaq lā'xēs k!waē'lasē ɽē'wa ts!Eba'ts!ē. Wā, lā'xaa tsē'x'ēitsa 'wā'pē lāq. Wā, lā'x-da'xwē nā'x'ida. Wā, g'í'!mēsē 'wī!a nā'x'īdexs la'ē āwe'!gēm-
 30 g'alil qas hē'lēg'intsē'wē.

1 **Boiled Dried Halibut** (K!Ek!lā'wasg'āxa xamasē hā'nx!Laakwa).— Wā, hē'maaxs la'ē gā'lēda k!lā'wasē; wā, la L!ā'!L!Egūdō'x'wīda. Wā, lā'xaa p!ē'sa. Wā, lā'xaa ts!Exa'. Wā, hē'maaxs la'ē hē gwē'x'ēidē, wā, lē'da ts!Edā'qē āx'ē'dxēs hā'nx!Lanowē qa's āx'ē'dē-
 5 xa k!lā'wasē qa's k!lō'xsemdēq. Wā, la āxts!ō'ts lā'xa hā'nx!Lanowē. Wā, la gūq!eqa'sa 'wā'pē lāq. Wā, ā'!mēsē gwāl gūqa'sa 'wā'paxs la'ē t!Epeyā'lēda k!lā'wasaxa 'wā'pē. Wā, la āx'ē'dxa pexse'mē dē'na' t!ē'sema qa's pāqeyi'ndēs lāq qa wū'nsalayōsa k!lā'wasē. Wā, la hā'nx!Lents lā'xēs legwī'lē. Wā, la'mē'sē gē'g'í-
 10 lil'em mae'mdelqūla. Wā, g'í'!mēsē k'ō'taq lae'm pex'wī'da la'ē hā'nx'sendeq. Wā, ā'emxaā'wisē la ha'nē'!a hā'nx!Lanowaxs la'ē āx'ē'dēda ts!Edā'qaxēs ts!Eba'ts!ē qa's k!ūxts!ō'dēsa L!ē'ēna lāq.

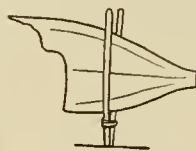
takes her oil-dish and pours oil into it. | Then she takes a small dish 13
and puts it down at the place where she sits. | At last she takes her
tongs and takes out the flat piece of || sandstone, and she puts it 15
down at the end of the fire. | Then she also takes out with the tongs
what has been cooked, and she puts it into the | small dish. She
puts down her tongs, and takes what | has been cooked by her and
spreads it out. She breaks it into pieces | of the right size for our
mouths. As soon as she has done so, || she takes her food-mat and 20
spreads it out before those | who will eat with her, and she puts the
small dish on it. Then she pours | oil into the oil-dish; and she also
puts it at the outer corner | into the small dish. Then (those who
are going to eat) drink fresh water; and after they finish | drinking,
they begin to eat. After they finish eating, || they drink water. 25
Then the woman takes the small dish and | empties into the kettle
what is left over. Then she pours | water into (the dish) and washes
it out. When it is clean, | she pours fresh water into it, and she puts
it again before those | who have eaten. Then they wash their
hands; and || after they have finished, they wait for the second 30
course. That is | all about this. |

Scored Halibut-Skin.—When | the skin has been dried, the 1
woman just takes it down from where it has been hanging, | in the

Wä, la äx^é'dxēs lā'logümē qa's lē k'ā'g'alilas lā'xēs k!waē'lasē. 13
Wä, lā'wīslā äx^é'dxēs k'lipLā'la qa's k'lip!ē'dēs lā'xa pā'qeya'yē
dē'na' t!ē'sema. Wä, la k'lip!ā'lilas lā'xa ōnā'lisasēs legwī'lē. Wä, 15
lā'xaa k'lip!ē'ts lā'xēs ha'mē'x'silase'wē qa's lē k'lip's!ō'ts lā'xa
lā'logümē. Wä, la g'ēg'alilxēs k'lipLā'la. Wä, la dā'x'idxēs
ha'mē'x'silase'wē qa's dā'f'idēq. Wä, la k'ō'k'lūpse'ndēq qa
ā'ēmēsē hā'yā'ladzeqela lā'xēs se'msēx. Wä, g'ī'l'mēsē g'wā'l'exs
la'ē äx^é'dxēs ha'madzowē' lē'ēwa'ya qa's Lepdzamōlilēs lā'xēs 20
hamō'tlē. Wä, la hā'ndzōtsa lā'logümē lāq. Wä, la k'lū'nxts!ōtsa
L!ē'ēna lā'xa ts!Eba'ts!ē. Wä, lā'xaa k'ats!ō'ts lāx L!ā'sanēqwasā
lā'logümē. Wä, la nax'idxa ā'ta 'ēwā'pa. Wä, g'ī'l'mēsē g'wāl
nā'qaxs la'ē hā'mx'ē'da. Wä, g'ī'l'mēsē g'wāl ha'mā'pexs la'ē
nā'x'idxa 'ēwā'pē. Wä, lē'da ts!Edā'qē äx^é'dxa lā'logümē qa's 25
qepste'ndēsēs hā'msā'yē lā'xa hā'nx'lanowē. Wä, la gūxts!ō'tsa
'ēwā'pē lāq qa's ts!ō'xūg'indēq. Wä, g'ī'l'mēsē ē'g'ig'axs lā'ē
gūxts!ō'tsa ā'ta 'ēwāp lāq. Wä, lā xwē'laqa k'ax'dzamōlilas
lā'xa ha'mā'pdē. Wä, lā'x'daxwē ts!E'nts!ENx'wida. Wä, g'ī'l-
'mēsē g'wā'l'exs la'ē āwe'lqemg'alil qa's hē'lēgintse'wē. Wä, la'ēm 30
g'wāl lā'xēq.

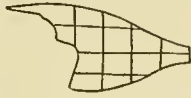
Scorched Halibut-Skin (Ts!enk^u L!ēs).—Wä, g'ī'l'ēm lē'm'ēmex'ē- 1
idēda L!ēsaxs la'ēda ts!Edā'qē ā'ēm äxā'xōd lā'qēxs gē'xwalaē

- 3 rear of the house. She takes her tongs, and takes up | the skin with
 them, by the middle, in this manner: Then she blis-
 5 ters || its edge on the flesh side; and when all the
 fat on its side begins to cook, | then she blisters
 the inner side; | and when all its fat begins to
 cook, she turns it over and | scorches its back. As
 soon as it is covered with blisters, | it is done. Then the woman
 10 takes her food-mat, || and she takes the scorched skin and puts
 it on a (mat); and she rolls it up | and treads on it, to make
 it soft, and also that the | scorched parts may come off. After
 she has trodden on it for a long time, | it is done. Then she opens
 it out, and spreads out the mat that she has been using. | Then
 15 she strikes the scorched skin on the middle of the mat, || so that
 the scorched part comes off; then she stops. | Then she shakes the mat,
 so that the scorched part comes off. Then she breaks into pieces
 the | scorched skin and puts them down on the food-mat. | Immedi-
 ately they drink water, and eat it quickly, while | the scorched skin
 20 is still hot; for as soon as it gets cold, || it becomes hard. After they
 finish eating, | they drink fresh water. Scorched skin is not given
 at a feast. | Only the owner eats it when it is scorched. | They do not
 dip scorched skin into oil, because it is very | fat. That is all. ||



- 3 lā'xa ō'gwīwalilasa g'ō'kwē qa's āx'ē'dēxēs k'liplā'la qa's k'liplē'dēs
 lāx negō'yā'yasa Llē'sē g'a gwā'lēg'a (*fig.*). Wā, la pex'ā'x ēwen-
 5 xa'yas lā'xa E'lsadza'yē. Wā, g'ī'lēmēsē 'na'xwa la mede'lx'wīdē
 tse'ntsēnxūnxa'yasēxs la'ē pex'ē'ī'dex ō'ts'lāwas. Wā, g'ī'lēmēsē
 'wī'la la mede'lx'wīdē tse'nxwa'yasēxs la'ē lē'x'īdeq qa's ts!ex'ē'ī-
 dēx āwī'g'a'yas. Wā, g'ī'lēmēsē la hame'lgedzōdēda pe'nsāxs la'ē
 L!ō'pa. Wā, la āx'ē'dēda ts!edā'qaxēs ha'madzowē' lē'wa'yā. Wā,
 10 la āx'ē'dxa ts!ē'nkwē Llē'sa qa's pegedzō'dēs lā'qēxs la'ē lē'x'ūndeq.
 Wā, la t!ē'p!ēdeq qa pē'x'wīdēs. Wā, hē'ēmis la lawā'lisa
 ts!ā'x'mōtē āxdzewē'q. Wā, g'ī'lēmēsē gē'g'ilil t!ē'paqēxs la'ē
 gwā'la. Wā, la dā'l'īdeq. Wā, lā'xaa Lep!ā'lilaxaaxēs āxelēda lē'-
 'wa'yē. Wā, la xūsa'sa ts!ē'nkwē Llē's lāx negedzā'yasa lē'wa'yē.
 15 Wā, g'ī'lēmēsē 'wī'lāwēda ts!ā'x'mōtaxs la'ē gwā'la. Wā, la
 k'īl'ēdxa lē'wa'yē qa lawāyēsa ts!ā'x'mōtē. Wā, la k'ō'k'lūpsēnd-
 xa ts!ē'nkwē Llē'sa qa's āxdzō'dalēs lā'xa ha'madzowē' lē'wa'yā.
 Wā, hē'x'īda'mēsē nā'x'īdxa 'wa'pē qa's hā'labalē hā'mx'ē'ī'dqēxs
 hē'maē a'lēs ts!ē'lkwēda ts!ē'nkwē Llē'sa, qaxs g'ī'lēmaē wūdex-
 20 'ī'da, wā, la p!ē'sīda. Wā, g'ī'lēmēsē gwā' ha'mā'pexs la'ē
 nā'x'īdxa ā'ltē 'wā'pa. Wā, lā'xaa k'lēs k'wē'ladzema ts!ē'nkwē
 Llē'sa; lē'x'a'mēda āxnō'gwadās ha'mā'pqēxs ts!ē'nkwaē. Wā,
 lā'xaa k'lēs ts!epa'sa ts!ē'nkwē Llē's lā'xa Llē'ēna, qaxs ā'laē
 tse'nxwa. Wā, lae'm gwā'la.

Poked Halibut-Skin.—When the skin has been | kept for a long 1
time, and its fat turns red, it is not | good to be scorched. When the
owner wants to eat it, | she takes her kettle and pours water || into 5
it until it is half full. Then she puts it on the fire. | She takes down
the skin from the place where she has hung it up, in the rear of the
house. | Then she takes her fish-knife and cuts the skin into pieces,
in | this manner: |



As soon as she finishes cutting it, she waits for
the water to boil || in the kettle. As soon as it be- 10
gins to boil, | she puts the pieces of skin into it;
and when (the skin) is all in (the kettle), she | takes her tongs and
pokes down on top of the skin, so as to | keep it under the water in
which it is being boiled. Therefore | it is called "poked skin."
After it has been boiling for a long time, || when she thinks that it is 15
soaked, she takes it off of the fire. | Then she takes her small dish
and puts it down at the place where she is sitting. | Then she takes
her tongs and takes the poked skin out of the water, and | puts it
into the small dish. As soon as it is all out of the kettle, | she drinks
fresh water, when it is not || in the morning; but when it is morning, 20
she rinses her mouth. As soon as | she has finished drinking, she
eats it | while it is still hot; for when it gets cold, they can not | bite

Poked Halibut-Skin (Q!ō'dex^u L!ēs).—Wä, g'í'l'mēsē la gā'la la 1
āxē'lakwa L!ē'saxs la'ē L!ā'x'wīdē tsenxwa'yas. Wä, la k!ē's
la ēk, lāx ts!EX'ā'sē'wē. Wä, g'í'l'mēsē ha'maē'xsdēda āxnō'-
gwadāsēxs la'ē āx'ē'dxēs hā'nx'lanowē qa's gūxts!ō'dēsa 'wā'pē
lāq qa negō'yālēsēxs la'ē hā'nx'lents lā'xēs legwī'lē. Wä, la 5
āxā'xōdxa L!ē'sē lā'xēs gē'xwā'aa'sē lā'xa ō'gwīwalīlāsa g'ō'kwē.
Wä, la āx'ē'dxēs xwā'lā'yowē qa's t!ō't!ets!endēxa L!ē'sē g'a
g'wālēg'a (*fig.*).

Wä, g'í'l'mēsē g'wāl t!ō'saqēxs la'ē ē'sela qa medelx'wī'dēsa
'wā'pē la g'ē'ts!āxa hā'nx'lanowē. Wä, g'í'l'mēsē medelx'wī'dexs 10
la'ē āxste'ntsa t!ewē'kwē L!ēs lāq. Wä, g'í'l'mēsē 'wī'la'staxs lā'ē
āx'ē'dxēs k!īpLā'la qa's q!ō'densalēs lā'xa ō'kūya'yē L!ē'sa qa
le'nsēs lā'xa 'wā'palāsēs ha'mē'x'silase'wē. Wä, hē'ē'mis lā'g'īlas
lē'gades q!ō'dekwē L!ē'sa. Wä, la'mēsē'gē'g'īlil'ēm mae'mdel-
qūla. Wä, g'í'l'mēsē k'ō'taq lae'm pē'x'wīdaxs la'ē hā'nx'sē'ndeq. 15
Wä, la āx'ē'dxēs lā'logūmē qa's hā'ng'alilēs lā'xēs k!wā'lasē. Wä,
la āx'ē'dxēs k!īpLā'la qa's k!īpūstā'lēxa q!ō'dekwē L!ē'sa qa's lē
k!īpts!ā'las lā'xa lā'logūmē. Wä, g'í'l'mēsē 'wī'lōsta lā'xa hā'nx'-
lanowaxs la'ē hē'x'īdaem nā'x'īdxa ā'īta 'wā'pa; yīxs k!ē'saē
gā'la. Wā'x'ē gā'la'xaxs la'ē ts!ewē'L!exōda. Wä, g'í'l'mēsē 20
g'wā'lēxs la'ē nā'x'īda. Wä, lawī'slā ha'yālōmāla ha'mx'ē'ī'dqēxs
hē'ē'maē ā'lēs ts!ē'lqwē, qaxs g'í'l'maē wūdex'ī'da, wā, la k!ēs
q!ē'q!ak!ēmāxs la'ē p!ē'sīda. Wä, g'í'l'mēsē g'wāl ha'mā'pa lā'xēs

it, because it is hard. When she finishes eating, | taking it up with
 25 her hands as she eats, she puts down her || small food-dish and pours
 out (the contents) outside of the house; for they do | not often eat
 all the poked skin, | and also it is not good when it is boiled again
 after it has been cold. | Therefore it is only thrown away. When |
 the woman comes in again into her house, she pours water into (her
 30 small dish) || and washes it out; and when it is clean, | she pours
 fresh water into it, and they all wash their hands; | and after they
 have finished, they do not eat a second course. Sometimes the old
 people | eat with spoons the liquid of the poked salmon, and they
 35 eat | dried halibut raw and dry with the poked skin. || After they
 have eaten, they drink fresh water. | This also is not given at a feast
 given by the chief to his tribe; | only the owner eats it; and they do
 not | dip it into oil, for it is really fat. That is | all about this. ||

- 1 **Boiled Halibut-Edges.**—When | the (halibut-) edges begin to be dry,
 and when there are many of them, | they are tied in the middle with
 narrow strips of cedar-bark, and they hang in the | rear of the fire of
 5 the house. Then the owner invites || the chiefs in. As soon as they
 are all in the house, the woman | takes a kettle and puts it down on
 the side of the | fire nearest the door. She takes down sometimes

xā'max'ts'lānaēna'yaxs ha'mā'paē, wā, la k'ā'g'ililxēs ha'maa'ts'lēda
 25 lā'logūmē qa's lē qePEWE'lsaq lā'xa L'lā'sanā'yasēs g'ō'kwē qaxs
 k'lē'saē q'lūnā'la 'wī'la ha'mx'ī'dxa q'lō'dekwē L'lē'sa. Wā, hē'-
 'misēxs k'lē'saē ēk' lāx ē't'lēdē hā'nx'Lentsōxs la'ē wūdex'ī'da.
 Wā, hē'mis lā'g'ilas ā'em ts!ex'ī'dayowē. Wā, g'ī'lēmēsē g'ā'x
 ēdēlēda ts!edā'qē lā'xēs g'ō'kwaxs la'ē gūxts'lō'tsa 'wā'pē lāq
 30 qa's ts!ō'xūg'indēxēs lā'logūmē. Wā, g'ī'lēmēsē ē'g'ig'axs la'ē
 gūxts'lō'tsa ā'lta 'wāp lā'qēxs la'ē 'wī'la ts!ēnts!enx'wida. Wā,
 g'ī'lēmēsē g'wā'lēxs la'ē k'lēs hē'lēg'inda. Wā, lē'da q'lūlsqū'l'yakwē
 'na'ne'mplēna yō'sax 'wā'palāsa q'lō'dekwē L'lē'sa Lōxs masaasa
 k'lā'wasē k'lēlx' ā'em le'mxwa lā'xa q'lō'dekwē L'lē'sa. Wā,
 35 g'ī'lēmēsē g'wāl ha'mā'pexs la'ē nā'x'īdxa ā'lta 'wā'pa. Wā,
 k'lē's'emxaa hā'mg'ilayō lā'xa k'lwē'lasēda g'ī'gāma'yaxēs g'ō'kū-
 lōtē. Lē'x'aem ha'mā'pqēda āxnō'gwadās. Wā, lā'xaa k'lēs
 ts!ē'pela lā'xa L'lē'na qaxs ā'lak'lālaē tsē'nxwa. Wā, lae'mxaa
 g'wāl la'xēq.

- 1 **Boiled Halibut-Edges** (Hā'nx'Laak^u xwā'xūsenxē).—Wā, hē'-
 'maaxs la'ē le'mx'widēda xwā'xūsenxa'yaxs la'ē q'lē'nema lā'xēs
 laē'na'yē yīlō'yōlaxa ts!ē'q'lē dena'sa. Wā, la tē'kūlālela lāx
 ō'gwīwalilasa legwī'lasa g'ō'kwē. Wā, lē'da āxnō'gwadās L'lē'la-
 5 laxa g'ā'xsā. Wā, g'ī'lēmēsē g'āx 'wī'laLElaxs la'ēda ts!edā'qē
 āx'ē'dxa hā'nx'lanowē qa's lē hā'ng'alilaq lā'xa ōbē'x'lālililasa
 legwī'lē. Wā, la āxā'xōdxa 'nā'l'nemp!ena sek'lā'x'īdōyola xwā'-

five bundles | of edges tied in the middle, and she puts the bundles 8
 into the kettle. | She does not untie the tying of narrow cedar-bark in
 the middle. It || remains in the way it was tied into bundles. Then 10
 she pours water into the (kettle); | and when it is half full of water,
 she takes an | old mat and covers the top with it. As soon as she
 has done so, | she puts it on the fire. As soon as this is finished, |
 the chiefs begin to sing the songs of olden times; but the || woman 15
 takes her dishes and puts them down at the place where she is sit-
 ting, | and also the tongs. Everything is ready, and | (what is in
 the kettle) has been boiling on the fire for a long time. After four |
 songs have been sung, the guests stop singing. | Then the kettle is
 taken off of the fire; and the woman takes her tongs, || and takes off 20
 the old mat covering and puts it down at the | door-side of the fire.
 Then she takes up with the tongs the middle of one bundle of | edges
 and puts it into one dish. She | continues doing so with the others,
 and puts each into one dish. | As soon as they are all out of the water,
 she unties the narrow || strip of cedar-bark with which they were tied 25
 in the middle, and finally she divides them into the several dishes. |
 As soon as she has done so, she takes a food-mat and | spreads it
 before the guests. Then she puts the dishes | on it, and she gives
 them water. After they finish drinking, | they begin to eat. They

xūsenxa^əya qa^əs qū'lx'ts!ōdēs lā'xa hā'nx'lanowē. Wā, lae'm 8
 k'lēs gūdex'ī'dex yīlō'yōyas ts!ē'q!a dena'sa. Wā, lae'm hēx-
 sā'em gwā'laxs la'ē qū'lx'ts!ōyā. Wā, lē gūq!eqa'sa 'wā'pē lāq. 10
 Wā, la'mē'sē nē'lk'eyax'ēda'mēda 'wā'pē lā'qēxs la'ē āx'ē'dxa
 k'lā'k'lōbanē qa^əs aē'k'lē nā'seyints lāq. Wā, g'ī'l'mēsē gwā'lēxs
 la'ē hā'nx'lents lā'xēs lēgwī'lē. Wā, g'ī'l'mēsē gwā'lēxs la'ē
 de'nx'ēdēda g'īg'āma'yasa g'ī'ldze'yala q!ē'mdema. Wā, lā'lēda
 ts!edā'qē āx'ē'dxēs lō'elq!wē qa^əs g'ā'xē āx'ā'līlas lā'xēs k!wae'lasē; 15
 wā, hē'misa k'līplā'la. Wā, la'mē'sē 'nā'xwa gwā'līlēxs la'ē
 gē'g'ilīl mae'mdelqūlēda hā'nx'lāla. Wā, g'ī'l'mēsē mō'sgemēda
 q!ē'mdēmē de'nx'ēdayōsa k!wē'laxs la'ē gwāl de'nxela. Wā, la
 hānx'sauowēda hānx'lanowaxs laēda ts!edāqē āx'ēdxēs k'līplāla
 qa^əs k'līplī'dēs lā'xa k'lā'k'lōbanē nayī'ma qa^əs k'līplā'līlēs lā'xa 20
 ōnā'lisasēs lēgwī'lē. Wā, la k'lībō'yōdxa 'nē'mx'idoyāla xwā'-
 xūsenxa^əya qa^əs k'līpts!ō'dēs lā'xa 'nemē'xla lō'q!wa. Wā, la
 ha'nā'l hē gwē'gilaxa waō'kwē āxts!ā'las lā'xa 'nemē'xla lō'q!wa.
 Wā, g'ī'l'mēsē 'wī'lōstaxs la'ē gūdex'ī'dxa yaē'loyūwēx'dās ts!ē'q!a
 dena'sa. Wā, lawi'slē ts!ā'lasi'lālas lā'xa waō'kwē lō'elq!wa. 25
 Wā, g'ī'l'mēsē gwā'lēxs la'ē āx'ē'dxa ha'madzowē' lē'wa'yaya qa^əs
 lē lēpdzamō'līlas lā'xa k!wē'lē. Wē, la k'ā'dzōdaslasa lō'elq!wē
 lāq. Wā, la tsē'x'itsa 'wa'pē lāq. Wā, g'ī'l'mēsē gwāl nā'qaxs
 la'ē hā'mx'ī'da. Wā, lae'm xā'max'ts!āna dā'x'ēdxēs ha'ma'yē

30 take up the food with their hands || and bite off the ends of the long edges. After they have finished | eating it, they drink water, and they carry home for their wives what is left. | Then they carry it home when they leave the | house; and they wash their hands in their own houses. | No second course is given with this, for it is a
35 valuable food for feasts, for || this kind is very costly; and they do not dip it into oil, for | it is very fat. That is all about this. |

1 **Roasted Halibut-Edges.**—When | the (halibut)-skin is half dry, the edge is torn off. | Then it is tied in the middle with narrow strips of cedar-bark, and is hung up in the | rear of the house. Sometimes the
5 woman and her || husband desire to eat of it. Then the woman requests her | husband to make roasting-tongs. Immediately | he shaves down a piece of red pine, and splits it in the same way as | fire-tongs (are split); only this is different, that below it has a sharp point | where the top of the fire-tongs is. Then the woman takes
10 narrow strips of || cedar-bark and ties them around it one span of our fingers | from the sharp lower end. When this is | done, the woman takes the half-dried edges | and puts them in coils into the roasting-tongs, in this manner:¹ As | soon as they are all
15 in the roasting-tongs, she ties a narrow strip of || cedar-bark around the top, so that the tongs may not spread when

30 qa's q!EX'ba'eyēxa g'í'lsq'ílt!ē xwā'xūsenxa'ya. Wā, g'í'l'mēsē gwāl ha'mā'pqēxs la'ē nā'x'ídxā 'wā'pē. Wā, la mō't!ēdxēs 'ē'n'x'sā'yē qa'ēs gēgēn'ēmē. Wā, lae'm dā'laqēxs la'ē hō'qūwēls lā'xa g'ō'kwē. Wā, ā'l'mēsē ts!ē'nts!ēn'x'wīd lā'xēs g'ig'ō'kwē. Wā, lae'm k'!ēs hē'lēg'íntse'wa qaxs 'wā'lasaē k'wē'ladzema qaxs
35 lā'xūlaē gwē'x'sdēmas. Wā, la k'!ēs ts!ē'pēla lā'xa L!ē'ēna qaxs ā'laē la tse'n'xwa. Wā, lae'm gwāl lā'xēq.

1 **Roasted Halibut-Edges** (L!ō'bek^u xwā'xūsenxē).—Wā, hē'ēmaaxs la'ē k'!ā'yax'wīdēda L!ē'saxs la'ē xwaso'yūwēda xwā'xūsenxa'yē. Wā, la yīl'ō'yōtsōsa ts!ē'q!ē dena'sa qa's tē'x'wale'lōdayowē lāx ō'gwiwalilasa g'ō'kwē. Wā, la 'nā'l'nēmp!ēnēda ts!ēdā'qē L!ē'wis
5 lā'wūnemē ha'maē'xsd lāq. Wā, lē'da ts!ēdā'qē ā'xk'!ā'laxēs lā'wūnemē qa L!ō'psayōgwīlēsōx L!ō'psayā. Wā, hē'x'ida'mēsē k'!ā'x'wīdxā wūnā'gulē qa's xō'x'wīdē qa yū'wēs la gwē'x'sōxda k'!lplā'lax. Wā, lē'x'a'mēs ōgūqālayōsēxs ē'x'baēda bē'nba'yas, yīx ō'xtā'yasa k'!lplā'la. Wā, lē'da ts!ēdā'qē ā'x'ē'dxa ts!ē'q!ē
10 dena'sa qa's yīl'ē'dēs lā'xa 'nē'mp!ēnk'ē lā'xēns q!wā'q!wax'ts!ā-na'yēx, g'ā'g'ilela lā'xa ē'x'ba lā'x bē'nba'yas. Wā, g'í'l'mēsē gwāl'lēxs la'ēda ts!ēdā'qē ā'x'ē'dxa k'!ā'yaxwē xwā'xūsenxa'ya qa's lē q!ē'l'x'ts!ōdālas lā'xa L!ō'psayowē g'a gwā'lēg'a (*fig.*).¹ Wā, g'í'l'mēsē 'wī'la la ā'xts!ā' lā'xa L!ō'psayāxs la'ē yīl'ē'tsa ts!ē'q!ē
15 dena's lāx ō'xtā'yas qa k'!ē'sēs dexetō'x'wīdēda L!ō'psayowaxs la'ē

¹ See figure on p. 344.

they | get hot. Then she takes thin cedar-sticks and | puts them on 16
lengthwise, one on each side of the end | of the edges, and she puts a
stick crosswise, one at each end. | Then she puts it up by the side of
the fire, and it is not long before she turns it around. || As soon as it 20
is done, the woman takes her food- | mat and spreads it out at the
place where she is sitting. Then she takes the | roasted edges and
puts them on it and takes them out of the tongs. | Then they drink
water. After they have finished drinking water, | they take long
strips of the edges and bite them off from the end. || After they have 25
finished eating them, the woman takes her small dish | and pours
some water into it, and they wash their hands. | After they have
done so, the woman puts away what is left over, | and they drink
water. It is not put into a | dish when they eat it; and they do not
dip it into oil, for it is || very fat; and also this is not given to the 30
tribe at a feast. | That is all about this. |

Dried Halibut-Head.—When it is winter | and they can not catch 1
halibut, the wife of the | fisherman takes dried halibut-head and
soaks it in bilge-water | of the fishing-canoe of her husband. After
it has been soaking for four days || in the fishing-canoe, the woman 5
takes her kettle | and puts it down by the side of the fire. Then she

ts!E'lx^éwīda. Wā, la āx^éē'dxa wī'swūltowē xōkⁿ k!waxlā^éwā qa^és 16
k!laat!lē'dēs. Wā, lae'm wa'x'senxa^éyēda 'nā'l'nemts!aqē lāx ō'ba-
'yasa xwā'xūsenxa^éyē. Wā, la gē'gēbentsa 'nā'l'nemts!aqē. Wā,
la'mē'sē lanō'lisaq lā'xēs legwī'lē. Wā, k!lē'st!a gā'laxs la'ē lē'x'ēi-
deq. Wā, gī'l'mēsē L!ō'pexs la'ē āx^éē'dēda ts!edā'qaxēs ha'ma- 20
dzowē' lē'wa'ya qa^és Lep!ā'lilēs lā'xēs k!waē'lasē. Wā, la āx^éē'dxa
L!ō'bekwē xwā'xūsenxa^éya qa^és āxdzō'dēs lā'qēxs la'ē x'ek!ex'ēideq.
Wā, lā'x'da^éxwē nā'x'īdxa 'wāpē. Wā, gī'l'mēsē gwāl nāqaxs
la'ē dāx'ēdxa gī'lsg'ilt!enāla xwāxūsenxē^é qa^és q!eg'ilba'yēq. Wā,
gī'l'mēsē gwāl ha'mā'pqēxs la'ē āx^éē'dēda ts!edā'qaxēs lā'lōgūmē 25
qa^és gūxts!ō'dēsa 'wā'pē lāq. Wā, lā'x'da^éxwē ts!ē'nts!enx^éwīda.
Wā, gī'l'mēsē gwā'lēxs la'ēda ts!edā'qē'gē'xaxēs hā'mx'sā'yē. Wā,
lā'x'da^éxwē nā'x'īdxa 'wā'pē. Wā, lae'm k!lēs āxts!ō'yō lā'xa
lō'q!wāxs ha'ma'yaē lōxs k!lē'saē ts!ē'pela lā'xa L!ē'na qaxs
xe'nlelaē tse'nuxwa. Wā, lā'xaa k!lēs k!wē'ladzema lāxa g'ō'kū- 30
lōtē. Wā, lae'm gwāl lā'xēq.

Dried Halibut-Head (Mā'lēqasdē).—Wā, hē'ēmaaxs la'ē ts!āwū'n- 1
xa, la k!lē's la gwe'yō'lāsxa p!ā'yē. Wā, lē'da gēnē'masa lō'-
q!wēnoxwē āx^éē'dxēs mā'lēqasdē qa^és lē t!lē'laq lā'xa tō'xsas lō'-
gwats!āsēs lā'ēwūnemē. Wā, hē't!a la mō'p!enxwa'sē 'nā'lās
t!lē'ltālexs lā'xa lō'gwats!āxs la'ē āx^éē'dēda ts!edā'qaxēs hā'nx'- 5
lanowē qa^és hā'ng'alilē lā'xa ōnā'lisasēs legwī'lē. Wā, la āx^éē'd-

7 takes | her small basket by the handle and carries it out of the house,
and she | puts it down by the side of the fishing-canoe. Then she
takes out of the water the dried heads and | puts them into the small
10 basket. After it is full, she || takes it up by the handle and carries
it into the house. Then | she takes out the dried heads and puts
them into the kettle. | As soon as it is full, she pours water into it;
and when | it is filled with water, she puts the kettle on the fire. It
is | left to boil for a long time, and then the kettle is taken off the
15 fire. || Then the woman takes her dish and takes her | long-handled
ladle, and she dips up the dried heads and | puts them into the dish.
As soon as they are all out of the water, she drinks | water; and after
she finishes drinking, she takes up with her hands | the boiled dried
20 heads and puts them into her mouth. || Then she begins to eat. This
is called "eating dried heads." Then | she throws into the fire the
bones that remain. After she has finished, | she again pours into
the kettle the food that has been left over. | She pours some fresh
water into the food-dish that she had used. | Then she washes her
25 hands. After she has finished, she puts away the || kettle. The
remains of the dried heads | are in the kettle in the water. She is
going to put them on the fire again | when she feels hungry, for heads
do not get spoiled even if they are | put on the fire ten times. Then
she drinks | fresh water. The dried halibut-head is not used for

7 xēs lā'laxamē qa's lē k'!ō'qewelselaq lā'xēs g'ō'kwē qa's lē hānō'-
dzelsas lā'xa lō'gwats!ē. Wā, la āx'wūstē'ndxa mā'lēqasdē qa's
āxts!ō'dalēs lā'xa lā'laxamō. Wā, g'í'l'mēsē qō't!axs la'ē k'!ō'-
10 qūlsaqa qa's lē k'!ō'gwīlēlaq lā'xēs g'ō'kwē. Wā, la'mē'sē
āxwūts!ā'laxa mā'lēqasdē qa's lē āxts!ā'las lā'xa hā'nx'lanowē.
Wā, g'í'l'mēsē qō't!axs la'ē gūgeqa'sa 'wāpē lāq. Wā, g'í'l'mēsē
qō't!axa 'wā'paxs la'ē hā'nx'lents lā'xēs legwī'lē. Wā, la'mē'sē
gē'g'ilil mae'mdelqūlaxs la'ē hā'nx'sanowēda hā'nx'lanowē. Wā,
15 la'mē'sa ts!edā'qē āx'ē'dxēs lō'q!wē qa's āx'ē'dēxēs 'wā'lasē g'í'l-
t!exlāla k'ā'ts!ēnaqa qa's xelōstendēxa mā'lēqasdē qa's lē xē'l-
ts!ālas lā'xa lō'q!wē. Wā, g'í'l'mēsē 'wī'lōstaxs la'ē nā'x'idxa
'wā'pē. Wā, g'í'l'mēsē gwāl nā'qaxs la'ē dā'x'itsēs e'eyasowē'
lā'xa hā'nx'laak^u mā'lēqasdē qa's ts!ō'q!ūsēs lā'xēs se'msē. Wā,
20 lae'm hā'mx'ē'ī'da. Wā, hē'em lē'gades memā'lēqasdē. Wā, lae'm
ts!exlā'lasēs xā'xmōtē lā'xa legwī'lē. Wā, g'í'l'mēsē gwā'lexs
la'ē xwē'laqa gūxts!ō'tsēs hā'mx'sā'yē lā'xa hā'nx'lanowē. Wā,
la gūxts!ō'tsa ā'ta 'wāp lā'xēs ha'maats!ē'x'dē lō'q!wa. Wā,
la ts!ēnts!ēnx'wīda. Wā, g'í'l'mēsē gwā'lexs la'ē g'ē'xaxa
25 hā'nx'lanowē. Wā, lae'm g'ē'stā'lēda hā'mx'sā'yē mā'lēqasdē
lā'xa hā'nx'lanowē. Wā, lae'm ā'em ē't!ēde! hā'nx'ē'lendleq
qō pō'sqlēx'ēdlō, qaxs k'lē'saē 'yā'x'semx'ēdexs wā'x'ēmaē neqa'-
p!ēna hā'nx'lendayowēda mā'lēqasdē. Wā, lawī'slā nā'x'idxa
ā'ta 'wā'pa. Wā, lae'm k'lē's lē'ēlālayuwēda mā'lēqasdē ā'em

inviting (to a feast). || Only the owners—that is, the woman, her 30 husband, | and her children—eat it; and this also is not dipped into oil. | That is all about this. |

Dried Halibut-Stomach, boiled | and soaked.—(The dried halibut- 1 stomach) is soaked the same number of days | as the halibut-head, which is soaked for four | days in the bilge-water of the fishing-canoe of the fisherman. || The dried stomach is also soaked in the fishing- 5 canoe. | After it has been in the canoe for four days, it swells up. | Then the woman again takes her small basket by the handle and puts | it down by the side of the fishing-canoe. She takes the dried | stomach out of the bilge-water of the fishing-canoe and puts it into her small basket. || When it is full, she takes it up by the handle and 10 carries it | into her house. Then she puts it down in front of the fire. | Then she takes her small kettle and washes it out. As soon as | it is clean, she takes out of the small basket the dried stomach and | puts it into the small kettle. Then she pours water into it until || it is full, and puts it on the fire. She does not let it | boil 15 quickly. There is only little fire under the | kettle. The water gets hot slowly, | and it is on the fire from morning until noon. Then the woman | takes the kettle from the fire and puts it down at the place where she is sitting. || Then she takes a small dish and puts it down 20

lē'x'a'mēda āxnō'gwadās ha'ma'peqxa ts!edā'qē ʔe'wīs lā'ēwūnemē 30 ʔe'wīs sā'semē. Wā, lā'xaa k'!ēs ts!e'pela lā'xa l!ē'ēna. Wā, lae'm g'wāl laxē'q.

Dried Halibut-Stomach, boiled and soaked (Mō'qwasdāxs hā'n'x- 1 laakwaē t!e'lkwa).—Wā, hē'emxaa wā'xsē 'nā'lās t!e'lkwē wā'- xaxsaasas 'nā'lāsa mā'leqasdāxs la'ē t!ē'lasē'wa, yīxs mō'p!en- xwa'saē 'nā'lās āxstā'lexs lā'xa tō'xsasa lō'gwats!āsa lō'q!wēno- 5 xwē. Wā, hē'emxaa'wisē lē'da mō'qwasdēda lō'gwats!ē t!ē'la- 5 sē'wē. Wā, g'ī'l'mēsē mō'xsē 'nālāsēxs la'ē wiwō'x'wīda. Wā, lae'mxaa'wisa ts!edā'qē k'!ōqewelsxēs lā'laxamē qa's lē hānō'- dzelsas lax onōdza'yasa lō'gwats!ē. Wā, la āx'welstā'laxa mō'- qwasdē lāx tō'xsasa lō'gwats!ē qa's lē āxts!ā'las lā'xēs lā'laxamē. Wā, g'ī'l'mēsē qō't!axs la'ē k'!ō'qūlsaqa qa's lē k'!ō'g'wīlelaq lā'- 10 xēs g'ō'kwē. Wā, la k'!ō'x'walilaq lā'xa ōbē'x'lālāsēs legwī'lē. Wā, la āx'ē'dxēs ha'ne'mē qa's ts!ō'xūg'indēq. Wā, g'ī'l'mēsē ē'g'ig'axs la'ē āxwūlts!ō'dxa mō'qwasdē lā'xa lā'laxamē qa's lē āxts!ō'dālas lā'xa ha'ne'mē. Wā, la gūq!eqa'sa 'wā'pē lāq qa qō't!ēs. Wā, la hā'n'x'lents lā'xēs legwī'lē. Wā, la k'!ēs hēlq!alaq 15 ha'labala mede'l'x'wīda. Wā, lae'm hā'l'selaem x'ī'q!exsdalēda hā'n'x'lanāxa gū'lta. Wā, ē'x'ē'mēsē la ts!egū'nā'kūlē 'wā'palāsēxa g'ā'g'īlela lā'xa gāā'la lā'laa lā'xa neqā'la. Wā, lē'da ts!edā'qē hā'n'x'sendxa hā'n'x'lanowē qa's hā'ng'alilē lā'xēs k!waē'lasē. Wā, la āx'ē'dxēs lā'lōgūmē qa's ha'no'lilē lā'xa hā'n'x'lanowē. Wā, 20

- 21 by the side of the kettle. | Then she also takes her fish-knife and puts it into a small dish. | Then she takes her tongs and picks up the boiled stomach | and puts it into the small dish. As soon as it is
 25 all out | of the kettle, she takes a thin cedar-board || four fingers wide and one span and four | fingers long. She puts it down crosswise by | the side of the small dish. Then she takes the dried stomach and puts it down on it. | She takes her fish-knife and cuts it into small pieces | of the right size to go into our mouths. After the
 30 woman has || cut up what she is cutting, she takes the kettle and | pours out the liquid of the dried stomach outside of the house. | Then she carries it back into the house by the handle and puts it down at the place where she is sitting. | Then she pours fresh water into it and washes it out | inside. As soon as it is clean, she pours
 35 it out again || outside of the house. As soon as this is done, she brings it back and puts it down | by the side of the fire. Then she pours fresh water on the | pieces of dried stomach, and she washes them well. As soon as | all the soot is washed off and they are white outside, she | puts them into the small kettle; and when they are
 40 all in, she pours fresh || water over them. Now the small kettle is full of water; and she makes a good | fire, so that it blazes up well. Then she puts the kettle on the | fire, and it does not take long

- 21 lā'xaa āx^ē'dxēs xwa'layowē qa's lē g^ē'ts!ōts lā'xa lā'lōgūmē. Wā, la āx^ē'dxēs k'lip!ā'la qa's k'lip!ē'dēs lā'xa hā'n^x'laakwē mō'qwasdā qa's lē k'lip!ts!ā'las lā'xa lā'lōgūmē. Wā, g'ī'l'mēsē 'wī'lōsta lā'xa hā'n^x'lanowaxs la'ē āx^ē'dxa pē'ldzowē k'wā'gēdzā, la mō'denē 'wā'dze'wasas lā'xens q'wā'q'wax'ts!āna'yēx; wā, la mō'denbalēda 'ne'mp!enk-ē lā'xens bā'laxs la'ē gāyo'sas lā'xa ō'gwāga-
 25 'yasa lā'lōgūmē. Wā, la āx^ē'dxa mō'qwasdē qa's pagedzō'dēs lāq. Wā, la āx^ē'dxēs xwā'layowē qa's ām^ē'emē'x'salē t!ō't!ets!ā'laq qa ā'mēsē hē'ladzeqela lā'xens se'msēx. Wā, lē'da ts!ēdā'qe 'wī'la
 30 t!ō't!ets!endxēs t!ō'sase'waxs la'ē āx^ē'dxa hā'n^x'lanowē qa's lē qepewe'lsax 'wa'palax'dāsa mō'qwasdē lāx l!ā'sanā'yasēs g'ō'kwē. Wā, g'āx xwē'laqa k'!ō'gūlelaq qa's hā'ng'alilēq lā'xes k!waē'lasē. Wā, la'mēsē gūxts!ō'tsa ā'ita 'wāp lāq qa's aē'k'!ē ts!ō'xū-g'indeq. Wā, g'ī'l'mēsē la 'ē'g'ig'axs la'ē ē't!ēd la qepewe'lsaq
 35 lā'xēs l!ā'sanā'yē. Wā, g'ī'l'mēsē gwā'lexs g'ā'xāē hā'ng'alilas lāx ōnā'lisasēs !egwī'lē. Wā, la gūq!eqa'sa ā'ita 'wāp lā'xa t!ēwē'kwē mō'qwasdā. Wā, lā'xāē aē'k'!a ts!ō'x'wīdeq. Wā, g'ī'l'mēsē la 'wī'lāwēda q'walōbesaxs laē melmadzōx'wīda. Wā, la āxts!ā-las lā'xa ha'ne'me. Wā, g'ī'l'mēsē 'wīlts!āxs la'ē gūq!eqa'sa ā'ita
 40 'wāp lāq. Wā, la qō't!ā'ma ha'ne'maxa 'wā'paxs la'ē aē'k'!ix'īd-xēs !egwī'lē qa ē'k'ēs x'ī'x'iqela. Wā, la hā'n^x'lents lā'xēs !egwī'lē. Wā, k'!ē'st!a gā'laxs la'ē medelx'wīda. Wā, la'mē'sēda

before it boils. Then | for a long time the woman watches it while 43
it is boiling. | When the water is nearly dried up, she pours fresh
water || into it. When it is evening, the kettle is taken off, | and 45
then it is done. Immediately the woman takes her | spoon and dips
the dried stomach out into a small dish. | She does not take the
liquid. Only what is edible is dipped out | into the small dish. As
soon as the small dish is full, she calls || her husband to come and sit 50
down in the evening. Then they | drink water. After they finish
drinking, the | woman takes pointed cedar-sticks and prieks | into
the dried stomach. She (eats) the same way with the pointed cedar-
stick | as white people eat with forks: she || prieks with it into the 55
dried stomach and puts it into her mouth. | When she finishes eating
the dried stomach, the woman takes up the | small food-dish and
pours back what is left over | into the small kettle. Then she pours
fresh water into it and | washes the inside. As soon as it is clean,
she pours more water || into it, and they wash their hands; and 60
after they finish, | they drink fresh water. Dried stomach is also
not used at feasts; | and they do not dip it into oil, for it is really |
fat. |

Soaked Dried Halibut-Fins.— | Dried halibut-fins are also soaked 1
in the bilge-water of the fishing-canoe; | only this is different, that

ts!Edā'qē q!ā'q!ala lā'qēxs la'ē gē'g'ilil maē'mde!qūla. Wā, 43
g'í'l'mēsē elā'q le'mx'wīdē 'wā'pasēxs la'ē gūq!Eqā'sa ā'lta 'wāp
lāq. Wā, g'í'l'mēsē dzā'qwaxs la'ē hā'n'x'sanāwēda hā'n'x'lanowē. 45
Wā, laē'm L!ō'pa. Wā, hē'x'idaē'mēsa ts!Edā'qē āx'ē'dxēs
k'ā'ts!Enaqē qa's tseyō'sēsa mō'qwasdē lā'xa la'lōgūmē. Wā,
laē'm k'lēs lē 'wā'palās; ā'em lē'x'aēma haēmaē'sas la tseyō'dzem
lā'xa la'lōgūmē. Wā, g'í'l'mēsē qō't!ēda lā'lōgūmaxs la'ē Lē'ēlā-
laxēs lā'wūnemē qa g'ā'xēs k!wā'g'alilxa la dzā'qwa. Wā, lā'x'- 50
da'xwē nā'x'idxa 'wā'pē. Wā, g'í'l'mēsē g'wāl nā'qaxs la'ēda
ts!Edā'qē āx'ē'dxa k!ā'k!E'x'baa'kwē k!wa'XLā'wa qa's L!E'nqēs
lā'xa mō'qwasdē. Wā, laē'm yō g'wē'g'ilasa ē'x'ba k!wa'XLā'wē
g'wē'g'ilasasa mā'malāxs haēmaē'paasa haēmayowē'. Wā, laē'm
L!E'nqas lā'xa mō'qwasdē qa's ts!ō'q'ūsēs lā'xēs se'msē. Wā, 55
g'í'l'mēsē g'wāl memā'lēqasdeg'ixs la'ēda ts!Edā'qē k'ā'g'ililxēs
haēmaa'ts!ē lā'lōgūma qa's xwē'laqē qep'ste'ntsēs hā'mx'sā'ēyē
lā'xa haēne'mē. Wā, la gūxts!ō'tsa ā'lta 'wāp lāq qa's ts!ō'-
xūg'indēq. Wā, g'í'l'mēsē ē'g'ig'axs la'ē ē't!ēd gūxts!ō'tsa 'wā'pē
lāq. Wā, lā'x'da'xwē ts!E'nts!Enx'wīda. Wā, g'í'l'mēsē g'wā'lēxs 60
la'ē nā'x'idxa ā'lta 'wā'pa. Wā, laē'mxaa k'lēs k!wē'ladzēmēda
mō'qwasdē. Wā, lā'xaa k'lēs ts!E'pela lā'xa L!ē'ēna, qaxs ā'lāē
tse'n'xwa.

Soaked Dried Halibut-Fins (Pelpa'lxa t!E'lkwē pā'Lasdē).—Wā, 1
hē'emxaē t!ē'lase'wa pā'Lasdēda tō'xsasa lō'gwats!ē. Wā, lē'x'a-

they are soaked for six days | in the canoe, for they are thick.
 5 Therefore they are soaked for a long time. || As soon as they swell
 up, the woman takes her small basket | and carries it by the handle
 to the side of the place where the canoe is on the ground. | Then she
 takes one fin and washes off the soot that is on it. | As soon as it is
 all off, she puts it into the small basket. She only | stops when the
 10 small basket is full. Then she carries the small basket || into her
 house, and she puts it down by the side of the fire. | Then she takes
 the small kettle and washes it out inside. As soon as it is clean, |
 she takes split cedar-sticks. She breaks them into pieces, and | puts
 them crosswise in the bottom of the small kettle, (forming a grating).
 As soon as this is done, | she takes the soaked fins and puts them on ||
 15 the crossed split cedar-sticks in the small kettle. | She does not want
 what she is cooking to be burned: therefore | she puts the cedar-
 sticks under it. When the small kettle is full of | dried fins, she
 pours water into it; and she only stops pouring | when it is full.
 20 Then she puts the kettle on the fire. It || stays on the fire for a long
 time. Sometimes it is put on the fire in the morning, | and it is not
 done until afternoon. As soon as it is done, | the woman takes her
 tongs and takes the | kettle off the fire. Then she takes her small
 dish and puts it down at the | place where she is sitting. Then she

3 ʼmēs ɔ̃gūqālayōsēxs kʼl̥ʼsaē ʼāʼem qʼl̥l̥pʼl̥n̥xwāsē ʼnāʼlās
 tʼl̥ʼtʼl̥l̥x̥s lāʼxa xwāʼkʼl̥na, qaxs wōʼkwaē, lāʼgʼilas gāʼla tʼl̥ʼla.
 5 Wā, gʼl̥ʼmēsē pēʼxʼwīd̥x̥s laʼēda tsʼl̥dāʼqē ʼāxʼēʼdxēs lāʼlaxamē
 qaʼs lē kʼl̥ʼxʼwēlsaq lāx ɔ̃gwāgʼayʼasa xwāʼkʼl̥n̥x̥s hāʼnsaē. Wā,
 lē ʼāxʼēʼdxa ʼneʼmē pēlaʼ qaʼs tsʼl̥ōx̥āʼl̥xa qʼwalōʼbesē ʼāxdzewēʼq.
 Wā, gʼl̥ʼmēsē ʼwīʼl̥x̥s laʼē ʼāxtsʼl̥ʼts lāʼxa lāʼlaxamē. Wā, ʼāʼl̥ʼmēsē
 gwāʼl̥x̥s laʼē qōʼtʼl̥da lāʼlaxamē. Wā, lē kʼl̥ʼgʼwīl̥xa lāʼlaxamē
 10 lāʼxēs gʼōʼkwē qaʼs lē kʼl̥ʼxʼwalīlaq lāx ɔ̃nōʼl̥isāsēs legwīʼl̥. Wā,
 la ʼāxʼēʼdxēs haʼneʼmē qaʼs tsʼl̥ōʼx̥gʼendēq. Wā, gʼl̥ʼmēsē ēʼgʼigʼaxs
 laʼē ʼāxʼēʼdxa xōʼkwē kʼl̥waʼxl̥āʼwē. Wā, la kʼl̥ʼkʼēʼxʼseʼndeq qaʼs
 gayīʼl̥l̥axʼēīdēq lāx ɔ̃tsʼl̥āʼwasa haʼneʼmē. Wā, gʼl̥ʼmēsē gwāʼl̥x̥s
 laʼē ʼāxwūtsʼl̥ōdxa tʼl̥l̥kwē pāʼlasdē qaʼs lē ʼāxdōdāla lāʼxa
 15 gāʼyīʼl̥l̥akwē xōkʼ kʼl̥waʼxl̥āʼwa lāx ɔ̃tsʼl̥āwasa haʼneʼmē. Wā,
 laeʼm gwāʼqʼl̥laq kʼl̥ūmēlgʼīl̥tsʼl̥owē haʼmēʼxʼsilaseʼwas, lāʼgʼilas
 benāʼxl̥entsa kʼl̥waʼxl̥āʼwē lāq. Wā, gʼl̥ʼmēsē qōʼtʼl̥da haʼneʼmaxa
 pāʼlasd̥x̥s laʼē gūxʼīʼtsa ʼwāʼpē lāq. Wā, ʼāʼl̥ʼmēsē gwāl gūʼqaxs
 laʼē qōʼtʼla. Wā, la hāʼnxʼl̥ents lāʼxēs legwīʼl̥. Wā, laeʼmēsē
 20 gēʼxʼl̥alaem hāʼnxʼl̥ala; ʼnāʼl̥n̥empʼl̥naas hāʼnxʼl̥entsōxa gāʼla.
 Wā, la ʼāʼl̥ʼem l̥l̥ōʼpxa la gwāl ʼneqāʼla. Wā, gʼl̥ʼmēsē l̥l̥ōʼp̥xs
 laʼēda tsʼl̥dāʼqē ʼāxʼēʼdxēs kʼl̥īpl̥āʼla qaʼs kʼl̥wētsēʼndēs lāʼxa
 hāʼnxʼl̥anowē. Wā, la ʼāxʼēʼdxēs lāʼlōgūmē qaʼs hāʼngʼalīlēs lāʼxēs
 kʼl̥waēʼlasē. Wā, la ʼāxʼēʼdxa kʼl̥īpl̥āʼla qaʼs kʼl̥īpl̥īʼdēs lāʼxa pāʼlasdē

takes her tongs and takes out the dried fins, || and she puts them into 25 the small dish. When the small dish is full, | she calls her children and her husband to come and sit down. | Then they drink fresh water; and after they finish drinking, | they take whole pieces of dried fins and eat them. They | hold them in their hands while they are eating. After they have finished || eating, the woman takes the small 30 dish and pours back | into the kettle what is left over. She pours some water | into (the dish) and washes it out inside; and when it is clean, she | pours more fresh water into it, and they wash their hands. | As soon as this is finished, they drink fresh water. That is all || about this. They do not dip it into oil, for it is fat; | and it is 35 also not given at feasts to other people, for | only the owners eat it.

The Indians always | drink water before they begin to eat and when they have finished; | for the people in olden times said that if they should not drink || water when they were about to eat, those who 40 should forget | to drink water before they eat or when they finish would rot inside. | The reason why they rinse their mouths in the morning before they eat is to | get off the sleepiness of the throat. Therefore they do this way. | That is all about this. ||

Halibut-Spawn.—Halibut-spawn is not kept for a long time. | As 1 soon as it is half dried, it is boiled | in a small kettle. Some water is

qa's le k'lipts!ō'dēs lā'lōgūmē. Wā, g'í'lēmēsē qō't!ēda lā'lōgūma- 25 sēxs la'ē lē'lālxēs sā'sēmē lē'wīs lā'wūnemē qa g'ā'xēs k'lūs- ā'lila. Wā, lē nā'x'idxa ā'lta 'wā'pa. Wā, g'í'lēmēsē gwāl nā'qaxs la'ē dā'x'idxa senā'la pā'lasda qa's hā'mx'ī'dēq. Wā, lae'm ā'em dēdā'lalilqēxs la'ē ha'mā'pa. Wā, g'í'lēmxaā'wisē gwāl ha'mā'pa la'ēda ts!ēdā'qē k'ā'g'ililxa lā'logūmē qa's lē qepste'nd- 30 xēs hā'mx'sā'yē lā'xa hā'nx'lanowē. Wā, la gūxts!ō'tsa 'wā'pē lāq. Wā, la ts!ō'xūg'indeq. Wā, g'í'lēmēsē ē'g'ig'axs la'ē xwē'laqa gūxts!ō'tsa ā'lta 'wā'pē lāq. Wā, la'x'da'xwē ts!ē'nts!enx'wida. Wā, g'í'lēmēsē gwāl'lexs la'ē nā'x'idxa ā'lta 'wā'pa. Wā, lae'm gwāl lā'xēq. Wā, lae'm k'lēs ts!epa'x lē'ēna qaxs tse'nxwaē. Wā, 35 lae'mxaa k'lēs k'wē'ladzem lā'xa ō'gū'la begwā'nema, yīxs ā'ēmaē lē'x'aem ha'mā'qēda āxnō'gwadās. Wā, la hē'menāla'ma bā'k'lūmē nā'naqal'giwālaxa 'wā'paxs k'lē's'maē hā'mx'ī'da lōxs la'ē gwā'la, qaxs nē'k'aēda g'ā'lē begwā'nemxs g'í'lēmēlaxē k'lēs nā'x'idxa 'wā'paxs g'ā'lē ha'ēmaaxēs ha'mā'lē, wā, la xaxē'x'idēda lēlē'wa'yē 40 nā'x'idxa 'wā'paxs k'lē's'maē hā'mx'ī'da, lōxs la'ē gwā'la. Wā, hē'ēmis lā'g'ilas ts!ēwē'l!exōdxa gā'ā'lāxs g'ā'laē ha'ēmaa qa lawā'yēsēs beq!ūlē'l!exawa'yē. Wā, hē'ēmis lā'g'ilas hē gwē'gilē. Wā, lae'm gwāl lā'xēq.

Halibut-Spawn (Tsā'plēdza'yē).—Wā, k'lē'sla gā'la āxē'lakwa tsā- 1 plēdza'yasa plā'yē. G'í'lēm k'lā'yax'widexs lā'ē hā'nx'lentse'wa

poured into the | small kettle, and it is put over the fire of the house.
 5 As soon || as the water begins to boil, the woman takes down the |
 spawn from where it is hanging, and puts it into the boiling | kettle
 on the fire. After it has been boiling for a long time, | it is taken off
 and is done. Then the woman takes a | small dish and a spoon, and
 10 she dips out the boiled || spawn and puts it into the small dish. As
 soon as | it is all out of the water, they drink water, and they just
 take it up with their hands | and bite off the end as they eat it; and
 they do not eat much | before they finish, for this is not very good
 food. | The men do not often eat the spawn. That is the only ||
 15 reason why the woman boils it, that it brings bad luck if it is not |
 boiled; for the men of early times said, that, if it were not done, |
 her husband would not get a bite,—if for once | the woman should
 not boil what comes from the halibut caught by her | husband. As
 20 soon as the woman finishes eating, || she pours out what is left over.
 Then she drinks water. | That is all about this. |

Middle Piece of Halibut.—I have forgotten | the piece in the mid-
 dle,—the fat that is under the skin between | the two flat sides of the
 25 halibut, the meat just on top of the || backbone. As soon as the skin
 is taken off, the | woman cuts off the piece in the middle, and there

3 lā'xaaxa ha'ne'mē. Wā, la'e'm ā'em gūxts!ō'yuwēda ēwā'pē lā'xa
 ha'ne'mē qa's hā'nx'lanowē lā'xa legwī'lasa g'ō'kwē. Wā, g'ī'l-
 5 ēmēsē mede'lx'widēda ēwā'paxs la'ēda ts!edā'qē āxā'xōdxa tsā'p'lē-
 dza'yē lā'xēs gē'xwalaasē qa's āx'stē'ndēs lā'xa mā'e'mde'lqūla
 hā'nx'lanōxs hā'nx'lalamaē. Wā, la gē'g'ilik'em mā'e'mde'lqūlaxs
 la'ē hā'nx'sanā. Wā, la'e'm l!ō'pa. Wā, lē'da ts!edā'qē āx'ē'dxēs
 lā'lōgūmē lē'wa k'ā'ts!ēnaqē qa's xelōstendēxa hā'nx'laakwē
 10 tsā'p'lēdza'ya qa's lē xelts!ā'las lā'xa lā'lōgūmē. Wā, g'ī'lē'mēsē
 ēwī'lōstaxs la'ē nā'x'idxa ēwā'pē. Wā, ā'ē'mēsē dā'x'ē'sēs ē'eyasowē'
 lāq qa's q!eg'ī'lba'yēxēs ha'ma'yē. Wā, la k'lēs ā'laem q!ē'k'lēs
 la'qēxs la'ē gwā'la, qaxs k'lē'saē ā'laem ēk' ha'ma'ēya. Wā, la
 k'lēs q!ūnā'la ha'mā'pa begwā'nemaxa tsā'p'lēdza'yē. Wā, lē'x-a-
 15 ēmēs lā'g'ilas ts!edā'qē hā'nx'lendeq, qaxs aē'k'ilāē k'lēs hā'nx'-
 lendeq, qaxs ēnē'kaēda g'ā'lē begwā'nemqēxs k'lē'sēlaxē lā'lax
 q!ēk'a'sō lā'xē lō'gūyōs lā'ēwūnemas qō k'lē'slax ēnē'up!ēnālaxēda
 ts!edā'qē hā'nx'len dlāxa g'a'yolē lā'xa p!ā'yē, yā'nemsēs lā'-
 ēwūnemē. Wā, g'ī'lē'mēsē gwāl ha'mā'pa ts!edā'qaxs la'ē ā'em
 20 qepewe'lsxēs hā'mx'sā'yē. Wā, la'xaē nā'x'idxa ēwā'pē. Wā,
 la'e'm gwāl lā'xēq.

Middle Piece of Halibut.—Wā, hē'xōlēn l!elē'wēse'wēda q!wā'q!ū-
 sawa'yē, yīxa āxā'la tse'nxwē lā'xa āwā'bā'yasa l!ē'sē lā'xa ēwī'g'a-
 ēyē lō'ē ōk!waēdza'yasa p!ā'yē, yīx k'lūtā'layōsa q!ē'mlalē lāx nexe-
 25 nā'yasa hā'mō'mō. Wā, g'ī'lē'mē lawā'yēda l!ē'saxs la'ēda ts!e-
 dā'qē sapō'dxa q!wā'q!ūsā'wa'yē. Wā, la xū'lkwalēda āxā'sīlās.

is a groove at the place where it was. | Then the woman puts her 27
forefinger into this groove, | and she opens it out at the place where
the (sides of the) meat meet, along the | backbone. As soon as the
piece in the middle is off, she || throws it into a basket which stands 30
by the side of the woman when she is working on the | halibut. As
soon as she has finished, she takes the basket by the handle and |
carries it into the house. Then she splits a piece of red pine | and
makes roasting-tongs just like the roasting-tongs for the edges, | and
the piece in the middle is put in in the same way as the edges || when 35
they are roasted; and it is eaten in the same manner. | What is left
over is put away; and they eat of it again, | even when it is cold.
That is all about this. |

I have also forgotten the one name of the edges. It is called | by
the Newetsee "standing-on-the-edge." ||

Fresh Codfish (1).—The¹ wife at once breaks | some dried halibut and 1
puts it on a food-mat, and she | pours oil into an oil-dish; and after
she has done so, | she spreads out a food-mat in front of her husband,
and she || puts the oil-dish on it. As soon as she has done so, she 5
takes her | small basket in which she keeps her two fish-knives.
She | is going to remove the guts of the codfish. She takes her
fish-knives, | and takes a codfish so that the head turns towards

Wä, â'émēsa ts!Edā'qē la ts!E'ng'ilts!axstālasēs ts!Emā'lax'ts!ā'- 27
na'yē lāq, qa āqō'x'wīdēsa āwe'lgōda'yas q!E'mlalās nexenā'yasēda
hāmō'mowē. Wä, g'í'l'mēsē lawä'yēda q!wā'q!ūsawā'yē, wä, la
ts!exts!ā'las lā'xa lexa'ēyē hānō'dzilisxa ts!Edā'qaxs la'ē ē'axalaxa 30
plā'ēyē. Wä, g'í'l'mēsē gwā'lexs la'ē k'!ō'qūlīsxa lexa'ēyē qa's lē
k'!ō'gwī'lēlaq lā'xēs g'ō'kwē. Wä, la k'!ā'x'wīdxa wūnā'gūlē
qa's L!ō'psayōgwīlēq, hē gwē'x'sē L!ō'psayāxa xwā'xūsenxa'yē. Wä,
hē'emxaa'wisē gwā'lēda q!wā'q!ūsawā'yē gwā'laasasa xwā'xūsenxa-
yaxs la'ē L!ō'pase'wa. Wä, hē'emxaa'wisē gwē'g'ilaxs la'ē ha- 35
mā'ēya. Wä, la g'ē'xase'wēda hā'nsā'ēyē qa's ē't!lēdē hā'mx'ē'ī'tsōxs
la'ē wā'x'ēem la wūda'. Wä, laE'm gwāl laxē'q.

Wä, hē'emxaa'wēsen L!Elēwēse'wa ēnemē lēgēmsa xwā'xūsenxa-
yēda q!wā'q!ūsenxa'yē lāxa L!āl!asiqwāla.

Fresh Codfish (1).—Wä,¹ â'émisē gēne'mas hē'x'ēidaem k'!ō'p!ēdxa 1
k'!ā'wasē qa's axdzō'dēs lā'xa ha'madzowē' lē'wa'ēya. Wä, la
klū'nxts!ōtsa L!ē'ēna lā'xa ts!Eba'ts!ē. Wä, g'í'l'mēsē gwā'lexs
la'ē Lēpdza'mōliltsa ha'madzowē' lē'wē' lā'xēs la'ēwūnemē. Wä, la
k'ā'dzōtsa ts!Eba'ts!ē lāq. Wä, g'í'l'mēsē gwā'lexs la'ē āx'ē'dxēs 5
lā'laxamē, yīx g'ī'ts!E'wasasēs ma'lexla gēlts!E'ma. Wä, laE'm
lā'wiyōdlex ya'x'yeg'ilasa nē'tsa!ēyē. Wä, la āx'ē'dxēs gēlts!E'mē.
Wä, la āx'ē'dxa ēne'mē lā'xa nē'ts!ā'yē qa gwastā'lēs lāx k!waē'ts!ē-

¹ Continued from Publications of the Jesup North Pacific Expedition, Vol. V., p. 482.

- the place where she is sitting. | She first cuts off the pectoral fins. ||
- 10 She cuts them out in one piece with the gills. Then she cuts across the bone in the neck, | and she pulls out the guts. She at once | cuts off the intestines and throws them away on the | beach. Then she turns the stomach inside out and puts it down on the | beach. As soon as all her work is finished, she goes up from the beach ||
- 15 and takes her fish-basket. She carries it by the handle down | to the beach, and takes the stomachs of the codfish and puts them | into it. As soon as they are all in it, she carries the basket by the handle | into the house. Then she puts it down in front of the fire of
- 20 her | house. She takes her kettle, pours || water into it, and, when it is half full of water, she puts it | on the fire. Then her husband invites in his friends. | As soon as all the guests are in, the woman | takes the stomachs and puts them into the boiling water of the | kettle; and when they are all in the water, the woman takes her ||
- 25 tongs and stirs what is being cooked. Then | she lets it boil for a long time before she takes it off from the fire. | At last the woman takes her spoons and distributes them | among her guests. When they have one each, she takes the | kettle by the handle and puts it
- 30 down in front of her guests. Then || she takes a bucket with water and puts it down in front of her | guests. They drink water from the

- na^eyas. Wä, hē^emis gril xwā^ttsōsē PELxā^wwa^eyas. Wä, la
- 10 ^enā^enenmgoq L^ewis q!ō^sna^eyē. Wä, la gē^xsendex t!ē^mq!exā^wwa^eyas. Wä, ā^emēsē la nē^xūlts!ōdex ya^xyigilas. Wä, hē^xida^emēsē t!ō^sālax ts!enē^xas. Wä, la ts!eq^ents!ēsaq lā^xal^ema^eisē. Wä, la L!ēp!exse^mmdxa mōqūlās qa^s āx^eā^wliselēs lā^xal^ema^eisē. Wä, gr!l^emēsē ^ewī^ela^e la gwā^wlē āxse^wwa^sēxs la^e lā^sdēs
- 15 qa^s lē āx^eē^wdxēs k!ō^wgats!ē lexā^eya. Wä, la k!ō^wqūnts!ē^selaq lā^xal^ema^eisē. Wä, la āx^eē^wdxā mō^wqūlāsa nē^{ts}!ā^yē qa^s āxts!ā^wlēs lāq. Wä, gr!l^emēsē ^ewī^ets!āxs la^e k!ō^wxwūsdē^selaq qa^s k!ō^wgwē^selaq lā^xēs g^ōkwē. Wä, la k!ō^wx^ewā^wlilas lā^xal^estā^wlilasēs g^ōkwē. Wä, la hē^xidaem āx^eēdxā hāⁿx^lanō, qa^s gūxts!ō^w-
- 20 dēsa ^ewā^pē lāq. Wä, la^emēsē ^enegō^yōlaxa ^ewā^paxs la^e hāⁿx^llents lā^xal^egwī^wlē. Wä, la Lē^elalē lā^ewūnemasēxs ^enēⁿemō^wkwē. Wä, gr!l^emēsē g^āx ^ewī^elaēlēda Lē^elānemaxs la^eda ts!edā^wqē āx^eē^wdxā mō^wqūla qa^s āx^estā^wlēs lā^xal^ema^emdelqūla ^ewāpsa hāⁿx^lālā. Wä, gr!l^emēsē ^ewī^ela^estaxs lā^eda ts!edā^wqē āx^eē^wdxēs
- 25 k!l^eplā^wla qa^s xwē^telga^eyēxs hā^emē^xsilase^wē. Wä, la^emēsē gē^wgilil qa^s ma^emdelqūlaxs la^e hāⁿx^lsanā lā^xal^egwī^wlē. Wä, la^emēsē ts!edā^wqē āx^eē^wdxēs k^āk^lets!enaqē qa^s lē ts!ewā^wnaēsas lā^xēs Lē^elānemē. Wä, gr!l^emēsē ^ewī^elxtōxs la^e k!ō^wqū^elilxa hāⁿx^lanowē qa^s lē hāⁿx^ldzamō^wlilas lā^xal^elānemē. Wä, la
- 30 āx^eē^wdxēs ^ewabets!ā^wla nā^wgats!ā qa^s lē hāⁿx^ldzamō^wlilas lā^xēs Lē^elānemē. Wä, lā^xda^exwē xama^wg^āgēxa nā^wgats!āxs la^e nā^xēd

corner of the bucket. | After they have finished drinking, the bucket 32
is put away. | Then they eat with spoons out of the kettle. | The
woman takes her small dishes and || puts them down behind the 35
kettle from which they are eating; | and as soon as they find a
stomach with their spoons, they put it into the small dish; | and
when they finish eating the gills and the liquid with their spoons,
they put down the spoons | with which they have been eating, and
they take the stomachs with their hands | and bite them off; and
after they have finished eating them, the || woman takes the small 40
dish and pours back what is left over | into the kettle from which
they have been eating. Then she pours some water | into (the dish)
and washes it out; and when it is clean, she again | pours fresh water
into it. Then she places it before her guests, | and they wash their
hands; but the woman || takes by the handle the kettle from which 45
they have been eating, and puts it down at the | outer end of the fire.
After this has been done, she takes the bucket | with water and places
it before her guests, and | they again drink from the corner of the
bucket. | Then the woman takes the dish in which they washed their
hands and || puts it down at the place where she is sitting. Then the 50
guests go out. | This kind of food is also not a food for the morning,
and no | oil is poured into it, and it is not used at feasts for many |

lā'xa 'wā'pē. Wā, lā'x'da'xwē gwāl nā'qaxs la'ē g'ē'xase'wēda 32
nā'gats!ē. Wā, lā'x'da'xwē yō's'wūtsā'xēs yō'sase'wē lā'xa
hā'n'x'lanowē. Wā, lē'da ts!edā'qē āx'ē'dxa lā'ēlōgūmē qa's lē
k'ā'galilēlas lāx ā'lā'yasa ha'ēmaats!ē'yē hā'n'x'lanā. Wā, g'ī'l- 35
'mēsē yayō'sk'īnaxa mō'qūlāxs la'ē g'ē'ts!ōts lā'xa lā'lōgūmē. Wā,
g'ī'l'mēsē gwāl yō'saxa q'lō'sna'yē lē'wa 'wā'palāxs la'ē g'ī'galiltsēs
yeyō'yats!ēxa k'ā'k'ets!ēnaqaxs la'ē xā'max'ts!āna dā'x'īdxa
mō'qūla qa's q!ēg'ī'lbe'yēq. Wā, g'ī'l'mēsē gwāl ha'mā'pqēxs la'ēda
ts!edā'qē āx'ē'dxa lā'lōgūmē qa's lē xwē'laqa gūxts!ō'tsa hā'mx'- 40
sā'yē lā'xa ha'maa'ts!ē hā'n'x'lanā. Wā, la gūxts!ō'tsa 'wā'pē
lāq. Wā, la ts!ō'xūg'īndeq. Wā, g'ī'l'mēsē ē'g'ig'axs la'ē xwē'laqa
gūxts!ō'tsa ā'lta 'wāp lāq. Wā, la k'ax'dzamō'lilas lā'xēs lē'lānemē.
Wā, lā'x'da'xwē ts!ēnts!ēn'x'wida. Wā, lā'lēda ts!edā'qē k'!ō'-
qūlilaxa ha'maa'ts!ē hā'n'x'lanā qa's lē hā'ng'alilās lā'xa ō'bēx'- 45
lā'ilasa lēgwī'lē. Wā, g'ī'l'mēsē gwā'lēxs la'ē k'!ō'qūlilxa nā'gats!ē
'wā'bets!āla qa's lē hā'n'x'dzamō'lilas lā'xēs lē'lānemē. Wā, lā'x'-
da'xwē ē't!ēd xā'mag'āgēxa nā'gats!āxs la'ē nā'x'īdxa 'wā'pē. Wā,
lā'lēda ts!edā'qē āx'ē'dxa ts!ēnts!ēngwats!ē lō'q!wa qa's lē k'ā'-
galilās lā'xēs k!wā'ēlasē. Wā, la'ē'm hō'qūwēlsēda lē'lānemē. Wā, 50
la'ē'mxaa k'lēs ha'ma'yē gwē'x'sdēmasēxa gaā'la. Wā, lā'xaa k'lēs
k'lūnq!ēqasōsa l!ē'ēna. Wā, la k'lēs k!wē'ladzēm lā'xa q!ē'nēmē

men, and the numaym is not invited to it. | Only four or six friends of
 55 the || one who caught the codfish eat of the bull-head, for that is its
 name | when it is eaten; and the one who invites his friends says, |
 "We will eat bull-head to-morrow." Thus he says. And the reason
 why its name is | "bull-head" is that the stomach of "the-one-who-
 pulls" is never full, and also | the stomach of the black cod and of the
 60 kelp-fish and of the *xūldzōs*. That is its other || name when it has
 been cooked and when it has been caught by the | fisherman; for the
 fisherman does not allow | the guts of the codfish and of the halibut
 to stay in the body over night; for it is said, that, if | his wife should
 not do so, he would never again have a | bite from the halibut or ||
 65 codfish or black cod or *q!wā'qēla* and also the *t!ot!ōp!ē* and also the
gwā'gū'wa and | also the *gwē'lēk*. There is only one | way of doing
 with these nine kinds when they are first caught by the fisherman. |
 That is all about this. |

1 **Fresh Codfish (2).**—Sometimes the | woman cooks at once these eight
 kinds besides the | halibut, and the eight kinds of fishes are eaten
 5 fresh | when the tribes are really hungry; and they also do || so
 when they get rotten. The only difference when they are | fresh is,
 that the woman cuts the codfish right away. | Both sides of the
 neck of the codfish are cut, and then around | the back of the head;

53 *bē'begwānemā*, *lō'mē'da* *ēnē'mē'mōtē* *k'lē'sēmxa* *lē'lē'ayō* *lāq*.
Ā'em *lē'x'aēmēda* *mō'kwē* *lōxs* *q!ēl!ō'kwaē* *ēnē'nēmō'kwa*
 55 *yā'nemā* *nē'ts!ā'yē* *hā'mā'pxa* *k!ūmēsē*, *qaxs* *hē'māē* *lē'gēmsē*
wā'xī *hā'mā'ya*. *Wā*, *la* *ēnē'kēda* *lē'lālāxēs* *ēnē'nēmō'k*:
 "K!wōk!ūmēsē'gēlēnsā'i," *ēnē'kē*. *Wā*, *hē'em* *lā'gīlas* *lē'gades*
k!ūmēsaxs *k'lē'saē* *qō't!āēnoxwē* *mō'qūlāsa* *nē'ts!ā'yē*, *lē'wa* *mō'*
qūlāsa *nā'leme* *lē'wa'* *pēx'ītē* *lē'wa'* *xūldzōsē*. *Hē'em* *ēnē'mē*
 60 *lē'gēmasēxs* *lā'ē* *hā'n'x'lentse'wa*, *lōxs* *gā'lōlā'nemāē* *yīsa'*
bā'kūlēnoxwaq, *yīxs* *k'lē'saē* *hēlq!alē'da* *bā'kūlēnoxwaq* *xā'māla*
k'lē's *lā'wōyowē* *yā'x'yīgīlasa* *nē'ts!ā'yē* *lē'wa* *p!ā'yē* *qaxs* *g'ī'fēmē*
laxē *k'lē'slaxē* *gēnē'mas* *hē* *gwē'x'ēdlaxē* *lā'ē'mēlā'wisē* *k'lē'slax*
lā'lax *ē't!ēdlax* *q!ēk'a'sōxs* *lā'ē* *ē't!ēd* *bā'kūlaxa* *p!ā'yē* *lē'wa*
 65 *nē'ts!ā'yē* *lē'wa* *nālemē* *lē'wa* *q!wā'qēla*; *hē'misa* *t!ō't!ōp!ē*. *Wā*,
hē'misa *gwā'x'gū'wa*; *wā*, *hē'mislēda* *gwē'lē'kē*. *Hē'em* *ēnē'mē*
gwē'gīlasē *qāē'da* *ēnā'nemāx'ēdālāxs* *gā'lāē* *gā'xaliselēda* *bā'kū-*
lāq. *Wā*, *lā'ēm* *gwāl* *lā'xēq*.

1 **Fresh Codfish** (*Gē'ta* *nē'ts!ē*) (2).—*Wā*, *ēnā'l'nēmp!ēnā'mēda*
ts!ēdā'qē *hē'x'īdāem* *hā'mē'x'silaxa* *mā'lgūnā'īdāla* *ō'gū'la* *lā'xa*
p!ā'yē. *Wā*, *lē'x'aēmēs* *halaxwasō'gwīltsa* *mā'lgūnā'īdāla* *mamaē'*
masēxs *ā'lak'!ālāē* *pā'lēda* *lē'elqwālā'ā'yē*. *Wā*, *la* *hē'emxat!* *gwē'*
 5 *gīlasēxs* *lā'ē* *q!ap!ā'lax'īda*. *Wā*, *lē'x'aēmēs* *ō'gū'qalā'yōsēxs*
gē'taē, *yīxs* *hē'x'īdā'māēda* *ts!ēdā'qē* *la* *xwā'lēdxa* *nē'ts!ā'yē*. *Wā*,
hē'em *g'īl* *xwā'lētsōsē* *wā'x'sanōlxā'wā'yasa* *nē'ts!ā'yē*, *hē'stāla*
lāx *ō'x!āatā'yas*. *Wā*, *la* *xwā'laxōdex* *āwī'g'a'yas* *hā'xēla* *lāx*

and she cuts down its back way down to its | tail. She cuts close to the backbone, and || she only stops cutting when she gets down to the 10 belly. Then she turns it over | so that its head turns away from her; and she cuts along the upper side of the dorsal fin | again close to its backbone, | and she only stops cutting when the cuts meet at the belly. | Then she takes the head and pulls it off with the || backbone; 15 and she puts it on an old mat which is spread on the floor of the house. | Then she takes cedar-rope and ties it around the flesh side of the | codfish, in this manner: Then the flesh-side is on the outside, | and the scales are on the inside. After she has finished many of these, | she sends her husband to call his tribe to come || to a feast. As soon 20 as her husband is gone, the woman takes | her large kettles and puts them down inside, by the | door of the house. Then she takes buckets and carries them | to the place where the kettles are, and also long-handled | tongs, and also a basket; and she asks some || young men of her husband's numaym to come and help her build a 25 fire in the middle of the | house where the feast is to be. As soon as the fire in the middle of the house blazes up, | the young men pick up the buckets and go to draw water; | and when they come back, they pour it at once into the | kettles; and they only stop when they are half full of water. || When they have finished, the young men go 30



ts!ā'sna^əyas. Wā, la mā'k'ildzōdalax xemō'mōwēg'a^əyas. Wā, ā'l'mēsē gwāl xwā'laxs la'ē lā'g'aa lāx tek'!ā's. Wā, la xwē'l'ideq 10 qa qwē'sgemālēs. Wā, lā'xaa ē'k'!ōddzōdā'laxa q!wā'g'a^əyasēxs la'ē xwā'l'ideq. Wā, lae'mxaa mā'k'ildzōdā'laxa xemō'mōwēg'a^əyē. Wā, ā'l'mēsē gwāl xwā'laxs la'ē le'lg'owē xwā'l'a^əyas lax tek'!ā's. Wā, ā'l'mēsē la dā'x'īdxa hē'x't!a^əyē qa nē'xōdēq lē'wī's xemō'-mōwēg'a^əyē qa's g'ē'dzōdēs lā'xa le'bē'lē k'!ā'k'lobanā. Wā, la 15 āx'ē'dxa de'nsenē dene'ma qa's yiltse'mdēs lā'xa q!ē'mlalāsa nē'ts!a^əyē g'a gwā'lēg'a (fig.). Wā, laem l!āsadza^əyēda q!ēmladza^əyē. Wā, la na'q!ēg'a^əya gō'betadza^əyē. Wā, g'ī'l'mēsē gwā'la q!ē'nemaxs la'ē 'yā'laqaxēs lā'ēwūnemē qa lēs lē'ēlāxēs g'ō'kūlōtē qa g'ā'xēs k!wē'la. Wā, g'ī'l'mēsē lē lā'ēwūnemasēxs la'ēda ts!ēdā'qē āx'ē'd- 20 xēs āwā'wē hā'nhenx'lanā qa's g'ā'xē hānstō'lilas lā'xa āwī'lēlās t!ēx'ī'lāsēs g'ō'kwē. Wā, la āx'ē'dxa nēnā'gats!ē qa g'ā'xēs ha'nē'l lāx āxā'sasa hā'nhenx'lanowē; wā, hē'ēmisēs g'ī'lsg'ilt!a k'!ēk'lip!ā'la; wā, hē'ēmisa lexa'ēyē. Wā, la hē'laxa g'ā'yōlē hā'yā'l'a lāx 'ne'mē'motasēs lā'ēwūnemē qa g'ā'xēs lā'qōlilxa 25 k!wē'ladzats!ēlē g'ō'kwa. Wā, g'ī'l'mēsē x'ī'qōstāwēda laqawa'-lilaxs la'ēda hā'yā'l'a k'!ō'qūlītā nēnā'gats!ē qa's lē tsāx'ēwā'pa. Wā, g'ī'l'mēsē g'ā'xēxs la'ē hē'ts!ālaem gūxts!ā'las lā'xa hā'nhenx'lanowē. Wā, ā'l'mēsē gwā'lēxs la'ē 'nae'ngoyālaxa 'ēwā'pē. Wā, g'ī'l'mēsē gwā'lēxs la'ē ē'tsē'stēda hā'yāl'ēāxa k!wē'lē. Wā, 30

31 about again to call the guests. | The woman spreads out the mats for
the feasters all round the | house. As soon as she has finished, she
takes out her box with dried salmon, | and her oil, and also food-
dishes and oil-dishes. | When they are all ready, the guests enter; ||
35 and when they are all in, they | first take the dried salmon out of the
box. Then they are scorched | in the way I told first, when I spoke
about a real feast given to the | invited tribes; for dried salmon is the
first course. After | they have eaten the dried salmon, the kettles
40 are put || on the fire in the middle of the house. They do not put
the | meat of the codfish at once into the kettles that were put on the
fire. | When (the water) begins to boil, the woman takes her | basket
and places it in the boiling water. Then | she takes her tongs and
45 picks up with them the meat of the || codfish that is tied together, and
she puts it with the tongs into the basket which is in the water | in
the kettle. She only stops doing so when it is all in the water. |
The woman does not allow it to be in the water for a long
time. Then she takes her | tongs and pushes them through the
handles of the basket and lifts it out of the water. | Then she puts it
50 into a large dish. Then she at once unties the || ropes which had
been tied around (the meat). Then the woman spreads out the
meat | of the codfish, and she takes a spoon and scrapes off the |
scales. As soon as they are all off, she breaks the meat into pieces |

31 lē'da ts!Edā'qē Lepsē'stali'lelasa k!wē'lē lē'wē lāx āwī'stalītasēs
g'ō'kwē. Wā, g'í'lēmēsē g'wā'lexs la'ē ha'nō't!lali'xēs xā'myatslē
xetse'ma Lē'wis Lē'ē'na; wā, hē'misa lō'elq!wē Lē'wa' ts!ē'ts!E-
batslē. Wā, g'í'lēmēsē 'nā'xwa la g'wā'x'gūlilexs g'ā'xāē hō'g'wī-
35 Lēlēda Lē'lānemē. Wā, g'í'lēmēsē 'wī'laēlēda k!wē'laxs la'ē hē
g'íl āx'wūlts!ā'layāsa xama'sē lā'xa xetse'mē. |Wā, la ts!EX'í'tse'wa
lā'xen lā'x'īdā g'wā'g'wēx'sēlāsa, qaxs ā'lak'lālaē k!wē'lasa Lē'ē'lā-
lāxa lē'lq'wāla'ā'yē, lā'g'iltsa xama'sē ts!ā'g'idzema. Wā, g'í'lēmēsē
g'wāl ha'mā'pxa xamā'saxs la'ē hā'n'x'Lēndayowēda hā'n'x'lanowē
40 lā'xa lā'k'awalītsa g'ō'kwē. Wā, k!ē'st!a hē'x'īd āx'ste'ntsa
q!E'mlalāsa nē'ts!ā'yē lā'xa la hā'n'x'Lāla lā'xa lēg'wī'lēda hānhe'n'x'-
lanowē. Wā, g'í'lēmēsē mēde'l'x'wīdexs la'ēdā ts!Edā'qē āx'ē'dxa
lēxā'ēye qā's hān'ste'ndēs lā'xa mae'mde'lqūla 'wā'pa. Wā, la
āx'ē'dxēs k!līplā'la qā's k!līplē'dēs lā'xa yīltsemā'la q!E'mlalāsa
45 nē'ts!ā'yē. Wā, la k!līpts!ō'ts lā'xa lēxā'ēyē la hā'n'stāla lā'xa
hā'n'x'lanowē. Wā, ā'lēmēsē g'wāl hē g'wē'g'ilaxs la'ē 'wī'la'sta. Wā,
lā'mēsēda ts!Edā'qē k!ēs hē'lq'lālaq gē'stā'laxs la'ē Lē'nxts!ōtsa
k!līplā'la lāx k!ā'k'lōg'waasasa lēxā'ēyē qā's k!wēt'weste'ndēq. Wā,
la hā'ndzōts lā'xa 'wā'lasē lō'q!wa. Wā, hē'x'īdā'mēsē qwē'lāla
50 dēdene'mē yāē'tsemēs. Wā, lē'da ts!Edā'qē LEP!ē'dxa q!E'mla-
lāsa nē'ts!ā'yē. Wā, la āx'ē'dxa k'ā'ts!ēnaqē qā's k'ēxā'lēs lā'xa
g'ō'betas. Wā, g'í'lēmēsē 'wī'lāxs la'ē k!lū'lk!lūpsālāsa q!E'mlalē

and puts it into another large dish. As | soon as she has done so
 with (all the meat), she takes the kettles || from the fire, and she also 55
 takes a long-handled ladle | and puts it into the liquid of what has
 been cooked, and she | dips out the scales which came off from the
 skin of the codfish when she | put them into the water. As soon as
 this is all done, she takes the large dish | in which is the broken meat
 of the codfish, and she || pours (the liquid) into the kettle. Then she 60
 puts the kettle on the fire | again; and when it begins to boil, the
 woman takes her | long ladle and dips up the liquid of what is |
 being boiled, and pours it back into what is boiling. | She does the
 same thing as long as the food that is being cooked || is boiling. 65
 She only stops doing so when the food that is being cooked is done. |
 The reason why she does so with the liquid that is | being boiled is
 that the fat and the liquid become mixed; | and for this reason the
 liquid becomes thick, and the liquid also becomes really | milky.
 It looks as though flour had been poured into it. || When it is done, 70
 she takes the kettles off the fire, | and the young men at once take
 the dishes and place them on | each side of the kettles; and she takes
 again her long-handled | ladle and dips the cooked codfish out | into
 the dishes. She only stops doing so when the dishes are full. ||
 There is no food-mat used, for | the liquid always drips from their 75

qa's lē'xat! äxts!ä'la lā'xa ō'gū'la^emaxat! ^ewā'las lō'q!wa. Wä, 53
 g'í'lmēsē ^ewī'la hē g'wē'x'ēd'qēxs la'ē hā'n'x'sendxa hā'nhenx'la-
 nowē lā'xa legwī'lē. Wä, lā'xaa äx'ē'dxa g'ít!EXLā'la k'ā'ts!Enaqa 55
 qa's tsē'g'ilisēlēs lā'xa ^ewā'palāsēs hā'n'x'LEntse^ewē qa's xē'lg'i-
 lisēs lā'xa gō'betē, yí'xa lawā'yē lā'xa L'ē'sasa nē'ts!a'yaxs lā'x'dē
 la'stanā lāq. Wä, g'í'lmēsē ^ewī'laxs la'ē äx'ē'dxa ^ewā'lasē lō'q!wa,
 yíx la g'í'ts!E'watsa q!wē'lkwē q!E'mlalēsa nē'ts!a'yē qa's lē gūx-
 ste'nts lā'xa hānē'n'x'lanō. Wä, la hān'x'LE'nts lā'xēs legwī'lē 60
 ē't!ēda. Wä, g'í'lmēsē medelx'wī'dexs la'ēda ts!Edā'qē äx'ē'dxēs
 g'í't!EXLā'la k'ā'ts!Enaqa qa's tsē'g'ōstālēs ^ewā'palāsēs ha'mē'x'-
 silase^ewē qa's xwē'laqē tsē'ste'nts lā'xa maE'mdelqūla. Wä,
 lae'm hē'x'sāem g'wē'g'ilaq lāx ^ewā'ēwaselilasas maE'mdelqūlās
 ha'mē'x'silase^ewē. Wä, ā'f'mēsē gwā'l hē g'wē'g'ilaxs la'ē L!ō'pēda 65
 ha'mē'x'silase^ewas. Wä, hē'em lā'g'ilas hē g'wē'g'ilaxa ^ewā'palāsēs
 ha'mē'x'silase^ewē qa lē'lgēwēsa tsē'n'xwa'yas LE'wa ^ewā'pala. Wä,
 hē'ēmis lā'g'ilas la gē'nk'ēda ^ewā'pala. Wä, lā'xaa ā'lak'āla la
 dze'mx'stowē ^ewā'palas, hē'la g'wē'x'sa gū'xstaa'usa qū'xē. Wä,
 g'í'lmēsē L!ō'pexs la'ē hā'n'x'sendxa hā'nhenx'lanowē. Wä, 70
 hē'x'ida'mēsa hā'yā't'a äx'ē'dxa lō'elq!wē qa's mex'ā'lilēlēs lāx
 wāx'sanā'lilasa hēhe'n'x'lanowē. Wä, lā'xaa äx'ē'dxa g'í't!EXLāla
 k'ā'ts!Enaqa qa's tsē'x'ēdēs lā'xa hā'n'x'Laakwē nē'ts!a'ya qa's lē
 tsēts!ā'las lā'xa lō'elq!wē. Wä, ā'f'mēsē gwā'lēxs la'ē qō'qūt!ēda
 lō'elq!wē. Wä, lae'm k'leā's ha'madzō' lē'ēwa'ya qaxs hē'menā- 75

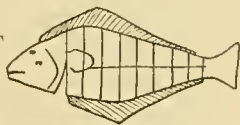
76 mouths when they are eating the boiled codfish with spoons. | She only distributes spoons among the guests. | As soon as they have one each, they put the dishes in front of them; | and when all this has
80 been done, the young men take buckets by their handles and || place them before the guests, and they all drink; | and after they finish drinking, they eat with spoons; and after they have finished, | the young men take away the dishes, and they carry the rest to the wives | of the guests. Other | young men give water to the guests.
85 This was called by || former generations [the first past men] "cooling down when they drink water after | having eaten with spoons boiled fish." After they finish drinking, | they go out. That is all about this. |

1 **Tainted Codfish.**—I first talked about the fresh boiled | codfish. Now I will talk about | what the Indians like best,—tainted boiled codfish. | When the codfish has been kept for a very long time in the
5 corner of the house, || and when it begins to be tainted, the woman takes the tainted codfish | and puts it into water that is in a large dish. | As soon as the body is soaked, she puts it on the fire | and turns it over and over; and when the body is warm, | she rubs off
10 the scales. Then the woman || takes an old mat and spreads it out

76 la^εmaē tsā'xūlexstalēda yō'saxa hā'n^εx^εLaakwē nē'ts!^εya. Wā, lē'x^εa^εmēsa k^εā'k^εets!^εnaqē la ts!^εewanaēdzem lā'xa k!^εwē'lē. Wā, g^εí'l^εmēsē 'wī'lxtōxs la'ē k^εaxdzamō'līlasōsa lō'elq!^εwē. Wā, g^εí'l^ε-^εmēsē 'wī'laxs la'ēda hā'yā'l^εa k^ε!ō'qūlīlxa nēnā'gats!^ε qas lē
80 hānx^εdzamō'līlas lā'xa k!^εwē'lē. Wā, la'x^εda'xwē 'wī'la nā'x^εīda. Wā, g^εí'l^εmēsē gwā'l nā'qaxs la'ē yō's^εīda. Wā, g^εí'l^εmēsē gwā'l^εxs la'ēda hā'yā'l^εa k^εā'g^εīlīlxa lō'elq!^εwē qas lē mō't!^εlōts lāx gēgēnē'-masa k!^εwē'lē bē'begwānema. Wā, lā'lē ē't!^εlēdēda wāō'kwē hā'yā'l^εa nāqā^εmatsa 'wā'pē lā'xa k!^εwē'lē. Wā, hē'em gwe'yō'sa
85 g^εí'l^εx^εdā begwā'nem k^εō'xwaxōdēda nā'x^εīdāxa 'wā'paxs la'ē gwā'l yō'saxa hā'n^εx^εLaakwē mamaō'masa. Wā, g^εí'l^εmēsē gwā'l nā'qaxs la'ē hō'qūwēlsa. Wā, lae'm gwā'l lā'xēq.

1 **Tainted Codfish** (Q!^εlā nē'ts!^ε).—Wā, hē'em gē'ta hā'n^εx^εLaak^εnē'ts!^εayen g^εí'l^εx^εdē gwā'gwēx^εs^εalasa. Wā, la^εmē'sen gwā'gwēx^ε-s^εālāl lāx ēx^εā'g^εa'yasa bā'k!^εūmēda la q!^εlā hā'n^εx^εLaak^εnē'ts!^εya. Wā, hē'^εmaaxs la'ē gā'la āxē'la nē'ts!^εayē lāx ōnē'g^εwīlasa g^εō'kwē.
5 Wā, g^εí'l^εmēsē la q!^εlā'līdēxs la'ēda ts!^εedā'qē āx^εē'dxa q!^εlā'lē nē'ts!^εaya qas lē āxste'ndeq lā'xa 'wā'pē q!^εō'ts!^εlā lā'xa 'wā'lasē lō'q!^εwa. Wā, g^εí'l^εmēsē pō's^εīdē ō'k!^εwīna'yasēxs la'ē āxle'nts lā'xēs legwī'lē qas lē'x^εīlālēq. Wā, g^εí'l^εmēsē 'wī'la la ts!^εex^εwī'dē ō'k!^εwīna'yasēxs la'ē x^εī'temg^εīlē'lē gō'betas. Wā, la^εmē'sēda ts!^εedā'qē āx^ε-
10 ē'dxa k^ε!ā'k^εlobanē qas Lep!^εlā'līlēs lāx ōnā'līsasēs legwī'lē. Wā,

by the side of the fire; | and she puts the heated codfish on it. Then 11
 she takes | thin cedar-sticks and scrapes off the scales, for | they are
 all loose. When they are all off, she takes a wedge, | and she also
 takes fire-wood and puts it down by the place where she is sitting. ||
 Then she takes the scraped codfish and | puts it down on the belly- 15
 side, holding the head of the fish. Then she takes the | wedge and
 beats it, and she only stops beating it when | the body of the cod-
 fish is really soft. | The reason why they beat it is that the meat
 comes off at once from the || bones when it is cooked; and they just 20
 pick out the bones when it is | done, and only the meat is left in the |
 kettle. As soon as (the woman) has finished
 scraping the body, she takes her | fish-knifeⁿ
 and cuts the body crosswise, in this manner:
 After | she has finished cutting crosswise, she
 takes the kettle and pours || water into it until it is half full. 25
 Then she takes the scraped codfish, | bends it, and puts it into the
 kettle on the fire. | As soon as it begins to boil, the woman takes
 her tongs | and stirs what she is cooking. At once | the meat
 comes off from the bones. Then she lifts (the bones) out of the
 water || and throws them into the fire. Only the head is not | 30
 taken out. As soon as all the bones are out, she takes a | long-



la^mē'sē yagūdzō'tsa L^lEX'ī'dEKwē nē'ts!ē lāq. Wā, la āx^ē'dxa 11
 wī'towē k!wa^ēXLā'wa qa's k^ēxā'lēs lā'x gō'betas, qaxs la'ē
 'wī'la la k'!nā'la. Wā, g'ī'lēmēsē 'wī'lāxs la'ē āx^ē'dxa LE'mg'a-
 yowē. Wā, lā'xaa āx^ē'dxa leqwa' qa's k'at!ā'lilēs lā'xēs k!waē-
 lasē. Wā, lā'xaa āx^ē'dxa la k'!ē'xīdek^u nē'ts!ā'ya. Wā, la 15
 k'!ō'talaxs la'ē dā'lax x'ō'msas, yix hē'x't!ā'yas. Wā, la āx^ē'dxa
 LE'mg'ayowē qa's t!Elxwītēs lāq. Wā, a'lēmēsē gwāl t!El'lxwaqēxs
 la'ē ā'lak.lāla la lē'nt!ēdē ō'k!wina'yasa nē'ts!ā'yē. Wā, hē'em
 lā'g'ilas t!El'lxwētaq qa hē'x'ida'mēsē lā'wēda q!E'mlalē lā'xa
 xā'qaxs la'ē L!ō'pa. Wā, ā'lēmēsē la k!we'tüstālayuwēda xā'qaxs 20
 la'e L!ō'pa. Wā, ā'lēmēsē la lē'x'ama q!E'mlalē la g'ē'stāla lā'xa
 hā'nx'lanowē. Wā, g'ī'lēmēsē gwāl k'ē'xētaqēxs la'ē āx^ē'dxēs gēl-
 ts!E'mē. Wā, la qatē't!ēdeqg'a gwāl'lēg'a (*fig.*). Wā, g'ī'lēmēsē gwāl
 qatētaqēxs la'ē āx^ē'dxa hā'nx'lanowē. Wā, la gūxts!ō'tsa
 'wā'pē lāq qa nego'yā'lēs. Wā, la āx^ē'dxa qatē'dekwē nē'ts!a- 25
 'ya qa gwā'naxts!ōdēs lāq. Wā, la hā'nx'lents lā'xēs lēgwī'lē.
 Wā, g'ī'lēmēsē mede'l^ēxwīdēxs la'ēda ts!edā'qē āx^ē'dxēs k'!p-
 lā'la qa's xwē't!ēdēs lā'xēs ha'mē'x'silase'wē. Wā, hē'x'ida-
 'mēsē lawā'yēda q!E'mlalē lā'xa xā'qē. Wā, la k!wē'tüstālaq
 qa's ts!EXLā'lēq lā'xēs lēgwī'lē. Wā, lē'x'a'mēsa hē'x't!ā'yē k'!ēs 30
 āx^ēwū'stā'nōs. Wā, g'ī'lēmēsē 'wī'lāwēda xā'qaxs la'ē āx^ē'dxa

33 handled ladle and dips up the liquid of | what is being cooked by her,
so that it becomes milky; and when it is really | milky, she takes the
35 kettle from the fire. Then || it is done. At once she calls her hus-
band and her | children to eat with spoons what is in the kettle, for
the tainted codfish is not | used to invite many people. It is | only
food in the house for the married couple and their children. As
soon | as they have eaten it with spoons, the man takes the head. ||
40 The first thing to be eaten are the eyes; and | when he finishes them,
he breaks the head and eats the | fat of the skull; and when this is
finished, he takes a | spoon and eats the meat and the liquid; but
first | they drink water, and they also cool themselves with water ||
45 when they have finished eating. That is all about this. |


1 **Codfish-Head.**—When the head of the codfish is | really tainted
and has been kept for a long time in the | corner of the house, the
woman takes her kettle and | puts it down at the place where the
5 heads are. Then she puts || the heads into it. They are put in so that
the face is upward. | As soon as the kettle is full, she takes an old
mat and | covers them over. Then she takes a bucket of water and |
pours it over the old-mat covering. She | only stops pouring water
10 when it shows all || around the mouth of the kettle. The reason why

32 g'í'lt!EX!ā'la k'ā'ts!ēnaqa qa's tsēg'ustālēx 'wā'palāsēs ha'mē'x-
sīlasē'wē qa dze'mx'ustōx'wīdēs. Wā, g'í'l'mēsē ā'lak'!āla la
dze'mx'ustōx'wīdēxs la'ē hā'nx'sēndeq lā'xa legwī'lē. Wā, lae'm
35 L!ō'pa. Wā, ā'l'mēsē hē'x'idaem lē'ēlāxēs la'ēwūnemē lē'wis
sā'sēmē qa's yō's'ēdēqēxs g'ē'ts!ōē lā'xa hā'nx'lanowē, qaxs k'lē'-
saē lē'ēlāyō la'xa q!ē'nēmē begwā'nema la q!āl nē'ts!ā'ya, yīxs
ā'ēmaē ha'ēma'yaēltsa haya'sek'āla lē'wis sā'sēmē. Wā, g'í'l-
'mēsē yō's'ēdēx'da'xwa la'ē hē'dēda begwā'nēmē āx'ē'dxa hē'x'-
40 t!ā'yē. Wā, hē'ēmis g'íl hā'mx'ētsōsēda gēbelō'xstā'yē. Wā, g'í'l-
'mēsē 'wī'laqēxs la'ē WEWE'x'sēndxa hē'x't!ā'yē qa's hā'mx'ēi'dēx
dē'ngwap!ā'yas. Wā, g'íl'mēsē 'wī'laqēxs laē āx'ē'dxa k'ā'ts!ē-
naqē qa's yō's'ēdēxa q!ē'mlalē lē'wa' 'wā'pala. Wā, lae'mlēda
'wā'pē g'íl nā'x'ētsōs. Wā, lā'xaa k'ō'xwaxōdaēmsa 'wā'paxs
45 la'ē gwāl yō'saq. Wā, lae'm gwāl lā'xēq.

1 **Codfish-Head** (Hē'x't!ē'sa nē'ts!ā'yē).—Wā, hē'ēmaaxs la'ē ā'lak-
k'!āla la q!ā'la hē'x't!ā'yasa nē'ts!ā'yaxs la'ē gaēl g'āē't lāx ōnē'-
g'wīltsa g'ō'kwē. Wā, lē'da ts!ēdā'qē āx'ē'dxēs hā'nx'lanowē
qa's lē hā'ng'alīlas lāx āx'ē'lasasa hē'x't!ā'yē. Wā la āxts!ā'lasa
5 hē'x't!ā'yē lāq. Wā, lae'm ē'k'!ēgēmlts!āxs la'ē āxts!ā'laq. Wā,
g'í'l'mēsē qō't!ēda hā'nx'lanāxs la'ē āx'ē'dxa k'!ā'k'lobanē qa's
nasey!ndēs lāq. Wā, la āx'ē'dxēs 'wā'bets!āla nā'gats!ā qa's
gūqey!ndēs lāx ō'kūya'yasa nā'sema'yē k'!ā'k'lobanā. Wā, ā'l-
'mēsē gwāl gūqa'sa 'wā'paxs g'ā'xaē nē't!īd lāx ō'kūya'yas ē'wa-
10 nē'qwas āwā'xstā'yasa hā'nx'lanowē. Wā, hē'ēm lā'g'ilās gūqē-

she | pours water over the old mat is that it does not catch fire | 11
 when the kettle is put on. As soon as she finishes | covering it up,
 she puts the kettle on the fire, and the kettle stays on the fire | for
 a long time; and after it has been kept boiling for a long time, || it is 15
 taken off. Now it is done. Then the woman takes | a large dish
 and her largest spoons. | She puts the dish by the side of the kettle
 and takes off the | mat covering of what is being cooked by her, and
 she puts it down by the side of the fire. | Then she takes the large
 spoon and takes out of the kettle one by one || the whole heads. She 20
 puts them | into the dish, and she only stops doing so when the heads
 are all out. | When this is done, the woman calls her | house-mates to
 come and eat the heads of the codfish. | As soon as they come, they
 sit down, and she puts the dish before them. || They drink water; 25
 and after they have finished drinking water, | they take up with their
 hands each one | head and begin to eat it; and they continue to eat,
 first | the eyes, and after that the fat of the skull; | and they suck the
 bones and throw them into the fire. || As soon as they have finished, 30
 the woman takes the food-dish | and pours into the kettle the food
 that is left over. She pours | water into it and washes it out; and
 as soon as it is clean inside, | she pours the water out by the side of

yí'ntsa 'wā'pē lā'xa k'ā'k'lobana qa k'ū'nqēs qa k'lē'sēs x'ī'x'ē- 11
 dexs la'ē hā'nx'lāla lā'xa legwī'lē. Wā, g'í'lmēsē gwāl nā'sa-
 qēxs la'ē hā'nx'lents lā'xes legwī'lē. Wā, la'mē'sē g'ē'x'lāla
 hā'nx'lāla lā'xa legwī'lē. Wā, hē't!a la gē'g'ilil mae'mdelqūlaxs
 la'ē hā'nx'sanā. Wā, la'm l'ō'pa. Wā, lē'da ts!ēdā'qē āx'ē'd- 15
 xa 'wā'lasē lō'q!wa lē'wa 'wā'lēga'yasēs k'ā'k'rts!ēnāqē. Wā,
 la hānō'litsa lō'q!wē lā'xa hā'nx'lanowē. Wā, la nā'sōdxa k'ā'k'lo-
 bā'nē nā'sa'yasēs ha'mē'x'silasē'wē qa's g'ē'nolisēs lā'xa legwī'lē.
 Wā, la āx'ē'dxa 'wā'lasē k'ā'ts!ēnaqa qa's 'nā'l'nemsgememk'ē sā'yí-
 nālaa xē'lx'ē'idxa hē'x't!a'yē lā'xa hā'nx'lanowē. Wā, la xēlts!ā'las 20
 lā'xa lō'q!wē. Wā, ā'l'mēsē gwāl hē gwē'gilaxs la'ē 'wī'lōsa
 hē'x't!a'yē. Wā, g'í'lmēsē 'wī'laxs la'ēda ts!ēdā'qē lē'lālxēs
 'nema'ēlwūtē qa g'ā'xēs hē'x'hāx'xa hēt!a'yasa nē'ts!a'yē. Wā,
 g'í'lmēsē g'āx k'ūs'ā'lilēxs la'ē k'ā'x'dzamōlilasōsa lō'q!wē. Wā,
 lā'x'da'xwē nā'x'idxa 'wā'pē. Wā, g'í'lmēsē gwāl nā'qaxs la'ē 25
 xā'max'ts!ānasēs e'eyasā'xs la'ē dā'x'ē'idxa 'nā'l'nemsgēmē lā'xa
 hē'x't!a'yaxs la'ē hā'mx'ī'dēq. Wā, la'm hē'x'sāem g'īl hā'mx'ē'í-
 tsōsē gēgē'ya'gesas. Wā, la ā'lēlx'sdalax dē'ngwap!a'yas. Wā,
 lā'la k'ē'x'waēmxa xā'qas qa's ts!ēxlā'lēq lā'xa legwī'lē. Wā,
 g'í'lmēsē gwāl'ēxs la'ēda ts!ēdā'qē āx'ē'dxa ha'maa'ts!ē lō'q!wa 30
 qa's lēgūxts!ō'tsa ha'mx'sā'yē lā'xa hā'nx'lanowē. Wā, la gūxts!ō'tsa
 'wā'pē lāq qa's ts!ō'xūg'indēq. Wā, g'í'lmēsē la ē'g'ig'axs la'ē
 qēbēnō'lisxa 'wā'pē lā'xa legwī'lē. Wā, la xwē'laqa gūxts!ō'tsa

- the fire, and she pours | fresh water into it and puts it down before
 35 her guests; || and they all wash their hands, and they also wash them-
 selves | around the mouth, for the fat of the | heads sticks all around
 the mouths of those who eat this kind (of food). After | finishing
 they drink fresh water. This kind (of food) | is also not used to invite
 40 many men or the || numaym. Only the housemates of the | owner
 eat it; and no oil is poured into it, for it is really | fat. That is all. |
- 1 **Roasted Codfish.**—When many | codfish have been caught by the
 fishermen, the woman | cuts them in the same manner in which
 she first cut them, | this way:  As soon as she fin-
 5 ishes cutting them, she takes a || piece of pine that
 is easily split to make roasting- tongs. | Four codfish
 are put into each pair of roasting-tongs, | in this manner.¹ A
 strip of cedar-bark is tied between each (two) | codfish and also at
 each end, so that the roasting-tongs do not spread open. | As
 soon as this is done, she puts (the tongs) by the side of the fire. ||
- 10 The flesh side is first roasted. As soon as it is done, she | turns it
 over and roasts the skin side; and when | it is blackened, she takes
 it away from the fire. Then it is done. | Sometimes this is eaten at
 once, while it is still hot. | They do not dip it into oil when it is still

ā'ltā 'wā'p lāq. Wā, la k'ax'dzamo'lilas lā'xēs lē'ēlānemē. Wā,
 35 lā'x'da'xwē 'wī'la ts!ē'nts!Eux'wīda. Wā, lā'xaa ts!ō'x'wīdex
 āwī'stāsēs semsēs, qaxs 'nā'xwa'maē k'lūtā'lē tse'nxwa'yasa
 hē'x't!ā'yē lāx se'msasa hā'mā'pax gwē'x'sdemas. Wā, g'ī'l'mēsē
 gwā'lexs la'ē nā'x'īdxa ā'ltā 'wā'pa. Wā, lae'mxaa k'lēs lē'lā-
 'ēlayuwē gwē'x'sdemas lā'xa q!ē'nemē bē'bēgwānema lē'wa
 40 'ne'mē'mōtē. Lae'm ā'em lē'x'aem hā'mā'pqēda 'nema'ēlwūtasā
 āxnō'gwadās. Wā, lā'xaa k'leā's l!ē'ēna k'lū'ngems, qaxs ā'lak'!ā-
 laē tse'nxwa. Wā, lae'm gwā'la.

- 1 **Roasted Codfish** (L!ō'bēk^u nē'sasdē).—Wā, hē'ēmaaxs q!ē'nemaē
 bā'kūlānemasa bā'kū'ēlēnoxwēxa nē'ts!ā'ya. Wā, lē'da ts!edā'qē
 xwā'l'ēideq lāx gwā'laasa xwā'la'yasēs g'ī'laē xwā'l'ēideq xag'a
 gwā'lēg'a (*fig.*). Wā, g'ī'l'mēsē gwā' xwā'Laqēxs la'ē āx'ē'dxa
 5 ē'gaqwa lāx xā'sē'wē wūnā'gūla qa's L!ō'psayugwīlēq. Wā,
 lae'm mō'wēda nē'ts!ā'yē la g'ē'k'linē lā'xa 'na'l'ēnēmts!aqē L!ō'p-
 sayō g'a gwā'lē g'a (*fig.*¹). Wā, lae'm yalā'lēda 'nāl'ēnē'mē nē'-
 ts!ēxa denā'sē lē'wa wā'x'sba'yē qa k'lē'sēs āx'ē'dēda L!ō'psayowē.
 Wā, g'ī'l'mēsē gwā'lexs la'ē lānō'lisas lā'xēs legwīlē. Wā, la
 10 hē'em g'il L!ō'pasōsē q!ē'mladza'yas. Wā, g'ī'l'mēsē L!ō'pexs
 la'ē lē'x'ēideq qa's L!ō'p!ēdēx L!ē'sadza'yas. Wā, g'ī'l'mēsē k'lū-
 me'l'x'ēidexs la'ē āxse'ndeq. Wā, lae'm L!ō'pa. Wā, la 'nā'l-
 'ēnēmp!ēna hē'x'idaem hā'mx'ē'ī'tsōxs hē'ēmaē ā'lēs ts!ē'lqwē.
 Wā, la k'lēs ts!ēpa's lā'xa L!ē'nāxs hē'ēmaē ā'lēs ts!ē'lqwē, qaxs

¹ See first figure on p. 241.

hot, for || it is still moist with fat inside. As soon as | it gets cold, 15
it gets dry inside; and when it is | given as food, they dip it into oil.
This also is not used to invite | many people. Only the married
couple | and their children eat this kind (of food); and the || roasted 20
codfish is also eaten cold in the morning, at noon, and in the even-
ing; | but it is not eaten hot in the morning, for it is fat, | and it is
bad if it is eaten when still hot in the morning. | They drink water
before and after they have finished eating it. | That is all about this. ||

Another Kind of Roasted Codfish.—When | the woman does not 25
want to boil the codfish, she just | takes the cut codfish and puts it
down by the side of the | fire. Then the belly is first roasted; and
when | the belly is done, she puts it down on the belly-side and
roasts the right-hand side; || and when (the surface) is all blackened, 30
she turns the head the other way and roasts | the left-hand side; and
when that also is blackened, | it is done. [It is done after this.] Then
the woman takes a | food-mat and puts the roasted codfish | on it,
and she calls her husband to come and eat it. || Now the woman first 35
takes water, and they drink it. | After they have finished drinking it,
the woman takes off the skin and | throws it into the fire; and after the
skin is all off, | she breaks the meat into pieces, and then her husband

hē'ēmaē ā'lēs k'lū'nk'lūnq!eqelasēs tse'nxwa'yē. Wā, g'í'l'mēsē 15
la wūdex'í'dēxs la'ē le'mlemōx'wīda. Wā, g'í'l'mēsē hā'mg'í'la-
'yaxs la'ē ts!ē'pela lā'xa L'lē'ēna. Wā, lā'xaa k'lēs Lē'lālayō
lā'xa q!ē'nemē bē'bēgwānema; ā'emxaa lē'x'a'ema ha'yasek'āla
lē'wis sā'semē hā'mā'pex g'wē'x'sdemas. Wā, lā'xaa hā'mā'ya
wūda' L'lō'bēk'u nē'ts!exa gāā'la lē'wa' neqā'la lō'ma dzā'qwa. 20
Wā, lā'la k'lēs hā'mā'ya ts!ē'lqwāxa gāā'la qaxs tse'nxwaē,
yīxs 'yā'x'se'maaxs hā'mā'yaaxs hē'ēmaē ā'lēs ts!ē'lqwēxa gāā'la.
Wā, lae'mlēda 'wā'pē nā'naqalgiwēs Lōxs la'ē g'wāl hā'ma'pa.
Wā, lae'm g'wāl lā'xēq.

Another Kind of Roasted Codfish (Maē'dzek'u nē'ts!ē).—Wā, g'í'l- 25
'mēsa tsedā'qē q!ē'msa hā'nx'LEndxa nē'ts!a'yaxs la'ē ā'em
āx'ē'dxa la ts!ē'x'ewak'u nē'ts!a'ya qas lē qe'lgūnōlīsas la'xēs
lēgwī'lē. Wā, lae'm hē g'íl L'lō'pasōsē tek'lā's. Wā, g'í'l'mēsē
L'lō'pē tek'lā'sēxs la'ē k'lō't!alīsas qas L'lō'pēx hē'lk'lōt!ēna'yas.
Wā, g'í'l'mēsē nā'xwa k'lūme'l'x'īdexs la'ē xūtelī'saq qas L'lō'p!ē- 30
dēx ge'mxōt!ēna'yas. Wā, g'í'l'ēnixaa'wisē k'lūme'l'x'īdexs la'ē
L'lō'pa. Wā, lae'm L'lōp lā'xēq. Wā, la āx'ē'dēda ts!edā'qaxa
hā'madzowē' lē'wa'ya qas yā'gūdzōdēsa maē'dzekwē nē'ts!ē
lā'qēxs la'ē Lē'lālaxēs lā'wūnemē qa g'a'xēs hā'mx'ē'ī'deq. Wā,
la'mē'sē hē g'íl āx'ē'tsōsa ts!edā'qēda 'wā'pē qas nā'x'ī'deq. Wā, 35
g'í'l'mēsē g'wāl nā'qaxs la'ēda ts!edā'qē āxā'laxa L'lē'sas qas
ts!exlā'lēq lā'xa lēgwī'lē. Wā, g'í'l'mēsē wī'elāwēda L'lē'saxs la'ē
LE'nx'wīdex q!ē'mlalās. Wā, la lā'wūnemas hā'mx'ē'ī'deq. Wā,

40 begins to eat it. | After he has eaten, the woman takes the food- || mat on which are the remains of food and the bones, and | shakes it into the fire. Then the woman also dips up some | water and drinks, and her husband also. After | they have finished drinking, he squirts a mouthful of water over | his hands; and his wife, on her part, puts
45 her hands || under the hands of her husband. Then he and his | wife wash their hands together. The man takes four | mouthfuls of water and squirts it over his hands. After he has | squirted over his hands four times, he finishes. This kind of food is not used to invite |
50 many people; and the codfish is not || dipped into oil when it is (cooked) this way, and | the head is not eaten. That is all about this. |

Red Cod.—The same is done with the red cod, the one kind of codfish | and with the *nālem*, the *gwe^εlek*, the *q!wā'qela*, | the *t!ot!op!ē*
55 and the *LEWE'lgāmē^ε*. Only that is different || with the *xūldzōs*: that is not dried, and also the kelp-fish, for they are | very small. At last it is done. |

Black Cod.—I have forgotten about the black cod, | for this one is treated in the same way as dried salmon when it is dried; and that also | is done in the same way,—it is seared as they do dried
60 salmon when it is eaten || in the morning; and it is also soaked when

g'il'mēsē gwal hā'mā'pexs la'ēda ts!edā'qē āx'ē'dxēs hā'madzowē'
40 *lē'wa^εya, yixs hē'ēmaē g'ē'dzā'yē hā'mx'sā'yas LE'wa' xā'qē qa's laa'xLEndēs lā'xa legwi'lē. Wā, lā'xaēda ts!edā'qē tsē'x'ēdxa*
ēwā'pē qa's nā'x'idē, wā, la ō'gwaqē lā'wūnemas. Wā, g'il'mēsē gwal nā'qaxs la'ē hā'msgemd lā'xa ēwā'pē qa's hā'mx'ts!ānendē
lā'xēs ē'eyasowē'. Wā, lā'xaa gene'mas LElā'be'wēsēs ē'eyasowē
45 *lāx ē'eyasā'sēs la'wūnemē. Wā, lae'm ēna'ne'mpleng'ila ts!ē'nts!enkwa LE'wis gene'mē. Wā, lē'da begwā'nemē mō'plēna*
hā'msgemd lā'xa ēwā'pē qa's hāmx'ts!ā'nendēs. Wā, g'il mō'plēna hā'mx'ts!ānentsēxs la'ē gwal'la. Wā, lae'm k'!ēs LE'ēlālayō
lā'xa q!ē'nemē bē'begwānemē gwē'x'sdemas. Wā lae'mxaa k'!ēs
50 *ts!ē'pela lā'xa LE'ēna, yixs hā'ē gwē'kwēda nē'ts!ā'yē. Wā, la k'!ēs hā'ma'ēyē hē'x't!ā'yas. Wā, lae'm gwal lā'xēq.*

Red Cod.—*Wā, hē'ēmēda L!ō'xsemē, yī'xa nē'ts!ā'yē ēnē'mē gwa'yilālasaq LE'wa' nāle'mē LE'wa' gwe'lē'k'ē, LE'wa' q!wā'qela, LE'wa' t!ō'tōp!ē, LE'wa' LEWE'lgāma'yē. Wā, lē'x'a'mēs ō'gū'qā-*
55 *la'yāsa xū'ldzōsaxs k'!ē'saē k'!ā'wasilasēwa LE'wa pex'itē qaxs xē'nLElāē ām'fama'ya. Wā, lawi'sla gwal'la.*

Black Cod.—*Wā, hē'xōlen LElē'wēsēwa nā'lemē, yixs yā'ē gwā'lēda xamasaxs la'ē LE'mxwase'wa. Wā, hē'emxaa'wisē gwē'-gilasōxs la'ē ts!EX'a'sēwa lāx gwē'g'ilasaxa xama'saxs la'ē hā'mā'-*
60 *xa gā'la. Wā, lā'xaa t!ē'lase'wa, yixs la'ē gā'la āxē'lakwaqēxs*

it has been kept for a long time and | when it is boiled. They dip 61
it into oil; and this is also | used for inviting many people, when the
host has no dried salmon | and no dried halibut. That is at last all
about this. |

Kelp-Fish (1).—Now I'll talk about the kelp-fish, which is | the same 1
as the *xǔ'ldzos*. Its name is "heated body," | because its body is
heated over the fire in order to loosen the scales, | and because also
hot water is poured over it. || Then the scales come off from the skin, 5
and | therefore it is called the "heated body;" and the reason why
it is called "fast swimmer" (*xǔ'ldzos*) | is because it swims very
quickly whenever it is frightened. |

Now I will tell how they are cooked, for | they do not begin right
away to cook them when they are fresh, for they only || begin to 10
cook them after they have been in the house for a long time. Some-
times | they are kept five days, or even more; for they try to obtain
for it a | strong smell, so that the bones will come off from the meat,
and also so that they | may be fat. The first people said so, and
therefore people | of recent times imitate them; and (therefore) also
the kelp-fish becomes tainted (before it is used). || The woman takes 15
the kettle and puts it by the side of the | fire of the house. Then she
takes her drinking-bucket and draws | fresh water. As soon as she
comes home, she pours | the water that she has drawn into the

hǎ'nx'LENTSE^{waē}. Wǎ, la ts!^Epela lǎ'xa L!^ēna. Wǎ, lǎ'xaa 61
LE!^ēlālayō lǎ'xa q!^ēnemē bē'begwānema, yixs k'leā'saē xā'matsa
k'wē'lasē, Lōxs k'leā'saē k'!ā'wasa. Wǎ, lawi's!a gwāl lǎ'xēq.

Kelp-Fish (1).—Wǎ, la'mē'sen gwa'gwēx'sālal lǎ'xa pex'itē, yixs 1
ēnema'ē LE^{wa} xǔ'ldzosē. Wǎ, hē'em lǎ'g'ilas Lē'gades pex'itē,
yixs pex'a'sewa^{ēs} ō'k'wina'yaxs la'ē la'lawa'yase^{wēs} gō'betē lǎ'xa
legwī'lasa g'ō'kwē, Lōxs gūqē'tase^{waasa} ts!^Elxsta ēwā'pa. Wǎ,
hē'x'ida^{mēsē} wī'wēxap!^ēdē gō'betas lǎ'xa L!^ēsē. Wǎ, hē'em 5
lǎ'g'ilas Lē'gades pex'itē. Wǎ, hē'ēmis lǎ'g'ilas Lē'gadaxaas xūl-
dzō'sas, yī'x'āē lāx max'īdē yixs hē'itsāasēs k'if'ē'dayowē.

Wǎ, la'mē'sen gwa'gwēx'sālal la'qēxs la'ē hǎ'mē'x'silase^{wa}, yixs
k'!ē'saē hē'x'īd hǎ'mē'x'silasōxs hē'ēmaē ā'lē gē'tē, qaxs a'lmaē
hǎ'mēx'silasōxs la'ē gaēl āxē'l lǎ'xa g'ō'kwē ēnā'l'nemp!enaē 10
sek'!a'p!enxwa^{sē} ēnā'lās Lōxs haya'qaaq qaxs q!^aq!alaaq qa
q!alp!^alēs, qa k'!E'nx'īdēs xā'qas la'xēs q!^Emlalē. Wǎ, hē'ēmisēxs
tse'nx'wīdaē, ēnē'kaēda g'ā'lē begwā'nema. Wǎ, hē'ēmis lǎ'g'ilasa
a'lē begwā'nem nā'naxts!ewa. Wǎ, hē'ēmaaxs la'ē q!^alā'īdēda
pex'itē, lāda ts!^Edā'qē āx'ēdxa hǎ'nx'lanowē qa's hanō'lisēs lāx 15
legwī'lasēs g'ō'kwē. Wǎ, la āx'ē'dxēs nā'gats!ē qa's lē tsē'x'īdex
a'lta ēwā'pa. Wǎ, g'ī'ēmēsē g'āx nā'nakūxs la'ē gūxts!ō'tsēs
tsā'nemē ēwāp lǎ'xa hǎ'nx'lanowē, qa negō'yoxsdalēs. Wǎ,

- kettle, until it is half full, | and she leaves it by the side of the fire.
- 20 Then she takes the kelp-fish and || puts them into a small basket, and she places it near the | side of the fire. Then she takes the short | wedges which are always kept in the house, and also a short wall-board. | Generally she uses the stern-seat of a small canoe. She puts it down | close to the small basket in which the kelp-fish are
- 25 kept, and she does the same || with the short wedge. Then she takes one kelp-fish out of the | little basket. She holds the head of the kelp-fish, and puts its | body into the fire. Then she turns it over; and as soon as | she sees that the scales begin to come off from the skin, | she puts it down on an old mat that has been spread out on
- 30 the floor of the house. She takes her || knife and scrapes off the scales that are loose. Then she turns | the fish over and over as she scrapes off the scales. As soon as all | the scales are off, she puts the fish on its belly on the | stern-seat of the small canoe, on which the fish is beaten. She holds it with the left hand, by the | head. With the
- 35 right hand she takes the flat point of a || short wedge, and with the top end beats the | back of the kelp-fish, beginning at the back of the head, and beating down to the tail. | She only stops beating when the body of the kelp-fish is soft. | After she has beaten it, she takes her | fish-knife and cuts the
- 40 body across in this manner. After || she has cut it



- ō'x'sā'mēsē ha'nā'lis lā'xa legwī'lē. Wā, lā āx'ē'dxa pex'ī'tē qa's
 20 k'!exts!ō'dēs lā'xa lā'laxamē. Wā, lā hā'ng'alīlas lā'xa ma'k'ala
 lāx onā'lisasa legwī'lē. Wā, lā'xae āx'ē'dxa ts!ek!wa' hēmenēl
 LEMg'ayāsa g'ō'kwē. Wā, hē'misa ts!ex'ustō ts!ats!ax'sema. Hē'm
 q'lūnā'la ā'xse'wa g'ixsā'sa xwā'xwagūmē. Wā, lā pax'ā'hila lā'xa
 mā'g'īnwalīlasa pex'ī'dats!ē lā'laxama. Wā, hē'mxaā'wisē āx'a-
 25 hī'lasa ts!ex'ustō LE'mg'ayā. Wā, lā dā'ts!ō'dxa 'nē'mē pex'ī't lā'xa
 lā'laxamē. Wā, lā dā'la hē'x't!a'yasa pex'ī'taxs la'ē k'a'tlents
 ō'k!wina'yas lā'xa legwī'lē. Wā, lā lē'x'ī'lālaq. Wā, g'ī'l'mēsē
 dō'qūlaq la 'wī'la 'wī'wēxap!ēdēda gō'betē lā'xa L'ē'saxs, la'ē
 āxdzō'ts lā'xa LEBī'lē k'lā'k'lobana. Wā, lā āx'ē'dxēs xwā'la-
 30 yowē qa's k'ēxā'lēs lā'xa lā k'līnā'la gō'beta. Wā, la'e'm lē'x'ī-
 lālaq pex'ī'taxs k'ēxā'laax gō'bet!ēna'yas. Wā, g'ī'l'mēsē 'wī'lā-
 wēda gō'bet!ēna'yaxs la'ē ma'dzōtsa pex'ī'tē lā'xa t!elō'dzō
 g'ixsō'sa xwā'xwagūmē. Wā, lā dā'lasēs gē'mxōlts!āna lāx
 hē'x't!a'yas. Wā, lā dā'x'ē'itsēs hē'lk'!ōts!āna'yē lāx pe'lba'yasa
 35 ts!ex'ustowē LE'mg'ayā. Wā, lā t!ē'l'x'wits ō'xtā'yas lāx āwī'g'a-
 'yasa pex'ī'tē g'ā'g'īlēla lāx ō'xlaatā'yas, hē'bendāla lāx ō'xsda-
 'yas. Wā, a'l'mēsē gwāl t!ē'l'xwaqēxs la'ē lē'nt!ēdē ō'k!wina'yasa
 pex'ī'tē. Wā, g'ī'l'mēsē gwāl t!ē'l'xwaqēxs la'ē āx'ē'dxēs xwā'-
 layowē qa's qatet!ē'dēx ō'k!wina'yas g'a gwā'lēg'a (fig.). Wā,
 40 g'ī'l'mēsē gwāl qatētaqēxs laē ma'stē'nts lāx 'wā'bets!ālasa hānx'-

crosswise, she puts the fish head first into the water in the | kettle. 41
 She never cuts off the head; for the first people | said that a good taste
 is given to the meat of the | kelp-fish by the fat of the eyeballs and
 the | brain. Therefore she puts it all into the kettle; || and she does 45
 this to all the other kelp-fish, if there are to be many | guests. As soon
 as the kelp-fish is in the kettle, | she puts it over the fire; and when it
 begins to boil, | the woman takes the fire-tongs and stirs it; | and after
 stirring it for some time, she takes it down. Then || she takes her large 50
 long-handled stirring-ladle and stirs with it | for a short time what is
 being cooked. She does not | stir it long, before she dips the spoon into
 what is being | cooked and pours it back [on the top of where she took
 it from]; | and she continues this for a long time. It may be || half an 55
 hour according to the clock that the woman | dips up the water of what
 she is cooking and pours it back again. | She only stops when the
 liquid of what she is cooking is really milky. | This shows that the fat
 of the fish is well mixed | with the liquid. That is the reason why
 the woman dips up || the liquid of what she is cooking, so that the 60
 liquid | and the fat of the kelp-fish may be well mixed; for if the |
 liquid of the kelp-fish should not be milky when it is given by the
 host to his friends, | then the guests at once whisper among them-

Lanowē. Wā, lae'm hēwā'xaem qak'ō'dex hē'xt!a'yas qaxs 41
 ēnē'k'aēda g'ā'lē begwā'nemqēxs hē'ēmaē yō'sp'ayāsa q!ē'mlalāsa
 pex'ī'tē tse'ntsēnxstā'yas gēgēbelō'xstā'yas gēgēyagesas lē'wēs
 leqwa'. Wā, hē'ēmis lā'g'ilā ēwī'la'stents lā'xa hā'nx'lanowē.
 Wā, lā ēwī'laem hē gwē'x'ēdxa waō'kwē pex'ī'ta, yixs q!ē'nemaē 45
 lē'lanemas. Wā, g'ī'l'mēsē ēwī'la'stēda pex'ī'tē lā'xa hā'nx'Lano-
 wāxs lā'ē hā'nx'Lents lā'xa lēgwī'lē. Wā, g'ī'l'mēsē medē'l'x'wī-
 dexs lā'ēda ts!edā'qē āx'ē'dxa ts!ē'slāla qa's xwē't!idēq. Wā,
 k!ē'st!a gē'g'iltēla xwē'tasa ts!ē'slālāxs lā'ē k'at!ā'lilas. Wā, lā
 āx'ē'dxēs ēwā'lasē g'ilt!EXlāla xwē'dayo k'ats!Enaqa, qa's ya'ēwasē- 50
 idē xwē't!ēts lā'xēs hā'mēx'sī'lase'wē. Wā, k!ē's'ēmxaā'wisē
 gē'g'iltēla xwē'tas laqēxs lā'ē tsē'g'ostālas lāx ēwā'palāsēs hā'mēx'-
 sī'lase'wē qa's xwē'laqē tsēste'nts lāx ō'kūya'yasēs g'aya'nema-
 saq. Wā, lā gē'g'iltēlak'as hē gwē'g'ilē. Wā, wālaanawisē lō'ē
 nexseg'ilela lā'xa q!aq!alak!a'yē ēwa'ēwasdemasa ts!edā'qē tsē'g'o- 55
 stālaxa ēwāpalāsa hā'mē'x'silase'was qa's xwē'laqē tsēste'nts.
 Wā, a'l'mēsē gwā'tēxs lā'ē ā'lak!āla la dze'mx'stowē ēwā'palāsa
 hā'mēx'sī'lase'was, qaxs lā'ē ā'lak!āla la qelō'kwē tse'nxwa'yasa
 pex'ītē lē'wis ēwā'pala. Wā, hē'em lā'g'ilasa ts!edā'qē tsē'g'ostāla
 ēwā'palāsēs hā'mē'x'silase'wē qa ā'lak!alēsē lē'lgowēda ēwā'palās 60
 lē'wa tse'nxwa'yasa pex'ī'tē, qaxs g'ī'l'maē k!ēs dze'mx'stowē
 ēwā'palāsa pex'ī'taxs hāmgi'layāasēda lē'lalāxēs ēnē'nemō'kwē.
 Wā, hē'x'ida'mēsē dende'msa k!wē'dāxs lā'ē hō'qūwels lāx g'ō'-

- selves when they leave the house | of their host, and they say about
 65 the woman that she is lazy, || although she may be of chief's blood and
 a chief's wife. However, | the wives of those who are not of chief's
 blood do not give up | trying to get milky the liquid of the kelp-fish
 that they are cooking. When | the liquid of the kelp-fish is really
 milky, the | kelp-fish kettle is taken off the fire, and now it is done. ||
 70 Then the woman brings out of her room her dishes, which | she keeps
 in the inner room. She puts them down on the floor next to the |
 kettle in which the kelp-fish were boiled; and she takes the same
 large | ladle with which she dipped up the liquid of the kelp-fish
 when she was cooking it, | and she dips up with it the boiled kelp-fish
 75 from the || kettle, and she pours them into the dishes. Both the
 liquid and the | meat are put into the dishes. As soon as the dishes
 are filled evenly, | —for they are not entirely full | of liquid and
 meat,—and as soon as everything | is ready, the spoons are distrib-
 80 uted among the small party of guests. || Then the dishes are placed
 before the guests; and there is always | one dish for four men. |
 First, they drink some cold water; and after they have finished
 drinking, | the host speaks to his guests, and says, | “Think of your
 throats and do not swallow the bones!” Then they all begin to
 85 eat with || spoons. It takes them a long time to eat the boiled kelp-

- kwas Lē'ēlānēmax'dāq. Wä, lae'm 'nē'x'sēwēda ts!Edā'qaxs q!E'm-
 65 ts!EXlāē, yī'xa g'ī'qamēnē yīxs gēnē'maasa g'ī'gāma'yē. Wä, lā'la
 'nā'xwa'mē gēgēnē'masa wā'x'mē k'lēs g'ī'qamēn k'lēs yā'x'ēd qa
 dzēm'x'stōx'wīdēs 'wā'palās hā'mē'x'silās pEX'ī'ta. Wä, g'ī'lēmēsē
 ā'lak'lāla la dze'm'x'stōx'wīdē 'wā'palāsa pEX'ī'taxs la'ē hā'nx'-
 sentse'wēda pEX'ī'tē'lats!ē hā'nx'lanā. Wä, lae'm L!ō'pa. Wä,
 70 hē'x'ida'mēsēda ts!Edā'qē āx'wūlt!alī'faxēs lō'elq!wāxs hā'x'dē
 k'imts!ā'lila ōts!ā'lilē qa's g'ā'xē k'ā'g'alilēlas lāx mā'g'inwalilasa
 pEX'ī'tē'lats!ē hā'nx'lanā. Wä, hē'mis āx'ē'tsosēda 'wā'lasē k'a-
 ts!Enā'q, yīx tsēg'ostālayō'sēx 'wā'palāsēs hā'nx'lentsē'wē pEX'ī'ta.
 Wä, lē tsē'yōlts!ōts lā'xa hā'nx'laakwē pEX'ī'ta lā'xa hā'nx'la-
 75 nowē qa's lē tsēts!ā'las lā'xa lō'elq!wē, 'nā'xwa'mē 'wā'palās Lē'wa
 q!Emla'lē lā tsēts!ā'layo lā'xa lō'elq!wē. Wä, g'ī'lēmēsē lā 'nemā'x'ē
 āwā'xats!Ewasasa lō'elq!wāxs 'nā'xwa'maē k'lēs ā'laem qō'qū-
 t!axa 'wā'pala Lē'wa q!E'mlalē. Wä, g'ī'lēmēsē 'wī'la la gwā'-
 lalaxs la'ē ts!Ewanaē'dzema k'ā'k'ets!Enaqē lā'xa k!wa'k!wē-
 80 lemāxs la'ē k'ā'x'ēidayuwa lō'elq!wē. Wä, hē'menalaem maē-
 mā'lēda bē'bēgwanēmaxa 'na'l'nēmēxla lō'q!wa. Wä, lē nā'ēna-
 qalg'eyōēmxa wūda'sta' 'wa'pa. Wä, g'ī'lēmēsē gwāl nā'qaxs
 la'ē yā'q!lēg'alēda k!wē'lasaxēs Lē'ēlānēmē. Wä, lā 'nē'k'a: “'ya-
 x'da'x' me!q!ūxā'lano qaōx xa'qas.” Wä, lā 'wī'la yō's'ēitsēs
 85 k'ā'k'ets!Enaqē. Wä, lā gē'g'ilil yō'saxa yewē'kwē pEX'ī'ta qaxs

fish, for | in eating it they are very much afraid, for it happens often | 86
that they are hurt when swallowing fish-bones, and therefore they do
not eat fast | [with spoons] when it is boiled; and after they have
eaten, they | cool themselves with fresh cold water. Then they ||
go out of the feasting-house at once. The kelp-fish is not given | to 90
a large number of people, for they never | obtain many when they
are catching them. Therefore it is given only to the | numaym and to
a single family; that is, the sons, and their | wives, and their children,
and the daughters and their || husbands and their children. That is 95
what is called a family of single origin. | Only these are invited by the
owner of the kelp-fish and also his | friends. That is all about the
boiled kelp-fish. |

Kelp-Fish (2).—(The man) first takes the small basket of his wife. | 1
As soon as he arrives at the beach of his house he puts | the fish
caught with the line into the basket. He goes up and enters the |
house. Then his wife spreads an old mat || and carries up the small 5
fish-basket and | places it by the side of the old mat. She sits down
by the side of the old mat, which | is at the right-hand side of the
fish-basket. She takes | one of the fish with her left hand, and she
does in the same way as I | described before. When the intestines
and the gills have all been removed, || she takes her fish-knife, which is 10

â'la^εmaē k'ile'ma pex'itaxs hă'ma'ya^εē qaxs q'lūnā'laē g'ā'yalasēs 86
xā'qaxs nex'wē'tse'waē. Wā, hē'εmis lā'g'ila k'lēs ā'lbalēda
yō'sāqēxs hă'nx'laakwaē. Wā, g'ī'lēmēsē gwā'la yō'sax'dāqēxs
la'ē k'oɣwaxōtsa ā'lta wūda'sta' ^εwā'pa. Wā, hē'x'ida^εmēsē la
hō'qūwels lā'xēs k'lwē'layats'ēx'dē. Wā, k'lē's^εemxaa k'lwē'la- 90
dzema pex'itē lā'xa q'lē'ne mē bē'begwānema qaxs k'lē'saē
q'eyōlanemēnoxūxs lā'lanemaē. Hē'εmis lā'g'ila lē'x'a^εma
^εne^εmē'motē lē'wa ^εne^εmxlāla ^εne^εmē'ma, yīxa sā'semē lē'wis
gēgene'mē lē'wis sā'semē, lē'wa ts'lē'daqē sā'sema lē'wis lē'la-
^εwūnemē lē'wis sā'semē. Wā, hē'εm gwe'yō' ^εne^εmxlāla ^εne^εmē'- 95
mē. Wā, lē'x'amēs lē'elālasō's āxnō'gwadāsa pex'itē lō'mē'da
^εnē'ne^εmō'kwē. Wā, lae'm gwāl lā'xa hă'nx'laakwē pex'ita.

Kelp-Fish (2).—Wā, hē'εmis g'il āx'ētsō'sēda lā'laxamāxsēs gēne'- 1
maxs g'ī'laē lā'galis lāx l'emā'isasēs g'ō'kwē. Wā, lā k'līxts'ō'-
tsēs l'lā'ganemēda pex'itē lāq. Wā, lā, lā'stsas qa's lā laē'las la'xēs
g'ō'kwē. Wā, hē'x'ida^εmēsē gēne'mas la lēp'lā'lilaxa k'lā'k'lo- 5
bana. Wā, lā k'lō'qūlilxa pex'itdats'lē lā'laxama qa's lā hāne'n-
xelīlas lā'xa k'lā'k'lobana. Wā, lā k'lūnxelilxa k'lā'k'lobana lāx
hē'lk'lōdenwalīlasa pex'itdats'lē lā'laxama. Wā, la'mē dōlts'lōdxa
^εne^εmē pex'it'sēs gr'nixōlts'āna'yē. Wā, hē'εmis gwē'g'ilagen g'ī'lx-
^εidē wā'ldema. Wā, g'ī'lēmēsē ^εwī'lāwē yā'x'yīg'ilē lē'wa q'lō'sna-
yaxs la'ē āx'ē'dxēs xwā'layowē. Hē'εm ^εne^εm lē'gēmsa xwā'la- 10

- 11 also called | mussel-shell knife, for the first people used the mussel-shell for a knife | (this was sharpened by Deer when he met Q!ā'nēqē^ulak^u). | The woman takes the fish in her left hand | and
 15 puts it down on the old mat with the || tail of the fish towards the woman and the stomach turned towards the left | of the woman. She holds her knife in her right hand, | cuts off the head, and when it is off she cuts open | the back all the way down to the tail, cutting along the upper side of the backbone. | She only stops cutting when
 20 the fish is spread open. || Then she puts it back on the old mat. Then she takes | another fish and she does the same to it, and | she does the same with all the others. Now her husband | makes roasting-tongs of red pine, for they are going to roast the fish. As soon | as
 25 the work is finished, he gives them to his wife, and the woman || takes the roasting-tongs and she takes a long strip of split | cedar-bark and winds it about one span | from the lower sharp-pointed end of the roasting-tongs. | She pulls it tight as she winds it around it, and ties it on. Then the roasting-tongs will not | split when she puts the fish
 30 into them. As soon as || the woman has finished this, she takes one of the fish that have been cut open | and rubs it over the roasting-tongs. When these are | covered with blood and slime, she puts into it one of the fish that have been | cut open. It is put in crosswise. Then

- 11 yowē gēlts!E'mē yīxa xō'lās qaxs hē'ēmaē xwā'layāsa g'ā'lā begwā'-nema (yīxs g'ēxase^{was} gē'x'ustālāxs la'e ba'k'ō Lō^ē Q!ā'nēqē-^ēlakwē). Wā, lē'da ts!edā'qē dā'x'ēitsēs gē'mxōltslāna'yē lā'xa pex'īte qā'syā'gūdzōdēs lā'xa k'!a'k'!obana. Wā, lae'm g'wā'saxsdaleda
 15 pex'ī'tē lā'xa ts!edā'qē. Wā, la g'wē'k'!aēsala lāx gēmxōltslāna'yasa ts!edā'qē. Wā, lā dā'lasēs hē'lk'!ōtslāna'yē lā'xēs xwā'layāxs la'ē qak'ō'dex hē'x't!a'yas. Wā, g'il'mēsē lā'wāxs la'ē xwalbete'n-dex ō'xlaatā'yas qā's hā'xelē lāx ts!ā'sna'yas ē'k'!ōt!endālx xā-k'!adzās. Wā, a'l'mēsē g'wā'laqēxs la'ē ā'lak'!āla la Lepā'la.
 20 Wā, lā āxdzō'ts lā'xaaxa k'!ā'k'!obanāxs la'ē ē't!ēd āx'ē'dxa ēne'mē pex'ī'ta. Wā, laxaē hē'emxat! g'wē'x'ēideq. Wā, lā'na-xwaem hē g'wē'x'ēidxa waō'kwē. Wā, lā'la lā'wūnemas L!ō'psayogwilaxa wūnā'gūlē qaxs L!ō'pēlaxa pex'ī'tē. Wā, g'il'mēsē g'wā'lē āxa'ēyasēxs la'ē ts!ās lā'xēs gēne'mē. Wā, lā'da ts!edā'qē
 25 dā'x'ēidxa L!ōpsayowē. Wā, lā āx'ē'dxa g'il'ta ts!ēq!adzō dzexe'k^udēna'sa. Wā, lā qex'ēale'!ōts lā'xa ēne'mp!enk'ē lā'xens q!wā'-q!wax'tslāna'yē g'āg'ilela lāx benba'yē ēx'bēsēda L!ōpsayowē. Wā, lā lek'ūtā'la'mē qex'ā'yasēxs la'ē yī'lā'LElots. Wā, lae'm k'!ēsl xō'x'sla L!ō'psayowē qō la! L!ō'pts!ōdayola pex'ī'tē lāq. Wā, g'il'
 30 mēsē g'wā'lēxs la'ēda ts!edā'qē dā'x'ēidxa ēne'mē lā'xa xwā'LEkwē pex'ī'ta qā's ts!ek'it!ē'dēs lā'xa L!ō'psayowē. Wā, g'il'mēsē megūg'ē'txa ē'lkwa Lē'wa k'!ē'lāxs la'ē L!ō'pts!ōtsa ēne'mē xwā'-LEk^u pex'ī'ta. Wā, lae'm gē'k'!ena'yaxs la'ē āx'ē'dxa dze-

she takes | split cedar-bark and winds it around just over the edge of the fish, and || she pulls it tight and ties it down. Then she puts 35 another fish just over it. | It is turned the way opposite the one just put into the tongs. Then she | winds cedar-bark just above it, and she pulls it tight when she | ties it around. Then she takes another fish and puts it in. | Its tail is turned again the opposite way, for all of them are turned so that the tails are in alternate directions || in the 40 roasting-tongs. Sometimes there are four | fish, or even six, put into one pair of long roasting-tongs. | Then she ties cedar-bark around the top of the roasting-tongs. | Then the woman places them by the side of the fire of her house. | First the flesh-side is roasted; and as soon as it is almost || black on the surface of the meat, she turns them over 45 and | changes to roast the skin-side. When the skin-side is really blackened, | they are done. Then she pulls the tongs out of the ground and | places them not far from the fire, so that the heat of | the fire reaches them, and so that they keep hot. Then the || man calls his friends, 50 and sometimes he calls his | numaym to come and eat the roasted kelp-fish. | Those whom he has called come in immediately; and as soon | as they are all in, the woman spreads long food- | mats in front of those who are going to eat the roasted kelp-fish. || The woman takes 55 the roasted fish in the roasting-tongs, and takes | it out of the roasting-

xekwē' dena's qa's qex^εa'LElōdēs lāx ēk'ENXē'LElās. Wā, lā
 lek'ūtēlaxs la'ē yil'a'LElōdeq. Wā, lā ē'tlētsa ^εne'mē lāx ē'k'lē- 35
 LELās. Wā, lae'm xwē'lalēda ā'lē L'lō'pts'oyos. Wā, la'xaē
 qex^εitsa dena'sē lāx ē'k'ENXELēlās. Wā, la'xaē lek'ūtē'laxs la'ē
 yil'a'LElōdeq. Wā, laxaē ē'tlēd āx^εē'dxa ^εne'mē qa's L'lō'pts'ōdēs.
 Wā, lae'mxaē ē'tlēd xwē'la qaxs ^εna'xwa^εmaē xwē'xwalālēda
 la L'lō'pts'ōyōs lā'xa L'lō'psayowē, yixs ^εnal^εnemp'LEnaē mō'wēda 40
 pex'ī'tē L'lō'xs q'EL!a'ē L'lō'pts!āla la'xa g'ī'l'tāsa L'lō'psayowē.
 Wā, la^εmē a'elaak^u qex'tā^εyēda dena'sē lāx ō'xtā^εyasa L'lō'psa-
 yowē. Wā, lāda ts!ēda'qē lānolisaq lāx legwi'lasēs g'ō'kwē. Wā,
 lae'm hē g'il L'lō'p!ētsōsēda q'Emlālās. Wā, g'il^εmēsē naxsaap!a
 L'lō' k'lūmlē ō'kūya^εyas q'Emlalāsēxs la'ē lē'x^εīdeq qa hēs lā 45
 L!ā'yō L'lō'p!ēdē L!ē'sadza^εyas. Wā, g'il^εmēsē la ālak!āla k'lūmlē
 L!ē'sadza^εysēxs la'ē L'lō'pa. Wā, lā k'lūlēlāq qa's g'ā'xē L!ā'-
 galilaq lā'xa k'lē'sē qwē'sala lā'xa legwi'lē qa lā'gaēs L!ē'salāsa
 legwi'lē lāq, qa ts!Elqwa^εsā^εmēsē. Wā, lā hē'x^εīda^εmēda begwa'-
 nemē la Lē'ēlālaxēs ^εnē^εnemō'kwē L'lōxs hā'ē Lē'ēlāse^εwēs ^εne- 50
^εmē'motē qa g'a'xēs L!EL'lō'begūxa L'lō'bekwē pex'ī'ta. Wā, lā
 hē'x^εīdaem g'āx hō'gwēLElēda Lē'ēlānemē. Wā, g'il^εmēsē
^εwī'laēLExs la'ēda ts!Edā'qē LEP!a'lilxa g'ildēdzowē ha^εmadzō'
 lē'wa^εya lāx L!ā'salilasa L!EL'lō'begūLaxa L'lō'bekwē pex'ī'ta. Wā,
 lā'da ts!Edā'qē āx^εē'dxa L'lō'pts!āla L'lō'bek^u pex'ī'ta qa's x'ik'ōl- 55
 ts!ō'dēq la'xēs L'lō'psayowē. Wā, lā nae'nLEmlilēlasa ^εnal^εne'mē

57 tongs. She puts them down with the skin below in front | of the guests, and she pours oil into oil-dishes, | and she puts down one in front of every four men. | The feasters themselves break the fish; ||
 60 and when it is all broken in pieces, they begin to eat. | Then they dip it in oil, for all the fat comes out while | it is being roasted, and therefore it is dry. As soon as they have finished | eating the roasted fish, they drink fresh water; | and after they have finished drinking they go
 65 out. Roasted kelp-fish is not || given at a feast to many tribes, for they | never catch much of it. Therefore only the friends, husband and wife, | or the numaym, or strangers, eat roasted | kelp-fish. Now, that is all about this. |

1 **Kelp-Fish (3).**—Oh, I forgot to talk about | wind-dried kelp-fish. It is cut in the same way as the roasted | kelp-fish. The only difference is, that the backbone is taken out, | and the scales are left on in the same way as the scales are left
 5 on || roasted fish. They do not eat the skin of the roasted kelp-fish, for | they only eat the meat. After the feasters have eaten the roasted kelp-fish, | they throw away the skin. When | the woman finishes cutting open the kelp-fish, she splits thin pieces of | cedar-sticks and spreads the fish
 10 with two of them so as to keep it open, || in this manner: |



57 la'xēs Lē'ēlanēmē. Wā, lā k'lū'nxts!ōtsa L'ē'na lā'xa ts'lē'ts!ēba-
 ts'lē qa's lā k'ag'imlilēlas lāx L'lā'sa'yasa maē'mokwē bē'begwā-
 nēma. Wā, lā q'lūlē'x's'em Lē'nqwēda k'lwē'laxa pēx'itē. Wā,
 60 g'ī'l'mēsē 'wī'welx's Lē'ngēkūxs la'ē 'wīla hā'mx'ē'ida. Wā,
 lae'm ts!epa's la'xa L'ē'na qaxs 'wīlāmaē tse'nxwa'yasēxs la'ē
 L'lō'pase'wa. Wā, hē'ēmis lā'g'ilas lē'mxwē. Wā, g'ī'l'mēsē gwāl
 L'lēl'ō'bēgūxa L'lō'bekwaxs la'ē na'gēk'elaxa a'tta 'wā'pa. Wā,
 g'ī'l'mēsē gwāl nā'qaxs la'ē hō'qūwēsa. Wā, k'lē's'emxaēda L'lō'-
 65 bekwē pēx'it k'lwē'ladzēm lā'xa q'lē'nēmē lē'lqwālaLa'ya qaxs
 k'lē'saē q'lūnā'la q'lēyō'lānēma, lā'g'ilas lē'x'a'mēda nē'nēmō'kwē
 Lē'wa ha'yasek'āla Lē'wa nē'mē'mōtē Lē'wa bā'gūnsē L'lēl'ō'-
 bēgūxa pēx'itē. Wā, lae'm gwāl la'xēq.

1 **Kelp-Fish (3).**—Ā, hē'xōlēn ē't!ēdēl gwā'gwēx's'ālaslēda x'īl-
 kwē pēx'itā. Hē'em gwāl'lē xwā'La'yasē xwā'La'yasa L'lō'bekwē
 pēx'itā. Wā, lē'x'a'mēs ō'gūx'ēdayōsēxs la'wēyakwa'ēs xā'k'la-
 dzowē. Wā, la āxā'laemxaē gō'betas hē gwāl'lē gō'betasa L'lō'be-
 5 kwaxs āxā'la'maē. Wā, lā k'lēs ha'ma'ē L'lē'sasa L'lō'bekwē yixs
 lē'x'a'maē ha'ma'ē q'lē'mlalās. Wā, g'ī'l'mēsē gwāl L'lēl'ō'bēgwē-
 da k'lwē'laxs la'ē ā'em ts!ex'ēdayowēda L'lē'sas. Wā, g'ī'l'em
 gwāl'lēda ts!edā'qē xwā'La'xa pēx'itaxs la'ē xō'x'wīdxa wīswēlōwē
 k'lwa'xlāwa qa's qet!ī'dēsa ma'ts!aqē lā'xa pēx'itē qa Lēpa'lēs
 10 g'a gwāl'lēg'a (*fig.*).

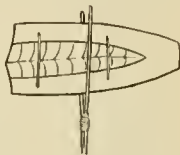
After she has done so, she hangs them up just over the | fire; and 12
 after they have been hanging there for four days, | they are half dried.
 Then the owner takes them down; | and when he wishes to boil them,
 she takes the || small kettle and puts it over the fire. She takes her | fish- 15
 knife and cuts the kelp-fish into two pieces lengthwise, | and she also
 cuts it in halves crosswise. Now each of the dried kelp-fish is in four
 pieces. | When the kettle begins to boil, she | puts the pieces of kelp-
 fish into it. It does not || boil long before she takes the kettle off the fire, 20
 for then | it is done. Then the woman takes her dish and puts it down |
 at the place where she is sitting. She takes her tongs, and with them
 she lifts | the boiled fish and puts it into the dish. | When it is all in
 the dish, she takes her oil-dish, || pours oil into it, and puts it down 25
 in front of the persons for whom she has cooked it. | They drink water
 before they begin to eat; | and after drinking water they eat. They |
 dip it into oil. They do not eat the skin with it, for | the scales are
 still on it. They only eat the meat. || After they have eaten, a bucket 30
 of water is placed in front of them. | They put their mouths at the
 corner and take a mouthful | of water. Then they squirt the water
 into the hands and wash them; | and after they have washed their

Wä, gí'lēmēsē gwā'lēxs la'ē tētā'k'ostōdayo lāx nā'qostā'yasa 11
 legwīlē. Wä, gí'lēmēsē mō'p!ēnḡwa'sē 'nā'lās tē'tā'k'ostowēxs
 la'ē k'layax'wīda. Wä, lae'm āxa'xoyā yīs āxnō'gwadās. Wä,
 gí'lēmēsē 'nē'k'ē āxnō'gwadās qa's hānx'LE'udēq, lā āx'ē'dxa 15
 ha'ne'mē qa's hānx'LEndēs lā'xēs legwīlē. Wä, lā āx'ē'dxēs 15
 xwā'LAYowē qa's tlō'ts!Endēxa pEX'ī'tasdē lā'xēs gí'ldōlasē. Wä,
 laxaē gē'x'sendeq nEXSE'nde q. Wä, lae'm maē'mox'sēda na'ne'-
 mē pEX'ī'tasd. Wä, gí'lēmēsē medelx'widē hānx'LENāsēxs la'ē
 āxste'ntsa tlō't!ets!aakwē pEX'ī'tasd lāq. Wä, k'!ē'st!a gē'g'ilīl
 mae'mdelqūlaxs la'ē hānx'sanōwēda hānx'lanōwē, qaxs lae'm 20
 L!ō'pa. Wä, lē'da ts!Edā'q āx'ē'dxēs lō'q!wē qa's k'a'galilēs
 lā'xēs k!waē'lasē. Wä, lā āx'ē'dxēs ts!ē'slāla qa's k'lip'lī'dēs
 lā'xa hānx'Laakwē pEX'ī'tasdē qa's lā k'!ipts!ā'las lā'xa lō'q!wē.
 Wä, gí'lēmēsē 'wī'ets!ā lā'xa lō'q!wāxs la'ē āx'ē'dxēs ts!eba'ts!ē 25
 qa's k'lūnxts!ō'dēsa L!ē'ēna lāq. Wä, lā k'a'gēmlilas lā'xēs hā'mēsī'- 25
 lag'ilaq. Wä, lā nā'naqalg'iwālaemxa 'wā'paxs k'!ē's'maē hā'mx'-
 i'da. Wä, gí'lēmēsē gwāl nā'qaxs la'ē hā'mx'i'da. Wä, lae'm
 ts!epa's la'xa L!ē'ēna. Wä, lā k'!ēs hāmgā'q LE'wis L!ē'sē, qaxs
 āxā'laē gō'betas, qaxs lē'x'amaē ha'ēmāsē q!ē'mlālās. Wä, gí'l-
 'ēmēsē gwāl ha'mā'paxs la'ē hāngēmlē'lema na'gats!ē 'wā'bets!ālaxa 30
 'wā'pē. Wä, ā'ēmēsē xwā'ēmag'ägēsēs se'msaxs la'ē hāmsgē'md
 lā'xa 'wā'pē, qa's hāmx'ts!āne'ndēs qa's ts!ē'nts!ēnḡwidē. Wä,
 gí'lēmēsē gwāl ts!ē'nts!ēnkwaxs la'ē ē't!lēd hāmg'ägentēsēs se'msē

hands, they put their mouths | to the corner of the bucket and drink
35 water. Now that also is finished. ||

1 **Broiled Dried Kelp-Fish.**—Sometimes other people want | to eat
soaked half-dried kelp-fish. | The woman first takes her tongs and
puts them down | where she is sitting. Then she takes down the
5 kelp-fish that has been hung up to dry, || and she puts it down at the
place where the tongs are. She dips up some | water and places it
with the dried kelp-fish. Then | she takes the fire-tongs and lifts
the dried kelp-fish in the middle, | in this manner: |

Then she holds it in the tongs over the fire, the flesh-
10 side first || turned down; and as soon as the steam
puffs out all over, | she turns it over and she broils
the skin-side; and when | the skin becomes all black,
she stops | broiling it, for it is done. Then she puts
it down | on the mat with the skin down. She drinks water; and
15 after || drinking, she begins to eat the meat. She only | takes off
the meat from the skin and puts it into her mouth. | She does not
dip it into oil, for this kind is fat. |



I forgot. As soon as she finishes broiling the half-dried | kelp-fish,
20 and when it is done, she takes a cup with water, || takes a mouthful,
and blows the mouthful of water over the flesh-side of what she | has
cooked. Then it gets really tender, and | therefore old women and

lāx ō'gwäg'a'yasa nagats!ē' qa's nā'x'idēxa 'wā'pē. Wā, lae'mxaē
35 g'wā'la.

1 **Broiled Dried Kelp-Fish.**—Wā, lā 'na'f'nemp!ena hē ha'ma-
ē'xstsō'sa waō'kwē hē'begwānem pe'nkwē k'lāyaxwa pex'ī'tasda.
Wā, hē'em grīl āx'ē'tsō'sa ts!edā'qēs ts!ē'slāla, qa's k'at!alilēs
lā'xēs kl'wāē'lasē. Wā, lā āxaxō'd lā'xa x'ilēlā'lēla pex'ī'tasda
5 qa's g'ē'g'alilēs lāx k'adē'lasasa ts!ē'slāla. Wā, lā tsē'x'id lā'xa
'wāpē qa's g'ā'xē hāng'alilas lāx g'aē'lasasa pex'ī'tasdē. Wā, lā
dā'x'ēidxa ts!ē'slāla qa's k'ip!ī'dēs lāx negō'yā'yasa pex'ī'tasdē
g'a gwālēg'a (*fig.*).

Wā, lā k'lipā'lasēs ts!ē'slāla laqēxs la'ē pex'ā'x q!ē'mladza'yas
10 qaxs hē'maē g'ilē'lālē. Wā, g'ī'l'mēsē k'exūmxsāwēda k'lā'lēla
lā'qēxs la'ē lē'x'īdeq qa's pex'ī'dēx l'ē'sadze'yas. Wā, lae'm-
la k'lū'mlēq. Wā, g'ī'l'mēsē 'nā'xwa k'lū'mla l'ē'sasēxs la'ē gwāl
pex'ā'q qaxs lē'maē l'ō'pa. Wā, ā'mēsē neledzō'ts lā'xa ha-
'madzō'wē lē'wā'yaxs la'ē nā'x'ēd lā'xa 'wā'pē. Wā, g'ī'l'mēsē
15 gwāl nā'qēxs la'ē hāmx'ī'dxa q!ē'mlālē. Wā, lae'm ā'em āxā'-
laxa q!ē'mlālē lāx l'ē'sas qa's ts!ō'q'lūsēs lā'xēs sē'msē. Wā,
lae'm k'le'ās l'ē'na ts!epa's qaxs tse'n'xwāē gwē'x's!emas.



Hē'xōl'en l'elē'wēsōxs g'il'maē gwāl pex'ā'xa k'lā'yaxwa pex'ī-
tasdēxs la'ē l'ō'pa. Wā, lā dā'x'ēidxa kl'wā'sta' 'wā'bets!āla qa's
20 hā'nisgēmdē lāq qa's selbexū'mdēs lāx q!ē'mladza'yasēs hā'mēx-
sī'lase'wē. Wā, hē'mis lā'g'ilas ā'lak'lāla la tē'lqwē. Wā, hē'em

old men are | fond of broiled half-dried kelp-fish, | because it is tender. As soon as the woman finishes eating, || she drinks water. 25 When the dried kelp-fish is really dry, | it is soaked like dried salmon when it is soaked; | and it is cooked in the same way as the | half-dried kelp-fish is cooked when it is broiled and when it is boiled. | That is all about this. ||

Split Kelp-Fish.—Now I will talk again about the | kelp-fish split 1 in two. When the man goes home who has (gone out) | with the fish-trap to catch kelp-fish, as soon as he has many, | the woman takes her fish-knife and sits down at the || edge of the old mat on which the 5 fish has been put. Then she takes one of the kelp-fish with her left hand. | Its tail is towards the woman, | and its stomach is turned towards the left side, when she puts it down. | Then she cuts off the head; and when the head has been cut off, | she cuts into the back and cuts all the way down to the tail, || cutting through along the 10 upper side of the backbone. When it is spread open, | she pulls out the intestines; and when all the intestines are out, she | cuts along the under side of the backbone and takes it out close | to the tail, and then she breaks it off. She | throws away the backbone. The tail is left on the || split kelp-fish. Then she cuts it down lengthwise, 15

lā'g'ilasa lae'lk!wana⁵yē lē⁵wa nō'nemasē bē'begwānem hē'menā- 22
laem āx'ē'xsdax pe'nkwē k'lā'yaxwa pex'ī'tasd qas hā'ma'pēq,
qaxs tē'lqwaē. Wā, g'ī'lēmēsē gwāl ha'mā'pa ts!edā'qēxs la'ē nā'-
x'ē!dxa 'wā'pē. Wā, g'ī'lēmēsē ā'lak!āla la lē'mxēda pex'ī'tasdaxs 25
la'ē ā'em t!ē'lasō hē gwē'g'ilasēwēda xamā'saxs t!ē'lasē'waē. Wā, la
hē'em gwē'g'ilasōxs la'ē hā'mē'x'silase'wē hā'mēx'silāēna⁵yaxa
k'lā'yaxwa pēx'ī'tasda la'qēxs pe'nkwaē lōxs hā'nx'Laakwaē.
Wā, lae'mxaē gwāl lā'xēq.

Split Kelp-Fish.—Wā, la'mē'sen ē'dzaqwal gwā'gwēx'sālal lā'xa 1
pex'ī'taxs q!wā'gēkwaē. Wā, hē'mēxs g'axaē nā'ēnakwēda lēqā'-
dāsēs lēgē'mē lā'xa pex'ī'tō; wā, g'ī'lēmēsē q!eyō'lexs la'ē hē'x'ē-
ida'ma ts!edā'qē āx'ē'dxēs xwā'layowē qas k'lūnxelilēxa k'lā'-
gedzowē k'lā'k'lobana. Wā, lē dā'x'ēitsēs gē'mxōlts!ā'na⁵yē lā'xa 5
ē'ne'mē pex'ī'ta. Wā, lae'mxaē gwā'saxsdāla lā'xa ts!edā'qē. Wā,
la gwē'k!āēsāla lāx gē'mxōlts!āna⁵yas la'xēs qē'lkwalaē'na⁵yē. Wā,
lā qak'ō'dex hē'xt!a⁵yas. Wā, g'ī'lēmēsē lā'wāyē hē'xt!a⁵yasēxs
la'ē xwā'lbetendex ō'xlaatā⁵yas. Wā, lā hā'xela lax ts!ā'sna⁵yas;
ē'k'lōt!endālax xā'k!adzās. Wā, g'ī'lēmēsē la lēpā'fāxs la'ē gē'l- 10
x'ēōdex ya'x'yīg'ilas. Wā, g'ī'lēmēsē wē'lāwē ya'x'yīg'ilasēxs la'ē
xwāl'ē'dex benā'dzē⁵yasa xā'k!adzowē qas lā'wēyōdēq g'ā'g'e-
lēla lā'xa ma'k'alāxa ts!ā'sna⁵yasēxs la'ē k'ō'qōdēq. Wā, lā
ts!ex'ē'dxa xā'k!adzowē. Wā, lae'm āxā'lē ts!ā'sna⁵yas lā'xa
xwā'lēkwē pex'ī'ta. Wā, lā q!ā'xsēndēq qa ma'lts!ēs hā'xela g'ā'- 15

- 16 beginning at the neck, down | to the belly, until she comes to
the | tail, in this manner: Now it is called "split | kelp-
fish." As soon as this has been done, she hangs it up
over the | fire of the house; and when it is half dried, it is
20 cooked. || First she takes  her small kettle, pours some |
water into it, and, when it is half full, she puts it on
the fire. | She takes down the split fish and cuts it into two parts, |
and she cuts one side into three pieces; and she does | the same to
25 the other side, in this manner: Now it is in six pieces. || She
throws away the tail, and throws the pieces | of fish
into the kettle in which the water is boiling. | I think
the length of time that it is on the fire is more than half |
an hour by the watch, and then  it is done. She | takes the
30 kettle off the fire. She takes a small dish || and puts it down by the
side of the kettle. | She takes her tongs and with them she lifts
the fish and puts it | into the small dish; and when it is all in, she
drinks water; | and after drinking, she takes a piece of the | boiled
35 kelp-fish, pinches off the meat, and puts it into her || mouth. Now
she is eating the meat. She does not eat the | skin, on account of
the scales: therefore she just puts it back into the | dish. After
she has eaten, she takes the | small dish from which she has eaten,

- 16 g'ilela lāx ō'xawa^εya hā'xela lāx tek'!ā's lā'g'aa lāx ō'xla^εyas
ts!ā'sna^εya g'a g'wālē g'a (*fig.*). Wā, lae'm lē'gades q!wā'gek^u
pexi'ta. Wā, g'í'lēmēsē gwā'lexs la'ē gē'x'wits lāx neqā'stāwasa
legwī'lasēs g'ō'kwē. Wā, g'í'lēmēsē k'!ā'yax'widexs la'ē ha'mē'x'si-
20 lasē'wa. Wā, hē'em g'il āx'ē'tsō'sēs ha'nemē. Wā, lā gūxts!ō'tsa
ēwā'pē lāq qa negō'yoxsdalēsēxs la'ē hā'nx'lents lā'xēs legwī'lē
Wā, lā āxaxō'dxa q!wā'gek'wē pexi'ta qa's hē'x'se'ndē t!ō'ts!endeq.
Wā, lā yū'dux'send t!ō't!ets!ālaxa āpsodē'lē. Wā, la'xaē hē'em-
xat! g'wē'x'idxa āpsō'dilē g'a g'wā'lēg'a (*fig.*). Wā, lae'm q!el!ā'-
25 xs^εa. Wā, lā'la ā'em ts!ex'ē'dxa ts!ā'sna^εyas. Wā, lā āxste'ntsa
t!ewē'kwē pexi't iā'xa hā'nx'lāla hā'nx'lanāxs la'ē mae'mdelqūlēs
ēwā'pē. Wā, k'ō'tat!enlāq hāyā'qax neseg'ile'la lā'xa q!ā'q!a-
lak!a'yaxens ēnā'lāqē ēwā'ēwaslalasasēxs la'ē L!ō'pa. Wā, lae'm
hā'nx'sanowēda hā'nx'lanowe. Wā, hē'ēmis āx'ētsō'sēs lā'logūmē
30 qa's g'ā'xē k'ā'galilas lāx ma'g'inwalilasa hā'nx'lanowē. Wā, lā
āx'ē'dxēs ts!ē'slāla qa's k'!ip!i'dēs lā'xa pexi'tē qa's lā k'!ipts!ā'las
lā'xa lā'logūmē. Wā, g'í'lēmēsē ēwī'ts!āxs la'ē nā'x'idxa ēwā'pē.
Wā, g'í'lēmēsē g'wāl nā'qaxs laē dā'x'idxa ēne'mē lā'xa t!ewē'kwē
hā'nx'laak^u pexi'ta qa's ēpā'lēx q!ē'mlālās qa's ts!ō'q!ūsēs lā'xēs
35 se'msē. Wā, lae'm hā'mā'pex q!emlalās. Wā, lā k'!ēs hā'mā'pex
L!ē'sas qaxs āxā'laē gō'betas lā'gilas ā'em xwē'laq āxts!ālas lāxa
lo'q!wē. Wā, g'í'lēmēsē g'wāl ha'mā'pexs la'ē dā'x'idxēs hā'ma'ts!ē

and pours into the kettle what is left in it. | She pours some water into the dish and washes her hands; and || after doing so, she drinks 40 fresh water. This also is not | given at a feast to many tribes. It is only eaten by the | husband and wife, or by friends whom they invite, or by the numaym, for | the woman does not cure many in this way. | That is all about this. ||

Boiled Kelp-Fish Gills and Stomachs.—Immediately¹ | (the) wife 1 goes to meet (her husband), carrying a small basket made of split | spruce-root. She puts it into the small canoe which has been used in fishing kelp-fish. | Then she puts the kelp-fish into the basket. When || it is full, she takes it out of the canoe and carries it to her 5 house, | and pours the fish on the coarse plaited mat made of split cedar-bark | which she has spread out to pour the kelp-fish on. |

As soon as she has carried up all the kelp-fish, she sits down on the floor and | begins to take out the intestines. The woman takes hold of the || kelp-fish with the left hand and squeezes at the back of its 10 head, | the belly being turned towards the woman. She puts the thumb of her | right hand into the gills, and puts the | forefinger of her left hand at the left side of the neck, while she puts her thumb into the gill at | the right side. Then she squeezes it and pulls at it; || and as soon as the gills become loose, she puts her thumb | at the 15

lā'lōgūma qa's gūxts!ō'dēsēs ānē'x'sā'yē lā'xa hā'nx'lanowē. Wā, 38
lā gūxts!ō'tsa 'wā'pē lā'qēxs la'ē ts!ē'nts!ēnx'wida. Wā, g'f'l-
'mēsē gwā'lēxs la'ē nāx'ēdxa ā'tta 'wā'pa. Wā, lae'mxaē k'lēs 40
k!wē'ladzem lā'xa q!ē'nēmē lē'lqwālala'ya. Â'em le'x'a'mēda hā-
yasek'āla lōxs lē'lālayāaxa 'nē'nēmō'kwē lē'wa 'nē'mē'motē qaxs
k'lē'saē q!ē'nēmē āxā'yasa ts!edā'qaxs āxa'ax gwē'x'sdemas. Wā,
lae'm gwā't laxē'q.

Boiled Kelp-Fish Gills and Stomachs.—Wā,¹ hē'x'ida'mēsē genē'- 1
mas la lā'lalaq k!ō'qūlaxa la'laxamē dzede'x'sem L!ō'p!ēk'sa
ālē'wasē qa's lā hā'ng'aalexas lā'xa pa'panayox'si'lats!ē xwā'-
xwagūma. Wā, lā k!ixts!ōdalasa pex'ī'tē lāq. Wā, g'f'l'mēsē
qō't!axs la'ē k!ō'x'ūltōdeq qa's lās lā'xēs g'ō'kwē. Wā, lā 5
gūgedzō'ts lā'xa āwā'dzolēdkwas k!ita'yē lē'wa'ya, yix lēp!alē'-
lemas qa g'ē'dzāyaatsa pex'ī'tē.

Wā, g'f'l'mēsē 'wē'lōsdēsa pex'ī'taxs la'ē k!wa'g'alilēda ts!edā'qē
qa's t!ō'x'wīdēq. Wā, hē'maaxs la'ē dā'x'ēdēda ts!edā'qaxa pex'ī'-
tasēs g'e'mxōlts!āna. Wā, lae'm q!wē'salax ō'x!āatā'yasa pex'ī'tē 10
qa gwā'sk!āē'salēs lā'xa ts!edā'qē. Wā, lā āx'ā'lēlōts qō'māsēs
hē'tk!ōlts!āna'yē lāx q!ō'sna'yas. Wā, la'xaē ts!ē'nā'bōtsēs ts!ē-
mā'la lāx g'e'mxōt!xawa'yas yīxs hā'aral lās qō'mēda hē'tk!ōt!-
xawa'yē q!ō'sna'yas. Wā, lā q!wē'sēdēqēxs la'ē nē'x'ēdeq. Wā,
g'f'l'mēsē k!i'nx'ēdēda q!ō'sna'yaxs la'ē ē't!ēd āx'ā'lēlōtsēs qō'ma 15

¹ Continued from Publications of the Jesup North Pacific Expedition, Vol. V, p. 488, line 21.

- 16 inside of the pectoral fin, and puts her forefinger on the outside. |
 Then she bends it outward and twists the skin off at that place. |
 Then she turns the fins back and pulls them off | with the intestines
 20 and the gills. When she has finished, || she throws the intestines into
 a small hand-basket. | She puts the clean kelp-fish back on the
 spread | mat, and she does not stop until all the kelp-fish have
 been cut. | Then the woman takes in one hand the small basket
 containing the intestines, and carries it | to the beach and pours the
 25 contents of the small basket || into the salt water. She puts the
 small basket into the water and | washes off the slime outside and
 inside. After she has done so, | she puts down the little basket on
 the beach, and then she takes some of the | intestines of the kelp-fish
 and pulls it off from the | stomach. She leaves the gill at one end
 30 of it. || Then she washes the intestines so that all the blood comes off;
 and she pulls it through | (between her thumb and fingers), so that all
 the food-contents come out. As soon as this is done, | she turns it
 inside out, so that the stomach is turned inside out; | and she washes
 it, and finally throws it into the | small basket. She does the same
 35 to all the others; || and as soon as all the stomachs have been washed,
 the woman | takes up the basket containing the gills and puts it |
 into the sea-water, and shakes it so that all the blood and the | slime

- 16 lāx ō'ts lāwasa pēPELxawa'yē. Wā, lā L'lā'sadza'yē ts!Emā'lax'ts!ā-
 na'yasēxs la'ē L'ō't!ē.lēq. Wā, hē'ēmis la qwa'p!ēdaats L'lē'sas.
 Wā, la'mē NELā'wē pēPELxa'wa'yas. Wā, ā'ēmēs la nexō'dēq
 'wī'la L'ē'wa' ts!Eyi'mē L'ē'wa q!ō'sna'yas. Wā, g'ī'l'mēsē gwā'lexs
 20 la'ē ts!exts!ō'ts lā'xa k!ō'gwats!ē lā'laxamēda yax'yeg'ilē. Wā,
 la'la xwē'laqaem āx'adzō'lalasa lā t!eg'ik'u pex'it lā'xa LEBē'lē
 lē'wa'yas. Wā, lā ā'l'ēm gwā'lexs la'ē 'wīla la t!eg'ik'wa pex'itē.
 Wā, lā'da ts!Edā'qē k!ō'qūlilxa yax'yig'ilats!ē lā'laxama qa's lēs
 lā'xa L!Emā'isē. Wā, lē gūxstā'lisxa g'its!āx'dāxa lā'laxamē
 25 lā'xa dē'msx'ē 'wā'pa. Wā, lā āxste'ndxa lā'laxamē qa's ts!o-
 xā'lēxa k!ē'lasgema'yas L'ē'wēs ō'ts!āwē. Wā, g'ī'l'mēsē gwā'-
 lexs la'ē hāng'a'lisaxa lā'laxamē. Wā, lā, dā'x'ēidxa g'ā'yolē lā'xa
 ya'xyig'ilasa pex'it. Wā, lā ālā'laxa ts!Eyi'mē lā'xa hā'maa'-
 ts!ē pō'xūntsa pex'itē. Wā, lā āxba'ēya q!ō'sna'yē la'qēxs la'ē
 30 ts!ō'x'wīdeq qa 'wīlā'wēsa E'lkwa. Wā, hē'ēmisēxs la'ē x'ix'ē'dēq
 qa 'wīlā'wēsē lā'ts!āwē hām'k!āē'dza'yas. Wā, g'ī'l'mēsē gwā'-
 lexs la'ē L'ōp!EXSEMDEq qa L'ōp!EXSEMā'lēsa hā'maa'ts!ē pō'x!ūn-
 sa. Wā, la'xaē ts!ō'x'wīdeq. Wā, lawē'slē ts!exts!ōts lā'xa
 lā'laxamē. Wā, lā 'na'xwaem hē gwē'x'ēidxa waō'kwē. Wā,
 35 g'ī'l'mēsē 'wīla la ts!ō'kwa hā'maats!āxs la'ēda ts!Eda'qē
 k!ō'qūlēsxa q!ō'sna'yaa'ts!ē lā'laxama qa's lā k!ō'xstendeq
 lā'xa dē'msx'ē 'wā'pa qa's na'eltā'lēq qa 'wīlā'wēsa E'lkwa L'ē'wa

come off. As soon as she has finished this, she takes the | basket containing the gills out of the water and carries it || to the house. 40 She puts it down by the side of the fire of her house. | She takes a kettle and pours some water into it, and | when it is half full she puts it over the fire. When | the water begins to boil, she takes the *k'ümēs* (for that | is the name of the gills when they are cooked) out of the little basket || and throws them into the boiling water. 45 When they are all | in, she takes her fire-tongs and stirs (what is in the kettle). The kettle is not | kept long on the fire, perhaps for | half an hour or a little longer. Then it is taken off. | Now it is done and she invites all those who like to eat gills with her. || As soon as 50 those come who are going to eat gills with spoons, she takes | the spoons, gives one to each of those who are going to eat with it, then | the woman takes the water and gives a drink to those who are going to eat with spoons. | After they have drunk, they eat with spoons. | The guests eat with spoons the liquid and the stomachs of the kelp-fish || and its gills. They just blow out of their mouths the bones, 55 for there are bones | in the gills of the various kinds of fish. After they have eaten, | the woman takes water and gives it to those who eat with spoons with her. | Then she cools with cold water those who had eaten the gills with spoons, | for those who eat gill-soup perspire. ||

k'lē'la. Wä, g'il'mēsē gwā'lexs la'e k'!ō'x^ēwestendxa q'!ō'sna- 38
 ēyaatslē lā'laxama qa's lä k'!ō'x^ēwesdēselāq qa's lä k'!ō'g^ēwēlelaq
 lā'xēs g'ō'kwē. Wä, lä k'!ō'g^ēnōlisaq lax legwī'lasēs g'ō'kwē. Wä, 40
 lä āx^ēē'dxa hā'n^xlanowē qa's gūxts!ō'dēsa ēwā'pē lāq qa ēnegō'-
 yoxsdalesēxs la'ē hā'n^xlents la'xēs legwī'lē. Wä, g'il'mēsē me-
 delx^ēwī'dexs la'ē nā'l'nēmēmka dā'!ts!ā!axa k'lū'mēsē (qaxs hē'-
 ēmaē la lē'gēmsa q'!ō'sna^ēyas la'ē hēmēx'sī'lase^ēwa), lā'xa lā'laxamē
 qa's lä āxstā'las lā'xa māe'n^ēdelqūla ēwā'pa. Wä, g'il'mēsē ēwi'- 45
 ēla^ēstaxs la'ē āx^ēē'dxēs ts!ē'slāla qa's xwē'telga^ēs lāq. Wä, k'!ē'st!a
 ā'laem gē'x'lāla hā'n^xlala lā'xa legwī'lē, wālaanawisē lō^ē
 ēnexseg īle'la la'xa q!ā'q!alāk!a^ēyē lō^ē hāyā'qaxs la'ē hā'n^xsen-
 deq. Wä; la^ēmē l!ō'pa. Wä, lä lē'ēlāxēs k'!ō'k'!ōmīsg'otlē.
 Wä, g'il'mēsē ēwī'la g'ā'xēda yō's^ēwūtlasēxa k'lūmēsaxs la'ē āx^ēē'd- 50
 xa k'ā'k'rats!ēnaqē qa's k'ā's^ēidēs lā'xēs yō's^ēwūtlē. Wä, la^ēmē
 āx^ēē'dēda ts!ēdā'qaxa ēwā'pē qa's tsē'x^ēidēs lā'xēs yō's^ēwūtlē.
 Wä, g'il'mēsē ēwī'la la g'wāl nā'qaxs la'ē yō's^ēida. Wä, la^ēmē
 ēwī'laem yō'sēda k'!wē'lax ēwā'pas lē^ēwa hā'ēmaats!āsa pexī'tē
 lō^ēmēs q'!ō'sna^ēyē. Wä, ā'ēmēsē pox'ā'laxa xa'qē qaxs xagadaē'da 55
 q'!ō'sna^ēysa ēna'xwa mamaō'masa. Wä, g'il'mēsē g'wāl yō'saxs
 la'ēda ts!ēda'qē āx^ēē'dxa ēwā'pē qa's tsē'x^ēidēs lā'xēs yō's^ēwūtdā.
 Wä, la^ēmē k'oxwaxalisēda yō'sax'dāxa k'lūmēsē yīsa wūda'sta'
 ēwā'pa, qaxs ā'la^ēmaē gegosemalē'da yō'sāxa k'!omstag'īlakwē.

60 Therefore they always say, "Let us | now cool ourselves with cold water!" and therefore the host | gives his guests fresh water to cool themselves. | Then those who have eaten the gills go out of the
65 house. | This is not given at a great feast to many tribes, for || they never catch enough of these fish. Therefore those who catch them just | eat them with their wives, children, and relatives. | That is the end. |

1 **Roasted Kelp-Fish.**—If (the woman) is really hungry, | she takes one of the kelp-fish, puts it down on its stomach at the right-hand side | of the fire, close to it, the woman facing towards the rear of
5 the | house. The roasting fish also faces the rear || of the house. As soon as the steam puffs out from the body | of the fish, she turns it around so that it faces the | door of the house; but it is still lying on its stomach. It does not take long | before it is cooked. Then the woman takes a long | eating-mat, spreads it out outside of the place
10 where || she is sitting (that is, away from the fire), and she takes the roasted kelp-fish and places it on its stomach on the | mat. Then she eats it. She does not | take out the intestines and the gills before she puts it down to be roasted | by the fire, for she takes them off when she begins to eat it. | Just before she begins to eat she takes a
15 piece of cedar-wood || about a span long. With it she | scrapes off

60 Wä, hē^εmis lā'g'ilas ^εnē'k'ēda yō'sāx gwē'x'sdemas: "Wēg'ax'ins k'ōxwaxalisas wūda^εstā' ^εwā'pa." Lā'g'ilasa k!wēlasē hē'x'idaem la tsāx a'ttā wūda^εsta' ^εwā'pa qa k'ōx^εwaxalēdzemsēs k!wēlē'kwē. Wä, lae'm ā'em hō'qūwelsēda k!wo'k!ūmēs'g'ix'dāxa k!ūmēs'sē. Wä, k!ē'saē k!wē'ladzema k!ūmēs'sē lā'xa q!ē'nemē lē'lqwāla^εyē qaxs
65 k!ē'saē q!ēyō'lanemēnoxwa, lā'g'ilas lē'x'a^εmēda āxa'nemāq hā^εmā'peq lē^εwis gēne'mē lē^εwi's sā'semē lō^εmis lēlēlā'la. Wä, lae'm gwā'la.


1 **Roasted Kelp-Fish.**—Wä, g'ī'l'mēsē ā'lak!āla pō'sq!axs la'ē dā'x'ēidxa ^εnē'mē pex'ī'ta qa^εs manō'lisēs lāx hēlk!ōdenwa'li-
sasēs legwī'lē yāxs gwē'gēmlilāēda ts!edā'qē lā'xa ō'gwiwalilasēs
5 g'ō'kwē. Wä, la gwē'gēmlil^εemxaēda pex'ī'tē lā'xa ō'gwiwalil-
5 lasa g'ō'kwē. Wä, g'ī'l'mēsē k!ixū'mx'sāwēda k!l'lela lāx ō'k!wi-
na'yasa pex'itaxs la'ē xwē'lelilaq qa gwē'gēmx'ēdēs lā'xa t!ēx'ī'-
lāsa g'ō'kwē. Wä, lae'm manō'litsā'mā. Wä, k!ē'st!a gāē'-
lexs la'ē l!ō'pa. Wä, hē'x'ida^εmēsa ts!edā'qē āx'ē'dxa g'īlde-
dzowē hā^εmadzō' lē'wa^εya qa^εs lēplālilēs lāx l!ā'sa^εyasēs k!waē'-
10 lasē. Wä, lā āx'ē'dxa māē'dzekwē pex'it qa^εs madzō'dēs lā'xa lē'wa^εyē. Wä, hē'x'ida^εmēsē l!ē'xwaq. Wä, la^εmē hewā'xa lā'-
weyōdx ts!eyī'mas lē^εwi's q!ō'sna^εyaxs k!ē'sēmēx'dē manō'lisāq
lā'xōs legwī'lē qaxs a'l'maē lā'wiyoqēxs la'ē hā^εmā'peq. Wä,
hē'εmisēxs g'ī'l'maē ha'εmaūqēxs la'ē ā'em āx'ē'dxa k!wa^εxlā'wē
15 wā'laanawisē lō^ε ^εne'mpl'enk lā'xens q!wā'q!wax'ts!āna'yēx qa^εs

the scales and the skin; and when it is all off, | she eats it. She does not 17
dip it into grease, because it is very fat. | I have forgotten this, that
the woman also beats | the body of the kelp-fish before she puts it
down on its stomach to roast by the fire, || so as to loosen the bones 20
from the meat. |

After she has eaten the kelp-fish, she drinks | water, but not much,
for it tastes salt. That is the reason why she does not drink much |
water, for she knows that she has to keep on drinking water. | Only
the one who has caught the fish eats it roasted by the fire while lying
on its stomach; || for she only does this with the kelp-fish when she 25
is very hungry | when she comes home, after having been fishing
with her fish-trap. | That is the reason why she puts one kelp-fish
down on its belly by the fire, | for it takes a very short time to be
done. Old women | eat kelp-fish roasted by the fire while lying on
its belly; for it is || too dirty for young women, because the | intes- 30
tines and the gills are in it, and the scales are also on it; for | they
are afraid to eat the scales of the fish, because it often kills | those
who eat them with the meat, because they stick in the throat and
they can not get out | the scales when they eat the kelp-fish. There
is no way of getting them out when they are || stuck in the throat, 35
and our throat gets sore when we | swallow them. Now I have
finished talking about this. |

k'ēxā'lēx gō'betas lē'wis l'ē'sē. Wā, g'ī'lēmēsē 'wīlāxs la'ē 16
hām'x'ī'deq. Wā lae'm k'ēs ts!Epa's lā'xa l'ē'na qāxs tse'n-
xwāē. Wā, hē'xōlēn l'Elē'wēsōxs t!E'l'x'wīdamaēda ts!Edā'-
qax ō'k'l'wina'yasa pex'ī'taxs k'ē's'maē manō'lisas lā'xēs legwī'lē
qa k'!E'n'x'īdēs xā'qas lā'xēs q!Emlālē. 20

Wā, g'ī'lēmēsē gwāl ha'mā'pxa pex'ī'taxs la'ē nagē'k'ilaxa
'wā'pēxa k'ē'sē q!ē'nema qaxs dē'mp!aē, lā'g'ila k'ēs q!ē'k'!E'sxa
'wā'pē qaxs q!ō'lēla'maaxs hē'menē'lēmēlē nā'qalxa 'wā'pē. Wā,
lae'mxaa lē'x'aem hā'mā'pxa manō'lidzekwē pex'ītēda āxā'nemāq
qaxs lē'x'a'maē hē gwē'x'īdaatsēxa pex'ī'tēxs ā'lak'!ālāē pō'sq!axs 25
g'ā'xaē nā'nakūxs lēqēx'dāsēs lēgē'mē lā'xa pex'ītē. Wā,
hē'ēmis lā'g'ila hā'labala manō'lisasa 'nē'mē pex'īt lā'xēs legwī'-
lāxs lō'max'īdaē 'nemā'lēidēxs la'ē l!ō'pa. Hē'ēmēda lae'lk'!wa-
na'yē hā'mā'pxa manō'lidzekwē lā'xa legwī'lē pex'ī'ta qaxs k'!El-
ta'maasēda ealostā'gasē hā'mā'pēq qaxs 'wī'lā'maē āxā'lēs yax'- 30
yīg'ilē lē'wis q!ō'sna'yē, wā, hē'mislālēda gō'bet!ēna'yas, yīxs
k'ile'maē hā'ēma'yēda gō'betasa pex'ītē qaxs q!ūnā'laē g'ā'yala-
tsa hā'mgāk' lē'wis q!Emlālē, yīxs paq!Exā'ēda k'ē'sē kwē'sōdxa
gō'betaxs ha'mā'paaxa pex'ītē. Wā, la k'!eās gūyō'lās qēxs la'ē
k'lūdē'l lā'xēxs q!oq!ō'nēx. Wā, ā'mes la xas'ē'dē q!ō'q!onāsa 35
hām'k'īna'lāq. Wā, la'men gwāl gwa'gwēx's'āla lāq.

- 1 **Perch (1).**—The¹ wife cuts open the perch, so that | the gills come off, and the intestines; and as soon as all the intestines | and the gills have been taken out, she throws them out of the house. | She cuts (the perch) open with her fish-knife, and she scrapes the body so
5 that the || scales come off. When they are all off, she cuts across the body, in this manner: | As soon as she has finished, she takes her kettle  and | pours some water into it; and when it is half full, she puts it on the | fire. When it boils, she takes the opened | perch and
10 puts them into it. When they are all in, the man || takes his tongs and stirs them. They stay | for about half an hour according to the watch | boiling over the fire. Then they are taken off of the fire. Now | the boiled perch is done. Then the woman | takes her
15 spoons and gives one to each of those who are to eat the || boiled perch. When each has one spoon, | they put the kettle of boiled perch in front of those who are to eat the boiled perch, | and they begin to eat it with spoons. | First they take out the backbone and the ribs; | and when they have all been taken out, they take out the
20 heads and suck them, for || they are very fat; and when the fat is all off, they | suck out the eyes; and when these are off, they break them | to pieces and suck out the brains; and when these are out, |

- 1 **Perch (1).**—Wä,¹ la^mmē genemas t!ex^wwīdxa lamawē qa lawāyēs q!ōsna^yas lē^wwēs yāx'yig ilē. Wä, g'il^mmēsē 'wīlāwa yax'yig ilē lē^wwa q!ōsna^yaxs la'ē k'!ādeq lāx l!āsanā^yasēs g'ōkwē. Wä, laem hēem t!Ekūlasēs xwalayowē. Wä, la k'osēt!ēdeq qa lawālēs
5 gōbet!ena^yas. Wä, g'il^mmēsē 'wīlāxs laē qatēt!ēdeq gra g'wālēgra (fig.). Wä, g'il^mmēsē g'wālēxs laē āx'ēdxēs hānx'lanowē qa's gūxts!ōdēsa wāpē lāq qa negoyōxsdalesēxs laē hānx'lents lāxēs legwīlē. Wä, g'il^mmēsē medelx^wwīdēxs laē āx'ēdxa t!eg'ikwē lamawa qa's āxstendēs lāq. Wä, g'il^mmēsē 'wīla^staxs laē
10 dāx'idēda begwānemaxēs ts!ēslāla qa's xwēt!ēdēq. Wä, lāxent!a nexseg ilēlag'ila lāx q!āq!alak!a^yaxēxs nālāx yix 'wā^wwaslalasas lāxa legwīlē maemdelqūlaxs laē hānx'sano lāxa legwīlē. Wä, laem l!ōpa LEMx^ustag'īlakwē lāxēq. Wä, hēx'ida^mmēsa ts!edāqē āx'ēdxēs k'āk'ets!enaqē qa's lā ts!ewānaēsas lāxa yōsalaxa
15 LEMx^ustag'īlakwē. Wä, g'il^mmēsē 'wīlxtōxa k'āk'ets!enaqaxs laē hānx'dzamōlilema LEMx^ustag'īlats!ē hānx'lanōlaxa LELEMx^ustaa-gūlaxa LEMx^ustag'īlakwē. Wä, lax'da^xwē 'yōs'ida. Wä, laem hē g'il xelostayosēda xemōmowēg'a^yas lē^wwa xaqē. Wä, g'il^mmēsē 'wīlōstaxs laē xelōstalax hēx't!a^yas qa's k!EXwēq qaxs
20 lōmaē tsenxwa. Wä, g'il^mmēsē 'wīlāwē tsenxwa^yasēxs laē k!ūmt!ūlts!ālax gēgebelōxstā^yas. Wä, g'il^mmēsē 'wīlāx laē wewe-x'send qa's k!ūmt!ūlts!ōdēxa leqwās. Wä, g'il^mmēsē 'wīlaqēxs laē

¹Continued from p. 184, line 21.

they throw the sucked head-bones into the fire. | When this is done, they eat the liquid with the meat; || and when they have had 25 enough, they stop eating with spoons and they drink a little water. | That is what the Indians refer to as "cooling off;" and when they finish, | they go out. That is all about one way | of the Kwakiutl of cooking perch. There is only one way of cooking it. |

(2) This is the manner in which the perch is cooked by the Koskimo. It || is cut open in the same way as I said first, and the scales are 30 scraped off. | When the intestines and the gills and the | scales are off, the woman squeezes out the stomach and the guts, and | she squeezes out the slime of the gills. After she has done so, she | throws (the perch) into a dish, and she does this with all the others. || When this is done, she takes her kettle and pours some | water into 35 it, a little less than half full. Then she puts it on the fire. | When it begins to boil, she takes the whole perch | and puts them into the kettle; and when they are all in, | she takes the intestines that had been squeezed out, the stomach, and the || gills, and puts them in. 40 She lets this boil for maybe more than | half an hour according to the watch. | Then the kettle is taken off the fire. Now it is done. | They never stir it, for it is called "whole perch." | The woman

ts!EXLEndxēs k!wāx^umōtē xāqsa hēx't!a^εyē lāxa legwilē. Wā, 23 g'il^εmēsē gwālexs laē ^εyōs^εidxa ^εwāpala lē^εwa q!Emlalē. Wā, g'il^εmēsē pō^εidexs laē gwāl ^εyōsa. Wā, lā xāLEX^εid nax^εidxa ^εwāpē. 25 llēm gwe^εyōsa bāk'lūmē k'ōxwaxōda. Wā, g'il^εmēsē gwālexs laē hōqūwēlsa. Wā, laem gwāla ^εnemx^εidāla hā^εmēx'silaēnēxa lamawē yīsa Kwāg'ulē, yīxs ^εnemx^εidāla^εmaē hā^εmēx'silaēna^εyaq.

(2) Wā, g'a^εmēs hā^εmēx'silaēnēsa Gōsg'imōxwaxa lamawē, yīxs hē^εmaē gwēg'ilaxs laē t!Ekwaq lāxen g'ālē waldēma lōxs laē k'ōsālayiwēs 30 gōbetē. Wā, g'il^εmēsē ^εwī^εlāwē yāx'yīg'ilas lē^εwa q!ōsna^εyē lē^εwa gōbetasēxs laēda ts!Edāqē x'ix^εidex mōqūlās lē^εwis ts!Enēxē. Wā, lā q!wēsālax k'!ēlāsa q!ōsna^εyē. Wā, g'il^εmēsē gwālexs laē ts!Ex-ts!ōts lāxa lōq!wē. Wā, lā ^εnāxwaem hē gwēx^εidxa waōkwē. Wā, g'il^εmēsē ^εwī^εla gwālexs laē āx^εēdxēs hānx^εlanowē qa^εs gūxts!ōdēsa 35 ^εwapē lāq. Wā, la benk'!ōkdza^εyaxs laē hānx^εlents lexēs legwilē. Wā, g'il^εmēsē medelx^εwidexs laē āx^εēdxā āmemk'!ināla lamawa qa^εs āxstendēs lāxa hānx^εlanowē. Wā, g'il^εmēsē ^εwī^εlastaxs laē āx^εēdxā x'ig'ikwē ts!Enēxa qa^εs āxstendēs lē^εwa mōqūla lē^εwa q!ōsna^εyē. Wā, lā medelx^εwida. Wā, laxent!a hāyāqax nexse- 40 g'ilelag'ila lāxens q!aq!alak'ayaxsens ^εnālāqē ^εwā^εwasLalāsas ma-emdelqūlaxs laē hānx^εsanowa lāxa legwilē. Wā, laem l!ōpa. Wā, laem hewāxa xwēt!ētsē^εwa qaxs hē^εmaē lēgades āmstaēkwē lamafya. Wā, lāda ts!Edāqē āx^εēdxēs lōq!wē lē^εwis gelemx^εā xelyowa qa^εs

45 takes her dish and her rib-strainer, and || she puts down the dish by the side of the kettle with whole perch; | and she takes the rib-strainer and lifts out the whole boiled perch | and puts them into the dish. She puts | all the perch crosswise into the dish. | When they are all in the dish, she goes and puts (the dish) down in front of
 50 those || who are going to eat the whole perch. The men immediately | pick off (the meat) and put it into the | mouth. When they have nearly eaten everything, the host takes | spoons and gives one to each of his guests; and as soon as | each has one, he takes up the
 55 kettle in which the perch had been boiled and || pours the liquid of the boiled perch into the dish. | He pours it on what is left over of the boiled perch. | As soon as the dishes are nearly full, he goes back, carrying the kettle; | and he puts it down at the end of the fire, towards the door. Then | the men eat with spoons the liquid
 60 and the gills and the stomach, || as it has been boiled, and the intestines; and when they have eaten enough, they stop. | That is what the ancient Indians call "washing down the food." Then | they go out. They never drink water, for they know that they | will drink water when they notice a salty taste of what they have eaten, | and
 65 it is not very long before they wish to drink water. Then || they drink. That is all. |

45 hānōlilēsa lōq!wē lāxa āmstaakwilats!āxa lamawē hānx!lanowa. Wā, lā āxēdxa gēlēm^xā xelyowa qā^s xelōstālēxa āmemk!līnāla hānx!laak^u lamawa qā^s lā xelts!ālas lāxa lōq!wē. Wā, laem ēnāxwaem gēyalēda lamawaxs laē yēyax^uts!ā lāxa lōq!wē. Wā, g!l^mēsē ēw!ēla la yax^uts!ā lāxa lōq!wāxs laē k!ax!dzamōlilas lāxa
 50 āmemk!līnalag!laxa lamawē. Wā, hēx!ēda^mēsē xāmax!ts!anālēda ēnāxwa bēbegwānemxs laē ēpaq qā^s ts!lōq!ūselēs lāxēs sēmsē. Wā, g!l^mēsē elāq ēw!ēlaqēxs laēda lē!lānemaq āxēdxa k!āk!ets!ēnaqē qā^s lā ts!ēwanaēsas lāxēs lē!lanēmē. Wā, g!l^mēsē ēw!xtōxs laē k!lōq!ūlīlxa āmemk!līnalag!lats!ē hānx!lanowa
 55 qā^s lā gūqōsas ēwāpalāsa lēm^xustag!lāk^wē lāxa lōq!wa. Wā, laem āem gūgēg!ints lāxa ha^mōtasa lēm^x!laxwaxa lamawē. Wā, g!l^mēsē elāq qōt!axs laē xwēlaqa k!lōxstōlīlēlaxa hānx!lanowē qā^s lā hāngalilas lāxa obēx!lalalilasēs legwīlē. Wā, lāx!da^xwē ēyōs!ēdēda bēbegwānemaxa ēwāpalās lē!wa q!lōsna^yē lē!wa mōqū-
 60 lāxs laē l!ōpa lē!wa ts!ēnēxē. Wā, g!l^mēsē pōl!ēdēxs laē gwāla. Wā, hēem gwe^yōsa g!ālē bāk!ūm mekwāxalisē. Wā, laem hōqūwēlsa. Wā, laem hēwāxa nāgōk!ilax ēwāpa qaxs q!ālela^maxs nāx!ēda^mēlaxa ēwāpē qō lāl q!āk!alqēxs dēmp!āēs ha^māx!dē. Wā, k!lēst!a ālaem gūlaxs laē nanaq!ēsdg!ilaxa ēwāpe. Wā, hē!mis
 65 la nāgatsē. Wā, laem gwāla.

Roasted Perch.—Perch is roasted by the side of the fire; and | they 66
take the perch just out of the basket and put it down | under the
side-pieces of the fire of the house. They never | take out the
intestines and gills and scales. When || the scales are scorched, (the 70
woman) turns it over so that what was the outer side is inside. |
Then the woman watches it until the steam comes through | on the
inner side all along the body. She does not | let the steam come
through for a long time, before it is done. | Then she takes her food-
mat and spreads it out outside || of her seat. She takes her tongs 75
and with them lifts the | roasted perch and puts it on the food-
mat, | and she takes a piece of broken cedar-stick and with it she
scrapes off the scorched | scales. When they are all off, she picks
off the | meat with her fingers and puts it into her mouth. After
she has finished, she || takes water, takes a mouthful and squirts it 80
into her | hands and washes them; and as soon as she has done so,
she | rinses her mouth; and after that she drinks a little | water.
That is all about this. |

Flounder.—When it is calm weather and the tide is coming in, | 1
the flounder-fisherman launches his small flounder-fishing canoe, |
and he puts the flounder-spear on the left-hand side of his | flounder-

Roasted Perch.—Maēdzek^u Lamawa lāxa legwīlē, yīxs ā^émaē 66
dōlts!oyewēda Lamawē lāxa lexayē qa^és lā manōlidzem lāx āwa-
bā^éyasa k[·]āk[·]edenwa^éyasa legwīlasa g[·]ōkwē. Wā, laem hēwāxa
lāwoyiwē yāx[·]yīgīlas lē^éwēs q![·]ōsna^éyē lē^éwis gōbetē. Wā, gīl^émēsē
k![·]ūmelx[·]idē gōbetasēxs laē xwēlelisaq qa L[·]āsot!endēsa ālot!E- 70
nēx[·]dē. Wā, lāda ts!edāqē dōqwa^élaq qa k[·]ixūmx[·]sāwēsa k[·]lālela
lāx ālōt!ena^éyas lō^émē ^éwūsgemasas ōgwīda^éyas. Wā, k[·]lōs^émēsē
ālaem gēg[·]īlīl k[·]exūmx[·]sālēda k[·]lālela lāx ōgwīda^éyasēxs laē L[·]ōpa.
Wā, lā āx^éēdxēs hā^émādzowē lē^éwa^éya qa^és lep![·]ālīlēq lāx L[·]āsālīla-
sēs k[·]waēlasē. Wā, lā āx^éēdxēs ts![·]ēslāla qa^és k[·]līp![·]lēdēs lāxa maē- 75
dzekwē Lamawa qa^és lā k[·]libedzōts lāxa hā^émādzowē lē^éwa^éya. Wā,
ā^émēsē ax^éēdxa k[·]ōq![·]lāyē k[·]wa^éxlāwa qa^és k[·]exālēs lāxa k[·]lūm[·]la
gōbeta. Wā, gīl^émēsē ^éwī[·]lāxs laē xamax[·]ts![·]ānaxs laē ēpaxa
q![·]emlalē qa^és ts![·]ōq![·]ūselēs lāxēs sēmsē. Wā, gīl^émēsē ^éwī[·]lāxs laē
āx^éēdxa ^éwāpē qa^és hāmsgemdēqēxs laē hāmx[·]ts![·]ānents lāxēs 80
ē^éeyasōwaxs laē ts![·]ents![·]enx[·]wīda. Wā, gīl^émēsē gwālexs laē
ts![·]ewēl!exōda. Wā, gīl^émēsē gwālexs laē xāl!ex[·]id nāx[·]idxa
^éwāpē. Wā laem gwāl lāxēq.

Flounder.—Wā, gīl^émēsē k[·]līmāqelaxa yō[·]nakūlāxs laē wī[·]x[·]sten- 1
dēda hānx[·]ēnoxwaxa paēsaxēs pāpayaats![·]lēlē xwāxwagūma. Wā,
lā k[·]at![·]alēxsaxēs pāpayayowē saents![·]lō lax gemxāga^éyasa pāpa-

5 fishing canoe, the prongs pointing to the place || where the fisherman is sitting in the stern of the flounder-fishing canoe. | He paddles seaward with his flounder-fishing paddle. As soon | as he comes to a place where the water is two fathoms deep, he | looks down, resting on his left hand, looking for | flounders. He backs-water with his
10 flounder-fishing paddle, and is || going astern. As soon as he discovers a flounder, he paddles ahead | to stop his flounder-fishing canoe; and when | the canoe stops, he puts the flounder-fishing paddle into the canoe, and | he takes his flounder-spear and puts it into the water, and he spears | the flounder in the middle, pulls it up, and shakes
15 it off in the bow || of his flounder-fishing canoe; and he just goes on in the same way with the | others. As soon as he has caught many flounders, he goes home to his | house. |

When he arrives at the beach of his house, his wife | comes and
20 picks up a small basket, and she goes down to the beach carrying || the small basket. Then she puts it down in the middle of the flounder-fishing | canoe. She takes the flounders and puts them into the small basket; | and when the flounder-basket is full, she lifts it out of the canoe | and carries it up the beach into her house, and | she puts it down in the corner of her house. ||

25 Then she takes her small kettle and pours some water into it, and | she washes it out until it is clean; and as soon as all the dirt is out, |

yaats!ē xwāxwagūma laem gwāsbālē dzēdzēgūmas lāx k!wax-
5 dzasasa papayaēnoxwē lāx ōxlā^εyasēs pāpayaats!ē xwāxwagūma. Wā, lā sēx^εwūt!asēs pāpayax^εsa^εyasē sēwayowa. Wā, g!l^εmēsē lāg^εaa lāxa malp!enk^εas ^εwālaēdzas lāxens bālāxs laē hex^εdzegemx^εida qas qelkwalēxēs gemxōt!ēna^εyaxs laē hānxensela ālāx paēsa. Wā, laē pelk^εi!lāla^εmasxēs pāpayax^εsa^εyasē sēwayōxs laē
10 k!l^εk!l^εnakūla. Wā, g!l^εmēsē dōx^εwalelaxa paēsaxs laē sāsēwala qa wūlg^εaalā^εyēsēs pāpayaats!ē xwāxwagūma. Wā, g!l^εmēsē ^εwelg^εaalēxs laē k!āt!alēxsaxēs pēpayax^εsa^εyasē sēwayowa qas dāx^εidēxēs pāpayayowē saents!āxs laē medēnsas qas sex^εidēxa negedzā^εyasa paēsaxs laē nēxōstōdeq qas k!l^εl^εalēxsēs lāx āg^εiwa-
15 ^εyasēs pāpayaats!ē xwāxwagūma. Wā, ā^εmēsē la hēx^εsā gwēgilaxa waōkwē. Wā, g!l^εmēsē q!eyōlxa paēsaxs laē nā^εnakwa lāxēs g^εōkwē.

Wā, g!l^εmēsē lāg^εalis lāx L!ēma^εisasēs g^εōkwaxs laē genemas
k!lōqūlilxa lālaxamē qas lā lents!ēsela lāxa L!ēma^εisē k!lōqūlaxa
20 lālaxamē qas lā hāng^εaalēxsas lāx negoyā^εyasa pāpayaats!ē xwāxwagūma. Wā, lā āxēdxa paēsē qas lā k!l^εixts!ālas lāxa lālaxamē. Wā, g!l^εmēsē qōt!ēda pāyats!ē lālaxamāxa paēsaxs laē k!lōgūlēxsaq qas lā k!lōx^εwūsdēselaq qas lā k!lōgwīlēlaq lāxēs g^εōkwē qas lā k!lōx^εwalīlaq lāx onēgwilasēs g^εōkwē.

25 Wā, lā āxēdxēs ha^εnemē qas gūxts!ōdēsa ^εwāpē lāqēxs laē ts!ōxūg^εindeq qa ēx^εts!owēs. Wā, g!l^εmēsē ^εwīlāwē ^εyāg^εig^εa^εyasēs

she pours away the dirty water with which she washed it out; and 27 she pours in some more water, | until it is half full, and she puts it on the fire. After | she has done so, she takes her fish-knife and sits down alongside of the || flounder basket; and she takes out one of the 30 flounders and cuts open | the belly, which contains the intestines, in this manner at × :

white side, she pulls
off the intestines close



| As soon as she turns over the
out the intestines. | She cuts
to their end, at the gills. | She

does not take off the gills from the head. || As soon as she has taken 35 out the intestines, it is in this way: | down to the bone on each side cross-

manner: |
she puts it
beenspread
others; and



When this
on an old



Then she cuts
wise, in this
has been done,
mat that has

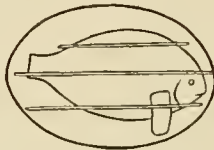
out, | and she does the same with the
when that has been done, she | cuts off
the tails; and when they have been cut off, the water in the flounder-kettle begins to boil. || She takes it off and puts it down by the 40 side | of her fire, and she takes split cedar-sticks and measures them off | so that they are the size of the flounder-cooking kettle crosswise. | Then she breaks off eight of them. When she has done so, she puts | four on the water of the flounder-cooking kettle, || and 45 she takes the four others and puts them crosswise over the four that are

laē gūqōdxa nēqwa ts!ōxūg'indmōt 'wāpēxs laē gūxts!ōtsa 'wāpē 27
lāq qa negoyoxsdālisēxs laē hānx'LEnts lāxēs legwīlē. Wā, g'il-
'mēsē gwālēxs laē āx'ēdxēs xwālayowē qa's lā k!wag'āgīlītxa
pāyats!ē lālaxama qa's dāx'īdēxa 'nemē lāxa paēsē qa's xwāłtsē- 30
'stalēx yax'yīg'īlats!ās tek!āsa paēsēxa g'a gwālēg'a (fig.) yīx ×.
Wā, g'il'mēsē nelāwa 'meladza'yaxs laē gēlx'ūłts!ōdxa yax'yīg'īlē.
Wā, la t!ōsōdex mag'aanā'yasa āwanā'yasa yax'yīg'īlē lāxa q!ōs-
na'yē. Wā, laem k!ēs āxōdxa q!ōsna'yē lāxa hēx't!a'yas. Wā,
g'il'mēsē 'wīlāwa yax'yīg'īlaxs laē g'a gwālēg'a (fig.). 35

Wā, lā qaqēdedzōdex wāx'sadza'yas g'a gwālēg'a (fig.). Wā, g'il-
'mēsē gwālēxs lā k!īgēdzōts lāxa k!āk!obanē LEBēla. Wā, lā
hēemxat! gwēx'ēdxa waōkwē. Wā, g'il'mēsē 'wīla gwālēxs laē t!ō-
sāłax ts!āsna'yas. Wā, g'il'emxaāwīsē 'wīlaxs laē maemdelqūlē pa-
stag'īlats!ās hānx'LANowa. Wā, lā hānx's'ēndeq qa's hā'nōlīsēs 40
lāxēs legwīlē. Wā, lā āx'ēdxa xōkwē k!wa'xlāwa qa's mens'īdēs
lāx wādzeq!exsdaasasa pāstag'īlats!ē hānx'LANowaxs laē k'ōk'oxsen-
deq qa malgūnāłts!aqēs. Wā, g'il'mēsē gwālēxs laē LEX'stentsa
mōts!aqē lāxa 'wābetslāwasa pāstag'īlakwē hānx'LANowa. Wā, laxaē
āx'ēdxa mōts!aqē qa's gēk'iyīndēs lāxa lā LEX'stāla mōts!aqa (fig.¹). 45

¹ See figure on p. 416.

- 46 in it. (Then it is this way:) are floating on the hot | water; and she takes the clean floun-
ders and lays them on top of the | cedar-sticks; and she
takes three more pieces of broken | cedar-sticks and lays
50 them on the flounder lengthwise; and || she takes another floun-
der and lays it on top of it, so that it is crosswise | on the first one;
and she takes three pieces of broken | cedar-sticks and lays them on
top of it, in this way: one, | so that the hot
This is called | "cedar-
55 flounders;" and || the bottom of the kettle
sticks of the whole boiled flounders." When all | this has been
done, she puts her flounder-cooking kettle on the fire; and | the
flounders stay on the fire boiling for about half an hour according
60 to the watch. | Then she takes them off the fire and puts || them
down outside of the place where she is sitting. Then she takes
a dish and | the bone strainer, and she puts (the dish) down by
the side of the kettle in which the whole flounders have been
cooked. | She puts the bone strainer under the topmost one of the |
flounders, so that it does not break to pieces when she lifts it out, and
she puts it into the | dish of the one who is to eat the flounder; and
65 she does the same with the others. || As soon as she has taken the
boiled flounders out of the kettle, she puts them into a dish | in front



- 46 Wä, laem pex'älēda k'ōk'oxsaakwē k!wa^xxlāwa lāxa ts!elx^usta
wāpa. Wä, lä äx'ēdxā ts!ēwalagekwē paēs qa^s pāqeyindēs lāxa
k!wa^xxlāwē. Wä, lāxaē äx'ēdxā yūdux^uts!aqē k'ōk'oxsaakwē
k!wa^xxlāwa qa^s k'āk'ēdedzōdalēs lāxa paēsē lāxēs g'ildōlasē. Wä,
50 lāxaē äx'ēdxā 'nemē paēsa qa^s pāqeyindēs lāq qa geyālēs lāxa
g'ilx'dē äxts!ōyōs. Wä, lāxaē äx'ēdxā yūdux^uts!aqē k'ōgek^u k!wa^x-
lāwa qa^s k'āk'ēdedzōdēs lāq, g'a gwālēg'a (*fig.*). Wä, lä 'nāxwaem
hē gwēx'ēideq qa lālāk'ēsa ts!elx^usta wāpē lāq. Wä, hēmis lēgades
k'āk'etawa^yasa pāstag'i^lakwē k!wa^xxlāwa. Wä, hēmis lēgādēda
55 banāxla^yē k'ōk'oxsaak^u k!wa^xxlāwa lāx banāxla^yasa hānx'lanowē
gayaxlē k!wa^xxlāsa āmstaēkwē pāstag'i^lakwa. Wä, g'ilēmēsē wīēla
gwālexs laē hānx'lents lāxēs paēsēlax'dema legwila. Wä, lāxent!a
nēxseg'ilēlag'ila lāxens q'lālāk'layaxens 'nālāqē wā^swaslalasas lāxa
paēsēlax'dema legwilexs laē hānx'sendeq lāxēs legwile qa^s hāng'a-
60 liles lāx l'āsaliāsēs k!waēlasē. Wä, lä äx'ēdxā lōq!wē lē^swa
xelyowē xaxx'ā qa^s lä hā'nōlilas lāxēs āmstaēkwē pāstag'i^lakwa.
Wä, lä aēk'ilaxs laē xelabōtsēs xaxx'ā xelyo lāxa ek'lek'eya^yē
paēsa qa k'lēsēs q!wēl'idaxs laē xelōstendeq qa^s lä xelts!ōts lāxa
pāspets!ats!ēlē lōq!wa. Wä, lä 'nāxwaem hē gwēx'ēidxā wāōkwē.
65 Wä, g'ilēmēsē wēg'iltēda pāstag'i^lats!ē hānx'lanōxs laē k'agemli-

of those who are to eat the boiled whole flounders; and | immedi- 67
ately those who are to eat the flounders begin to eat, taking them up
in the hands. | Some Indians call this "flounder-eating." They
suck | the bones and the head and the gills while they are eating the ||
meat. When they have eaten it all, then water is given to them to | 70
rinse their mouth, and they drink. This is all about | one manner
(of cooking flounder). |

Flounder eaten with Spoons.—The | cutting of the flounder is the
same as the cutting of the whole boiled flounder, || the only difference 75
being that there are no broken cedar-sticks, for | it is just put into
the water when it begins to boil. When it has been | boiling a little
while, it is stirred so that it breaks; and when | the meat comes off
from the bones, it is done. Then | the flounder-cooking kettle is
taken off the fire, and || a little oil is taken and poured into it. Then | 80
the woman takes the spoons and distributes them among those who
are to eat | the boiled flounder. The woman takes dishes and a | large
spoon, and puts the dishes down by the side of the | flounder-cook-
ing kettle; and she takes the large spoon and || dips the boiled floun- 85
der out of the kettle, | and puts into the flounder-dish all the liquid
and the meat. The dishes are half full of it. | Then it is placed in
front of the flounder-eaters, who immediately | eat the flounder.

lem lāxa pāspeslaxa āmstaēk^u hānx¹laakwē paēsa. Wā, hēx¹i-
da¹mēsē pāspeslaq xāmax¹tslānasēs e¹eyasōwaxs laē hām¹x¹ideq. 66
Wā, la ¹nēk¹ēda waōkwē bāk¹ūma pāspes¹ēda. Wā, laem k¹līxwax
xāqas lē¹wa hēx¹tlā¹yas lō¹ q¹lōsna¹yas, yīxs laalal q¹lēm¹q¹lālex
q¹lēm¹lālās. Wā, g¹l¹mēsē wī¹laxs laē tsēx¹ītsa ¹wāpē lāq qa
ts¹lēwē¹lēxoyos. Wā, lā nāx¹idēxs laē g¹wāla. Wā, laem g¹wāl lāxa 70
¹nēm¹x¹idāla.

Flounder eaten with Spoons (ēyewēk^u paēs). Wā, hēm g¹wālē
xwāla¹yasa paēsē xwāla¹yasa āmstaēkwē hānx¹laakwē paēsa. Wā,
lēx¹a¹mēs ōgūqalayōsēxs k¹lōsaē k¹ōk¹oxsaak^u k¹lwa¹xlāwa yīxs
ā¹maē āxstendayo lāxa ¹wāpaxs laē maēm¹delqūla. Wā, lā gag¹āla 75
maēm¹delqūlaxs laē xwēt¹lētse¹wa qa q¹lwēq¹lūts¹lēs. Wā, g¹l¹mēsē
k¹līnem¹g¹lēlēda q¹lēm¹lālē lāxa xāqaxs laē l¹ōpa. Wā, laem hānx¹-
sanowēda pāstag¹īlats¹lē lāxa pāstag¹īlax¹dem legwīla. Wā, lā āx¹ē-
tse¹wa hōlalē l¹ē¹na qā¹s k¹lūnq¹lēmē lāq. Wā, la¹mē āx¹ēlēda
ts¹lēdāqaxa k¹āk¹ets¹lēnaqē qā¹s ts¹lēwanaēsēs lāxa pepastag¹ūlaxa 80
pāstag¹īlakwē. Wā, lā āx¹ēlēda ts¹lēdāqaxa lōelq¹wē lē¹wa
¹wālasē k¹āts¹lēnaqa. Wā, lā mēxenōlīlēlasa lōelq¹wē lāxa pāsta-
g¹īlats¹lē hānx¹lanowa. Wā, lā āx¹ēdxa ¹wālasē k¹āts¹lēnaqa qā¹s
tsayōlts¹lālēs lāxa pāstag¹īlakwē qā¹s lā tsēts¹lālas lāxa pāspeyats¹lēlē
lōq¹wa wī¹lēda ¹wāpala lē¹wa q¹lēm¹lālē. Wā, lā naengōyōxs¹dalēda 85
lōelq¹waqēxs laē k¹āgemlēlem lāxa pāspeslaq. Wā, hēx¹ida¹mēsē

They eat it with spoons; and | when they have eaten, they drink a
 90 little water to cool themselves; || and after drinking, they go out.
 That is all | about it. |

- 1 **Steamed Flounder** (Flounders steamed standing on edge on
 stones).—(The man gathers driftwood, and when he thinks he has
 enough to steam on stones the flounders put on edge, he goes home to his
 house. When it is high water, he throws out the driftwood on the
 beach of his house;) and¹ when all the driftwood is out, | he takes two
 medium-sized pieces of | driftwood not quite one fathom in length, |
 5 and puts them down above high-water mark. They are four || spans
 apart. He takes | easily-splitting cedar-wood and splits it into |
 thin pieces to start the fire, and he puts them down between the | two
 side-pieces of the fire. Then he takes medium-sized dry | driftwood
 and puts it down on top, so that the top is on the same level as the ||
 10 two side-pieces. Then he puts driftwood crosswise over them. | As
 soon as it reaches from one end to the other the whole length of the
 two side-pieces, he | takes a medium-sized basket and goes to pick
 up medium-sized fresh stones, | and puts them into his stone carrying-
 basket. When it is full, | he carries it up and pours the stones on top
 15 of the cross-pieces on which the flounders are to be steamed. || He
 continues doing this, and does not stop until the stones are thick |
 over the top of it. Then he lights a fire under | them at each end.



88 pāspes^ēēdex^{da}xwa. Wā, laem^ēyōs^{its}ēs k^{āk}ets[!]ēnaqē lāq. Wā,
 g^{il}mēsē^ē wī^{la}qēxs laē xāl[!]ex^ēid nāx^ēidxa wāpē qa^s k^ōxwaxōdēs
 90 lāq. Wā, g^{il}mēsē^ē g^{wāl} nāqaxs laē hōqūwelsa. Wā, laem^ē g^{wāl}
 lāxēq.

- 1 **Steamed Flounder** (neg^ēek^u k[!]ōt[!]laak^u paēs). Wā, g^{il}mēsē^ē wī-
^{lō}tāwa q[!]ēxalaxs laē hēx^ēidaem āx^ēēdxa^ē mals[!]aqē hā^ēyāl^ēag^{it}
 q[!]ēxalaxa hālsela^ēmē k[!]lēs nemp[!]enk^{ēs} āwāsgemasē lāxens bā^{lax}
 qa^s k^{āt}emg^{alis}ēs lāx ā^{lā}yasa^ē yax^umutē. Wā, lā mōp[!]enk^ē
 5 āwālagālaasas lāxens q[!]wāq[!]wax^{ts}!āna^ēyēx. Wā, lā āx^ēēdxa
 ēg^{aq}wa lāx xāsewē k[!]lwa^ēxlāwū qa^s xōxox^usendēq qa^{ām}āmā-
 yastowēs qa^s g^{āl}astoyā. Wā, lā lōlāxōts lāx āwāgawa^ēyasa
^ēmalts[!]aqē k^{āk}ēdenwa^ēya. Wā, lā āx^ēēdxa hā^ēyala^ēstōwē lem^xwa
 q[!]ēxala qa^s lōxūyindālēs lāq. Wā, g^{il}mēsē^ē nēmāk[!]īya lē^ēwa
 10 ^ēmalts[!]aqē k^{āk}ēdenwēxs laē gēk[!]yindālāsa q[!]ēxalē lāq. Wā,
 g^{il}mēsē^ē lēlbend lāx wāsgemasasa^ē mals[!]aqē k^{āk}ēdenwa^ēye, laē
 āx^ēēdxa hēla lexā^ēya qa^s lā menaxa hā^ēyāl^ēa ālēxsem t[!]ēsema
 qa^s lā t[!]āxts[!]lālas lāxēs t[!]āgats[!]lē lexā^ēya. Wā, g^{il}mēsē^ē qōt[!]laxs
 laē k[!]lox^ēūsdēsaq qa^s lā qe^{pe}yints lāxēs t[!]ēqwapdema^{laxa} paēsē.
 15 Wā, lā hēx^ēsāem g^{wē}g^{il}ē. Wā, ā^lmēsē^ē g^{wāl}ēxs laē wākwa
 t[!]ēsemē la hamelqeyē lāx ōkū^ēya^ēyas. Wā, hēx^ēida^ēmēsē^ē tsēna-
 bōtsa gūlta lāx wāx^ēsba^ēyas. Wā, g^{il}mēsē^ē x[!]iqōstāxs laē āx^ēēdxa

¹ Continued from p. 181, line 62.

As soon as it flames up, he takes the | basket in which he carried up 18
the stones, and | carries it down to his fishing-canoe. Then he takes
the flounders || and places them in the basket. When it is full, he | 20
takes up the flounder-basket and carries it to the wood-pile. | He takes
an old mat and spreads it out on the beach. Then | he takes the
flounder-basket and pours the flounders on to the old | mat, so that
they lie on it. Then he goes back to the beach and || brings up the 25
rest of the flounders. As soon as he reaches his fishing-canoe, | he
takes the flounders and puts them into the flounder-basket; | and
when they are all in, he picks up (the basket) and | carries it up the
beach, and puts it down by the side of | the old mat on which the
flounders have been placed; and he goes up the beach, and takes the
tongs out of his house, || and a bucket, and also old mats for covering, | 30
and also-cedar wood; and he takes these and puts them down by the
wood-pile. | Then he takes the long tongs, picks out the red-hot
stones, and | puts them down on the beach not far from | where he
stands, for he never moves his feet when he puts down the || red-hot 35
stones. He puts them down on a level place on the beach. | When all
the stones have been taken out of the fire, he levels the | hot stones
with his tongs; and when they have all been levelled down, | he takes
his bucket with fresh water in it and | sprinkles a little on the red-hot

lexa^éyē yix t^lāgats!ēx[·]dāsēxa t^lēsēmē qa^s lā dālaq qa^s lā k[·]lōx- 18
walexsas lāxēs L^lāgēdzats!ē xwāxwagūma. Wā, lā āx^éēdxā paēsē
qa^s lā k[·]l^éxts!ālas lāxa lēxa^éyē. Wā, g[·]il^émēsē qōt!axs laē 20
k[·]lōgūltsaxa pāyats!ē lēxa^éya qa^s lā k[·]lōgūnōlīsas lāxa t^lēqwabe-
gwēsē. Wā, lā āx^éēdxā k[·]lāk[·]lobanē qa^s LEP[·]ālīsēs. Wā, lā
āx^éēdxā pāyats!ē lēxa^éya qa^s lā gūgēdzōtsa paēsē lāxa k[·]līgēdzowe
k[·]lāk[·]lobanā. Wā, lā xwēlaqants!ēs lāxa L[·]ēma^éisē qa^s lā ēt^lēd
laxēs ānēx[·]sā^éyē lāxa paēsē. Wā, g[·]il^émēsē lāg[·]aa lāxēs L^lāgēdzats!ē 25
xwāxwagūmxs laē āx^éēdxā paēsē qa^s lā k[·]l^éxts!ālas lāxa pāyats!ē
lēxa^éya. Wā, g[·]il^émēsē w[·]il^éts!āxs laē k[·]lōgūlēxsaq qa^s lā k[·]lōx-
wūsdēsēlaq qa^s lā hānēxēlīsas lāxa k[·]lēgēdzāyaasasa paēsa
k[·]lāk[·]lobana. Wā, lā lāsdēsa qa^s lā āx^éēdxā k[·]līplālaa lāxēs g[·]ōkwē
L[·]ēwa tsāyats!ē nagats!ā. Wā, hē^émisa nēnayīmē k[·]lāk[·]l^ék[·]lobana. 30
Wā, hē^émisa k[·]l^éwa[·]xlāwaxs laē dālaq qa^s lā āx^éālīsas lāxēs t^lēqwa-
bekwē. Wā, hēx[·]ida^émēsē āx^éēdxā g[·]ilt!a k[·]līplālaa qa^s k[·]līplīdēs
lāxa x[·]ix[·]ixsemāla t^lēsēma qa^s k[·]līplālēselēs lāxa k[·]lēsē qwēsāla
lāxēs lāwēdzasē qaxs hēwāxaē lēqūlīsē g[·]ōgūyāsēxs laē k[·]līplēdxā
x[·]ix[·]ixsemāla t^lēsēma qa^s k[·]līplālīsēs lāxa ^énema^éisē. Wā, g[·]il- 35
^émēsē w[·]ilg[·]ilqēda gūltāxa t^lēsēmaxs laē gōlg[·]ilqasēs k[·]līplālaa lāxa
x[·]ix[·]ixsemāla t^lēsēma qa ^énemāk[·]iyax[·]idēs. Wā, g[·]il^émēsē ^énemā-
k[·]iyaxs laē āx^éēdxā nāgats!āxs laē wābets!ālaqa ^éwēwāp[·]lēmē qa^s
xal[·]l^éx[·]idē xōdzeleyints lāxa x[·]ix[·]ixsemāla t^lēsēma qa ^éw[·]ilāwēsa

- 40 stones, so that the || ashes that stick on them come off. When he has sprinkled water | over the whole surface, he takes split cedar-sticks not | really thick, and measures off one span | and four finger-widths, and breaks it off; and | this is the measure for the other
- 45 cedar-sticks, when he keeps on breaking off || many of them,—all cedar-sticks of the same length. When he thinks | that he has enough, he puts them end down between the red-hot stones, | in this manner:  They are one span apart | lengthwise and crosswise; and | the cedar-sticks standing on end among the red-hot stones are called "holders of the
- 50 steamed flounders standing on edge on stones." || The name of the red-hot | stones is "steaming-place for flounders standing on edge on stones." When all | the cedar-sticks stand on edge on stones, the man takes the flounder- | basket and puts it down by the side of the steaming-place. He never | cuts the flounders to take out the
- 55 intestines. He takes out one || flounder, and lays it flat on the cedar-sticks. so that it stands on its edge on the | hot stones. Each flounder leans against one of the | cedar-sticks. When he has finished, it is in this way:  | When he has put them all on, he takes the old mats and | lays them down
- 60 close to his steaming-place. When this has been done, || he

- 40 gūna^əyē k!wēk!ūtsemēq. Wā, g'il^əmēsē 'wī^əla xōselg'intsā 'wāpē lāx 'wādzeqayayaasasasēxs laē āx'ēdxa xōkwē k!wāxlāwa k'lēs ālaem lēslekwa qā's 'mens'idēsa 'nemp!enk'ē lāxens q!wāq!wax'ts!āna^əyē, hē'misa mōdenē ēsegiwa'yasēxs laē k'oqōdeq. Wā, hē'mis la 'menyayosēxa wāōkwē k!wāxlāwaxs laē hanal k'ōk'oxs'ā-
- 45 laxa q!ēnemē hēsta āwāsgem xōk^u k!wāxlāwa. Wā, g'il^əmēsē k'ōtaq laem hē'ālaxs laē q!wāg'aalōdālas lāxa x'ix'ixsemāla t!ēsema gra g'wālēg'a (*fig.*), yīxs 'nal'nemp!enk'aē lāxens q!wāq!wax'ts!āna'yāqē āwālagālaasas lāxēs g'ildōlasē lē'wis ts!ēg'olasē. Wā, hēm lēgades k'!ōt!aasdemasa 'neg'ikwē paēsa k!wāxlāwē q!waaak^u
- 50 lāxa x'ix'ixsemāla t!ēsema. Wā, hē'mis lēgadēda x'ix'ixsemāla t!ēsemas 'nex'demāxa k'!ōt!aakwē paēsa. Wā, g'il^əmēsē 'wī^əla la q!waaakwa k!waxlāwaxs laēda begwānemē āx'ēdxa pāyats!ē lexā'yā qā's lā k'lōgūnōlīsas lāxēs 'neg'aslaq. Wā, laem hēwāxa tlox^uwīdxa paēsē qa lawāyēs ts!enēxas. Wā, lā dōlts!ōdxa 'nemē
- 55 paēs qā's paxendēs laxa k!wāxlāwē qa k'!ōtalēsēxs laē āxa lāxa ts!elqwa t!ēsema. Wā, lā 'nāl'nema paēsē lāxa 'nāl'nemts!aqē k!wāxlāwa. Wā, g'il^əmēsē g'wālexs laē gra g'wālēg'a (*fig.*). Wā, g'il^əmēsē 'wīl'g'aalaxs laē āx'ēdxa k'lāk!ēk!lobana qā's lā lēplēlselas lāx māg'īnwālisasēs 'nek'asōlē. Wā, g'il^əmēsē g'wā-
- 60 lexs laē āx'ēdxa wewāp!emts!āla nagats!ā qā's tsādzeleyindēs

takes the bucket with fresh water and pours it | over the flounders 61 standing on edge on the stones. When the water has been poured out, | he quickly takes up the old mats and throws them over them; | and it does not take long before he takes off the covering, for (the flounders) are now done. | As soon as he has taken off the whole covering of old mats, the man || calls his numaym to sit 65 around the place where the flounders were steamed, | to eat the steamed flounders. The men all come and sit around | what they are going to eat. When they are all there, | each man takes one | flounder, and they pinch off (the meat) and put it into their mouths; and || after each has eaten one flounder, they take another one and 70 eat it; | and when there are many flounders, then all the men try to eat many | flounders; and sometimes each man will eat four | flounders when there are many. And when the flounder-eaters finish, | they go home to their houses, and they wash their hands; and || after they have done so, they drink a little water, after | rinsing 75 their mouths for the salty taste to come out. The reason why they do not | drink much water is because they are afraid to drink much when they first | taste the flounders steamed standing on edge on stones, for then they would | always want to drink water. Therefore they only || drink a little water to wash down what they have 80 eaten. | This also is not given at a feast to many tribes. That is | all about this. |

lāxa k'lot!aakwē paēsa. Wā, g'il'mēsē 'wīl'ilt's!āwa 'wāpaxs laē 61 hanakwila dāx'īdxa k'lak'lek'lobana qa's nāseyīndēs lāq. Wā, k'lest!a ālaem gālaxs laē nāsōdexa nayī'mē qaxs le'maē L'ōpa. Wā, g'il'mēsē 'wī'lāweda k'lak'lek'lobana nāyimxs laēda begwā-nemē Lē'lālaxēs 'ne'mēmōtē qa lās k'lūtsē'stālaxa 'neg'asaxa paēsē 65 qa's pāspesēxa 'neg'ek" paēsa. Wā, lā 'wī'laem lā k'lūtsē'stalīse-lēda bēbegwānemaxēs ha'mālē. Wā, g'il'mēsē 'wīl'alisexs laē hēx'īdaem dāx'īdēda 'nāl'nēmōkwē bēbegwānemxa 'nāl'nēmē lāxa paēsaxs laē ēpaxelaq qa's ts!ōq!ūselēs lāxēs semsē. Wā, g'il'mēsē 'wī'laxa 'nemē paēsēxs laē ēt!ēd āx'ēdxa 'nemē qa's hām'x'īdēq. 70 Wā, g'il'mēsē q'lēnema paēsaxs laēda 'nāxwa bēbegwānem q'lāq!ē-k'lesap!axa paēsē, yīxs 'nāl'nēm'p!ēnaē mōk!ūsa 'nemōkwē begwā-nemxa paēsaxs q'lēnemaē. Wā, g'il'mēsē g'wāla pāspesaxs laē nā'nak" lāxēs g'ig'ōkwē qa's lā ts!ents!enkwa lāq. Wā, g'il'mēsē g'wālexs laē xāl!ex'īd nāx'īdxa 'wē'wāp!ēmē yīxs laē g'wāl ts!ē- 75 wēl!exōda qa lāwāyēsēs demp!aēl!exawa'yē. Wā, hēm k'lesēlts q!ēk'lesxa 'wāpē qaxs k'ilelaē geyōl q!ēk'leseq qaēxs g'il'maē p!ex'alelēda ha'maag'ōlaxa k'lot!aakwē 'neg'ik" paēsēxs laē āem lā hēmenālāem la naq!ēxsdxa 'wāpē. Wā, hē'mis lāg'ilas āem xāl!ex'īd nāx'īdxa 'wāpē qa's ts!ewendzemxēs hamāx'dē. Wā, 80 lāxaē k'ēs k'wēladzem lāxa q'lēnemē lēlqwālala'ya. Wā, laem g'wāl lāxēq.

1 **Fresh Herring-Spawn on Cedar-Branches.**—Now I will talk about |
 (herring-spawn on) cedar-branches, for that is also done in the same
 manner as with the hemlock-branches, | when they are put into the
 sea; and the only difference is, that they are | not often dried, for
 5 they are only put || into the spawning-place; and as soon as herrings
 stop spawning, then | the cedar-branches with the spawn on them
 are given | to the tribe to eat. The raw spawn is eaten fresh. | It is
 bad when it is dried, for it quickly gets a strong taste, | and it quickly
 10 gets red; and it also || tastes of cedar-branches when it gets dry; and
 the only | reason why it is put into the sea is, that it is easy to wipe
 off | the herring-spawn; and it is not cooked in kettles. |

Soaked Herring-Spawn.—A | large steaming-box is taken, and the
 15 box with herring-spawn is taken, || and it is put down on the left-hand
 side of the house. | Then they untie the rope of the cover, and they
 pour (the herring-spawn) into the steaming-box; | and as soon as it
 is nearly full, they pour fresh water | into it; and they only stop
 pouring water into it when it covers the | spawn. This is done in
 20 the morning, and it is just || left that way until noon. Then the old
 women are asked | to come and rub the herring-spawn; and when
 the old women | come, they sit down in the house, one on each side |

1 **Fresh Herring-Spawn on Cedar-Branches.**—Wä, la^εme'sen ē'dza-
 qwałsa tsłap'łaxē yıxs hē'^εmaaxat! gwälē gwä'laasasa q'łwä'xē,
 yıxs laē g'ıwä'la lā'xa de'msx'ē. Wä, lē'x'a'mē ō'gūqalayosēxs
 k'le'saē q'ünā'la le'mıxwase^εwa, yıxs lē'x'a'maē lā'g'ılas āxstā'nō
 5 lā'xa wa'yadē qaxs g'ı'le'maē gwäl wa'sēda wa'na'yaxs la'ē hē'x'ı-
 daem āxwüstā'nowēda enendexlā'la ts'la'p'łaxa qa's lā hāmgi'layo
 lā'xa g'ō'külotē. Wä, lae'm halaxwa k'le'lx'k'!ax'xa ae'ntē.
 Wä, la'ya'x'semıxs le'mıxwase^εwaē. Hē'em hā'labala la k'lex'p'la-
 x'ı'dē; hē'^εmēsēxs ha'labalaē la l'łax'wı'da. Wä, la'xaa lā'sē
 10 gwē'p'laasasa ts'la'p'łaxē la'qēxs la'ē lemıx'wıda. Wä, lē'x'a'mēs
 lā'g'ılas āxsta'no lā'xa de'msx'āxs ho'lemla'axs la'ē qūsā'layā
 ānē'ntē lāq. Wä, lā'xaē k'les hā'nx'lemtsē^εwa.

Soaked Herring-Spawn (Wüsē'laxa ae'ntē).—Wä, hē'^εmaaxs la'ē
 āx'ē'tse^εwa ēwā'lasē q'ı'łats'le. Wä, la'mē'sē āx'ē'tse^εwa ānda'ts'le
 15 xetse'ma qa's g'ā'xē hā'ng'alılas lax gemxotsälılasa g'ō'kwē. Wä,
 la, qwēleyı'ndex t'le'mā'k'eya'yas. Wä, la gūxts'lā'las lā'xa q'leq'ı-
 łats'le. Wä, g'ı'le'mēsē elā'q qō'qūt'laxs la'ē qep'leqa'sa a'łta ēwap
 lāq. Wä, a'le'mēsē gwäl qepa'sa ēwa'paxs la'ē nēlk'eya'x'ıd lā'xa
 ae'ntē. Wä, hē'em hē'x'dems gwē'x'ıdēda gaā'la. Wä, ā'^εmēsē
 20 la bawa'p'les. Wä, g'ı'le'mēsē neqā'laxs la'ē hē'lase^εwa lae'lk'!wa-
 na'yē qa g'ā'xēs wūsa'xa ae'ntē. Wä, g'ı'le'mēsē g'ā'xēda lae'lk'!wa-
 na'yaxs la'ē k'ūs'ā'lılēda ēnal'nemō'kwē lāx ēwā'x'sanālılasa ēnāl-

of each steaming-box; and as soon as they have sat down, they rub the | herring-spawn. After they have continued rubbing it for a a long time, they shake out with the back || of the hand the hemlock- 25 leaves, and they draw the spawn towards themselves; and | when all the spawn is on the near side of the steaming-box, | then all the | hemlock-leaves are on the far side; and the old woman | skims them off with her right hand, and puts them into a | small dish that stands on the floor; and when all the hemlock-leaves are out, she || rubs the 30 spawn again; and she rubs (among) it for a long time, | doing in the same way as she had done before, when she first worked at the | spawn, shaking her hands so as to remove the hemlock-leaves to the outer side | of the steaming-box; and she also does the same, skimming off the | hemlock-leaves and throwing them into the small dish. She keeps on || doing this, and only stops when all the hemlock-leaves 35 are out. | As soon as this has been done, a large kettle is taken, and | the spawn is poured into it. When the kettle is full, | the man calls his tribe; and | when all the guests are in, they first eat || scorched 40 dried salmon. After they have eaten it, they put the | kettle with herring-spawn on the fire, and | the young men at once stir it; and when it begins to boil, | it is taken off the fire. Then it is | done. Then dishes are taken, and || long-handled ladles, and with the 45

enemsgemē q!ō'lats!ä. Wä, g'í'l'mēsē k!ūs'ā'lilēxs la'ē wūs'ē'dxa 23
ae'ntē. Wä, g'í'l'mēsē gē'g'ilil wūs'lgēqēxs la'ē nel'ī'ts āwē'g'a'ya-
sēs e'eyasō' lā'xa k!ā'mo'mo. Wä, la go'laxa ae'ntē. Wä, g'í'l- 25
'mēsē 'wī'ēla g'ā'xēda ae'ntē lā'xa gwā'sanēqwasa q!ō'lats!äxs la'ē
'wī'ēlēda k!ā'mo'mo lā'xa qwē'sanēqwē. Wä, lē'da lē'k!wana'ēyē
gō'lx'itsēs hē'lk!ōlts!āna lā'xa k!ā'mo'mo qa's gūxts!ō'dēs lā'xa
lā'logūmē ha'nē'la. Wä, g'í'l'mēsē 'wī'ēlēda k!ā'mo'mōxs la'ē ē'tlēd
wūsge'ndxa ae'ntē. Wä, g'í'l'mēsē la gē'g'ilil wūs'lgēqēxs la'ē 30
ē'tlēd hē gwē'x'īdeq lā'xes g'í'lx'dē gwē'g'ilasexs la'ē g'ā'laqaxa
ae'ntē qa's 'ne'lēxēs e'eyasō' qa lā'sa k!ā'mo'mo lā'xa Lā'sanē-
qwasa q!ō'lats!ē. Wä, lā'xaa hē'em gwē'x'īdexs la'ē gō'x'wīdxa
k!ā'mo'mo qa's lā gūxts!ō'ts lā'xa la'logūmē. Wä, la hē'x'sāem
gwē'g'ilaq. Wä, a'lmēsē gwā'lexs la'ē 'wī'ēlāwēda k!ā'mo'mo. 35
Wä, g'í'l'mēsē gwā'la la'ē āx'ē'tse'wēda ā'wā'wē hā'nēnx'lano qa's
gūxts!ā'yāēsa ae'ntē lāq. Wä, g'í'l'mēsē la 'wī'ēla qō'qūt!ēda
hā'nx'lanāxs la'ē lē'ēlalēda begwā'nemāxēs g'ō'kūlōtē. Wä,
g'í'l'mēsē 'wī'ēlālēda lē'ēlānemāxs la'ē g'ā'g'alasila hā'mx'ī'dxa
ts!ē'nkwē xamā'sa. Wä, g'í'l'mēsē gwāl hā'mā'pqēxs la'ē hānx'- 40
lā'nowēda ēentts!āla hānx'lā'no lā'xa legwī'lē. Wä, la'mē'sē
hē'x'ida'mēda hā'yā'l'fā xwē'taq. Wä, g'í'l'mēsē medelx'wī'dexs
la'ē hā'nx'sanowēda hānē'nx'lanowē lā'xa legwī'lē. Wä, la'm
L!ō'pa. Wä, la āx'ē'tse'wēda lo'elq!wē. Wä, la'xae āx'ē'tse'wēda
g'í't!EX!ala k'ats!ēnaqa. Wä, lē tseyolts!alasa k'a'ts!ēnaqē 45

46 ladles they dip | the herring-spawn out of the kettle and put it into the dishes. | As soon as (the dishes) are full, oil is taken and is poured | on the spawn in the dishes; and they only stop pouring on the oil | when the liquid of the spawn is covered with it. Then it is
50 put before the || guests, and the guests at once eat it with spoons, for before this | spoons are given to them. They do not drink water before it, | for they have eaten dried salmon; therefore they do not | drink. As soon as they finish eating herring-spawn, they | cool themselves with fresh water. That is all.||

- 1 **Half-Soaked Herring-Spawn.**—They | do the same with the herring-spawn as I have told before. | Only this is different, that it is not left in the steaming-box for a long time, | and it is rubbed before the
5 herring-spawn swells; || and when all the hemlock-leaves are taken out, the spawn is taken out | and made into balls large enough to fit into the hands | put together; and the reason why it is made round is, | that it is put into the dishes, and two balls are made for | each man.
10 When there are eight || balls of herring-spawn put into each dish, | it is put before four men. Immediately | the guests take out each one ball of | herring-spawn, and they eat it; and after they have eaten it, the wife | of the host takes her spoons and puts them down on the ||

46 lā'xa ae'ntē la'xa hā'nxi.anowē qa's lā tsēts!ā'las lā'xa lō'elq!wē.
Wā, g'í'l'mēsē qō'qūt!axs la'ē āx'ē'tse'wa l!ē'na qa's k'lūnqeyi'ndē
lā'xa lox'uts!ā'la ae'nta. Wā, a'l'misē gwāl k'lū'nqasa l!ē'nāxs
la'ē t!ā'x'idē 'wā'palāsa ae'ntē. Wā, lā k'ax'dzamolē'lem lā'xa
50 k!wē'lē. Wā, la hē'x'ida'ma k!wē'lē 'yō's'idqēxs g'ā'laē ts!ā'ya
k'ā'k'ets!ēnaqē lāq. Wā, lae'm k'lēs nā'naqal'gewālux 'wā'pa
qaxs la'mē'x'dē hā'mā'pxa xama'sē. Wā, hē'mis lā'g'ilas k'lēs la
na'x'ida. Wā, g'í'l'mēsē gwāl f'nt!ātxa ae'ntaxs la'ē k'ō'xwa-
xōtsa a'íta 'wa'pa. Wā, lae'm gwā'la.

- 1 **Half-Soaked Herring-Spawn** (DEX'dā'x'xa ae'ntē).—Wā, hē'emxaa
gwē'g'ilaxa ae'ntēs gwē'g'ilasaxa g'í'l'x'den gwā'gwēx's'ala'sa. Wā,
lē'x'amēs ō'gūqalayō'sēxs k'lē'saē gē'stalila lā'xa q!ō'elats!āxs
lā'ē wūs'ē'tse'wa yixs k'lē's'maē ēEL!EX'sEMX'idēda ae'ntē. Wā,
5 g'í'l'mēsē 'wī'ēlāwēda k!a'mō'māxs la'ē tē'tEX'sEMdālaxa ae'ntē
qa lō'elXSEMēs qa ā'ē'mēs hē'ēlāla mūx'uts!owēs lā'xENS ē'eyasā'xs
gō'XSEMē's'wāē. Wā, hē'mis lā'g'ilts la lō'elXSEMxs la'ē mūx'-
ts!ā'lāyo lā'xa lō'q!wē. Wā, la 'maē'ē'maltSEMg'ī'lak' lā'xa 'nā'l-
'nemō'kwē bē'begwānema. Wā, g'í'l'mēsē 'nā'l'gūmaltsema lō'elx-
10 SEMē ā'ent la xEX'uts!ō lā'xa 'nā'l'nemēxla lō'elq!wāxs la'ē
k'ax'dzamolē'lem lā'xa mō'kwē bē'begwānema. Wā, hē'x'ida-
'mēsēda k!wē'lē dā'g'ilts!ōdxa 'nā'l'nē'msgēmē lā'xa lō'elXSEMē
ae'nta qa's hā'mx'ē'i'dēq, wā, g'í'l'mēsē hā'mx'ē'i'dEXs la'ēda gēnē'-
masa k!wē'lasē āx'ē'dxēs k'ā'k'ets!ēnaqē qa's lā āx'ēgents lāx

inner side of the dish. She dips up some fresh water and | pours it 15
on to the balls of spawn which are in the dish; and | when the guests
eat the balls of spawn, they take the spoons | and eat the spawn with
its liquid with spoons; and when | they finish, they go out. This
half-soaked spawn is often given at feasts || to the tribe, and also 20
dried salmon is eaten before it, | before they eat the half-soaked |
spawn. No oil goes with it. That is | all about this. |

Eating Herring-Spawn.—When a man desires to eat herring-spawn, ||
he just goes into the house of a man who owns | some good dried 25
spawn, and he sits down in the house. | Then they tell the wife of the
man that they want to eat spawn. | At once the woman takes her
food-mat | and spreads it outside of the men. Then she takes her ||
small basket and fills it with herring-spawn. Then she pours | the 30
herring-spawn on the food-mat, and she scatters the spawn over it. |
She also takes her oil-dish and pours oil into it, and | she places it
among the spawn. Then the men take | the spawn, dip it into the
oil, and put it || into their mouths. Then they take much oil with it, 35
for | dried herring-spawn is very rough to eat. | After they finish
eating, some fresh water is fetched, and they drink; | and after they
finish drinking, they go out. That is all about this. |

ā'Lotāga'yasa lō'q!wē. Wā, la tsē'x'ēidxa a'ltē 'wā'pa qa's lā 15
qep!E'qas lā'xa lō'ēlxsemē ae'nt g'ets!ā lā'xa lō'q!wē. Wā, g'í'l-
'mēsē 'wí'ēlēda k!wē'laxa lō'ēlxsemē ae'nta, la'ē āx'ē'dxa k'ak'ē-
ts!ēna'qē. Wā, la 'yō's'ēidxa 'wa'paqela ae'nta. Wā, g'í'l'mēsē
'wí'ēlaxs la'ē hō'qūwēlsa. Wā, hē'em q!ūnā'la k!wē'ladzem lā'xa
g'ō'kūlōtēda de'ntkwē ae'nta. Wā, la'xaēda xama'sē g'ā'galal- 20
g'iwē hū'mx'ē'itse'wa, yīxs k!lēs'maē dex'dax'ī'dxa de'ntkwē
ae'nta. Wā, lae'm k!lā's L!ē'na lā'yo lāq. Wā, lae'mxaē
g'wāl la'xēq.

Eating Herring-Spawn (Seq!a'xa ae'ntē).—Wā, g'í'l'ēm seq!aē'xs-
dēda bēbegwā'nemē, wā, la ā'em hogwē'la lāx g'ō'kwasa āxno'- 25
g'wadāsa hē'laxās le'mx'ēwīdaēna'yēs ae'ntē. Wā, la k!ūs'alila.
Wā, la nē'laemxa gēne'masa begwā'nemaxs seq!aē'xsdaē lāx ae'nta.
Wā, hē'x'ēda'mēsēda ts!ēda'qē āx'ē'dxēs hā'madzō'wē lē'wa'ya
qa's lep!ā'lilēq lāx L!ā'sa'yasa bēbegwānemē. Wā, la āx'ē'dxēs
lālxamē qa's lē k!ats!ō'deq lā'xa ae'ntē. Wā, lē gūgēdzō'ts 30
lā'xa ha'ma'dzowē lē'wa'ya. Wā, la gūldzō'tsa ae'ntē lāq. Wā,
la'xaē āx'ē'dxēs ts!ēba'ts!ē qa's k!ūnxts!ō'dēsa L!ē'na. Wā, la
hā'nqas lā'xa ae'ntē. Wā, lā'x-da'xwēda bēbegwānemē dax'ē-
idxa ae'ntē qa's ts!ep!ē'dēs lā'xa L!ē'na qa's ts!oq!ūsēs
lā'xēs se'msē. Wā, lae'm q!ē'qebalas lā'xa L!ē'na qaxs xē'nle- 35
laē k!ō'lēda ae'ntaxs hā'ma'yaxs le'mxwaē. Wā, g'í'l'mēsē
g'wāl hā'mā'pa la'ē tsē'x'ēitse'wa a'lta 'wā'pa qa nax'ēdēs. Wā,
g'í'l'mēsē g'wāl nā'qaxs la'ē hō'qūwēlsa. Wā, lae'm g'wāl lā'xēq.

- 1 **Herring-Spawn with Kelp.**—When | a man wishes to invite his tribe
in for the morrow, | then in the evening his wife takes the steaming-
box | and pours some fresh water into it until it is half full. Then
5 she takes a || bundle of kelp (with spawn) tied in the middle, and she
unties it in the middle. Then | she puts it into the steaming-box in
the evening. Now it is soaking in the house during the whole |
night. In the morning, when day comes, | the man invites his tribe
in; but his wife clears | the house, so that it may be clean; and after
10 she has finished clearing it, || she spreads the mats around the house;
and as soon as she has finished, | she takes the kettles and puts them
down by the door of the | house; and after she has finished, she takes
her dishes and | puts them down near the door of the house; and
when she has finished, | she takes her oil and her spoon-basket, and ||
15 these also are put down by the door of the house, and also | two
buckets, and sometimes even four buckets, | for there is much water
(needed) with the kelp with herring-spawn when it is boiled. | Now
everything is ready. As soon as | her husband comes, he starts the
20 fire in the middle of the house; and when || the fire blazes up, he
waits for the young men of his numaym | to come in. As soon as they
come, he sends them to call | his tribe again. Immediately the

- 1 **Herring-Spawn with Kelp** (Qā'x'q!Elis ae'nt).—Wä, hē'εmaaxs
la'ē ēnē'nk!ēx'ēdēda begwā'nemē qa's lē'εlalēxēs g'ō'kūlōtaxa bē'n-
sē. Wä, la dza'qwaaxs la'ē āx'ē'dēda gēnē'masēxa q'lō'lats!ē.
Wä, la gūxts!ō'tsa a'ttē εwāp lāq qa negoyā'lēs. Wä, la āx'ē'dxa
5 yaē'loyāla q!axq!eli'sē. Wä, la qwē'lālux yaē'loyā'yas. Wä, la
āxstā'las lā'xa q'lō'lats!āxa dzā'qwa. Wä, lae'm t!ē'talil se'nubēx
εwā'sgēmasasa gā'nulē. Wä, g'ī'lēmēsē ēnā'x'ēdxa gāā'lāxs la'ē
lē'εlalēda begwā'nemāxēs g'ō'kūlōtē. Wä, lā'la gēnē'mas ē'kwa-
xēs g'ō'kwas qa ē'k!egwīlēs. Wä, g'ī'lēmēsē gwā! ē'kwaxs la'ē
10 lēpsē'stalilēlasa k!wadzō'wē lē'el'wa'ya. Wä, g'ī'lēmēsē gwā'lēxs
la'ē āx'ē'dxa hānenx'la'nowē qa g'ā'xēs hex'hani'l lā'xa ōstā'lilasa
g'ō'kwē. Wä, g'ī'lēmēsē gwā'lēxs la'ē āx'ē'dxēs lō'elq!wē qa
g'ā'xēs mēx'ā'lita laxaaxa ōstā'lilasa g'ō'kwē. Wä, g'ī'lēmēsē gwā'-
lēxs la'ē āx'ē'dxēs l!ē'ēna lē'wēs k'ā'yats!ē yibēlō'sgēma. Wä,
15 g'a'x'ēmxaā āx'ā'lilēlas lā'xa ōstā'lilasēs g'ō'kwē. Wē, hē'εmēlēda
nae'ngats!ē εmaltse'ma. Wä, ēna!ēnē'mp!ēna mō'sgēmēda nae'ngats-
ts!ē qaxs q!ē'nemāēda εwa'pēl ā'xa q!ā'x'q!elīsaxs hā'nx'lentse'waē.
Wä, lae'm ēnā'xwaem la gwalāla. Wä, g'ī'lēmēsē g'ā'xē
la'εwūnēmsēxs la'ē hē'x'idaem la'qolilxēs g'ō'kwē. Wä, g'ī'l-
20 ēmēsē x'ī'qostāxs la'ē ē'selax hā'yā't'āsēs ēnē'mē'mote qa g'ā'xēs
hō'gwīla. Wä, g'ī'lēmēsē g'ā'xēxs la'ē ē'yā'laq qa lēs ē'tsē'sta-
xēs g'ō'kūlōtē. Wä, hē'x'idaēmēsa hā'yā't'ēa la xwē'laqa hō'qū-

young men go out again | to call the guests again. Not long and |
 all the guests come. Immediately the woman takes her || box of 25
 dried salmon and puts it down near the door of the house. | Immedi-
 ately the young men untie the cover, and they scorch (the salmon),
 and several | of them draw fresh water for the guests to drink first.
 Now we have | finished with the eating of the dried salmon, for I have
 already talked | about this. Then the young men take the kelp and ||
 break it into pieces small enough for our mouths. As soon as | it is 30
 all in pieces, it is taken out of the steaming-box with the hand, and
 put into | the kettles; and when they are full, fresh water is poured
 on; | and they only stop pouring on fresh water | when it shows over
 the pieces of kelp. Then the || kettles are put on the fire. The 35
 young men | take the tongs and stir with them. They keep on |
 stirring until it begins to boil; and when it has been | boiling for a
 long time, the kettles are taken off the | fire. Now it is done. At
 once the young men take || dishes and put them down in a row behind 40
 the kettles; | and then the woman takes the large long-handled
 dipping-ladle | and gives it to the young men. This is used to dip |
 out the kelp from the kettle and put it into the | dishes. They only
 stop dipping it into the dishes when (the dishes) are nearly || full. As 45
 soon as they have finished, they take oil and | pour it on, and they

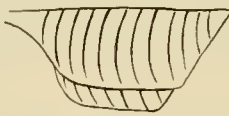
welsa qa's lē ō'tsē'staxa lē'lanemlē. Wā, k'lē'st!a gā'laxs g'ā'- 23
 xaē wī'ē!aēla lē'lanemē, wā, hē'x'ida'mēsa tsedā'qē āx'ē'dxēs
 xē'myats!ē xetse'ma qa's g'ā'xē hā'nstōlilas lāx ō'stālilasa g'ō'- 25
 kwē. Wā, hē'x'ida'mēsa hā'yā'!ēa x'ā'x'wīdeq. Wā, lē'da waō'-
 kwē tsā'x altā 'wa'pa qa na'naqalgiwēsa k!wē'lē. Wā, lae'm!ens
 g'wāl lā'xa xē'msxasaxa xa'ma'sē qaxg'in lā'x'ida'mēk' g'wā'gwe-
 x's'ala lāq. Wā, lē'da hā'yā'!ēa āx'ē'dxa q!a'x'elī'sē qa's k'!ō'-
 k!ūpsa'lē qa ā'ēmēs hē'ldzeqela lā'xens se'msēx, wā, g'ī'l'mēsē 30
 'wī'wūlx'sexs la'ē gō'x'ūlts!ālayo lā'xa q!ō'lats!ē qa's lē gūxts!o'-
 yo lā'xa hāne'n'x'lanowē. Wā, g'ī'l'mēsē qō'qūt!axs la'ē gūq!e-
 qasōsa ā'lta 'wāp. Wā, a'l'mēsē g'wāl gū'qasa ā'lta 'wāp la'qēxs
 la'ē nē'fīd lāx ō'kūya'yasa k'!ō'bekwē q!ā'x'q!elīsa. Wā, lē hā'n'x'-
 lendayowēda hāne'n'x'lanowē lā'xa legwī'lē. Wā, lē'da hā'yā'- 35
 !ēa āx'ē'dxa k'!ē'k'!ēplāla qa's xwē'tēs lāq. Wā, la hē'menala-
 g'ilī'ēm la xwē'taqēxs la'ē mae'mdelqūla. Wā, hē't!a la gē'g'ī-
 līl mae'mdelqūlaxs la'ē hānx'sa'nowēda hāne'n'x'lanowē lā'xa
 legwī'lē. Wā; lae'm l!ō'pa. Wā, hē'x'ida'mēsa hā'yā'!ēa āx'ē'd-
 xa lō'elq!wē qa's mex'alī'elīs lāx ā'lalilasa hāne'n'x'lanowē. 40
 Wā, lē'da ts!edā'qē āx'ē'dxa tsē'xlaxa g'ilt!ex!ala 'wā'las k'ats!e-
 na'qa qa's ts!owē's lā'xa hā'yā'!ēa. Wā, hē'ēmis la tseyō'lts!ā'-
 layos lā'xa hā'n'x'laakwē q!ā'x'q!elīsa qa's lē tsēts!ā'las lā'xa
 lō'elq!wē. Wā, ā'l'mēsē g'wāl ts!ēts!ā'laxa lō'elq!wāxs la'ē elā'q
 qō'qūt!a. Wā, g'ī'l'mēsē g'wā'l'exs la'ē āx'ē'dxa L!ē'ēna qa's 45
 k!ūnx'ī'dēs lāq. Wā, a'l'mēsē g'wāl k!ū'nqasa L!ē'ēnāxs la'ē

- 47 only stop pouring oil on when | the liquid of the kelp is all covered with it. Other | young men pass the spoons around among the guests; and as soon as | every one has a spoon, the dishes are put
50 before them, and they || begin to eat with spoons; and they eat for a long time, then they have finished. Then they | cool themselves down with fresh water. As soon as they finish drinking, the | young men take up the dishes and take them to the wives of the | guests. Then the guests go out. Kelp with herring-spawn is not eaten | dry.
55 It is only eaten soaked, and || it stays on the fire a long time when it is being boiled. | That is all about this. |

Herring-Spawn with Salmon-Berry Shoots.—One thing | I have forgotten about the herring-spawn. It is eaten dry with salmon-berry shoots, | and it is dipped into oil with salmon-berry shoots when it ||
60 is eaten. That is all about this. |

- 1 **Mountain-Goat Butchering.**—Now I will talk | about the mountain-goat brisket. It is cut off beginning at the | soft place between the lower ends of the ribs and the breast-bone, | in this way:

As soon as it has been taken off, || it is hung up right over

- 5 the fire of the house. If it  is very |
fat, then the side-ribs are cut off
from the backbone | all the way down to the
flanks, and it is in this way; and | it is also hung
up just over the fire of the house, and the other piece also. |

- 47 ha^melqeyi'ndex ^εwa'palāsa q!ā'x'q!elīsē. Wā, lē'da waō'kwē
hā'yā'l'a ts!ewanaēsasa k'a'k'ets!ena'qē lā'xa k!wē'lē. Wā, g'il-
^εmēsē wī'lxtōxs la'ē k'ax'dzamolilema lō'elq!wē lāq. Wā, la'x-
50 da'xwē ^εyō'sida. Wā, lē gē'g'ilil ^εyō'saxs la'ē g'wā'la. Wā, lē
k'ō'xwaxōtsa ā'lta ^εwā'pa. Wā, g'il'mēsē g'wāl nā'qaxs la'ēda
hā'yā'l'a k'a'g'ililxa lō'elq!wē qa's lē mō't!ōts lāx gegene'masa
k!wē'lē. Wā, la hōqūwelsēda k!wē'ldē. Wā, lae'm k'ē's hāma^εya
q!ā'x'q!elīsaxs le'mxwāē. Lē'x'aem ha^mmā'pdēm qēxs la'ē t!ē'lkwa.
55 Wā, la'xaa gē'g'ix'lalaxs la'ē hā'nx'lentse^εwa lā'xa legwī'lē. Wā,
lae'm g'wāl lā'xēq.

Herring-Spawn with Salmon-Berry Shoots.—Wā, hē'^εmēsen ^εnem
L!elē'wēse^εwa, ae'ntaxs ma'yīmaaxs le'mxwāē lā'xa q!wā'lemē.
Wā, la ts!epe'laem lā'xa L!ē'^εna yīxa ae'ntē ɿe'wa q!wā'lemaxs.
60 sē'x'asewāē. Wā, laem g'wāl lā'xēq.

- 1 **Mountain-Goat Butchering.**—Wā, la^mmēsen ēt!ēdel g'wāgwēx'sālāl
lāxa lōq'lūbānosa ^εmelxlowē. Wā, hē'mēxs laē t!ōsoyā g'āg'ilela
lāx tētēx^uba^εyas āwūlgawa^εyas gelemas lē'wa xaqasa lōq'lūbā-
nowē. Wā, lā g'a g'wālēga (fig.). Wā, g'il'mēsē lāwāxs laē tēx-
5 stōts lāx nexstā^εyas legwīlasēs g'ōkwē. Wā, g'il'mēsē ālak'lāla
tsenxwaxs laē tsek'ōdex gēlg'anodza^εyas lāxēs xē'momowēga^εyē
lāg'aa lāx pelspanōdza^εyas. Wā, lā g'a g'wālēga (fig.). Wā, laxaē
tēx^ustōts lāx neqōstāwas legwīlasēs g'ōkwē ɿe'wa āpsōdeq!as.

Then it is smoked mountain-goat meat; for that is its name when it is done || this way. (The man) also spreads the suet at a place not 10 too | near the fire, and he cuts out the kidney-fat. He puts it | into a dish containing water. As soon as all the kidney-fat | has been taken out, he washes it well in the dish with water. | He takes it out and puts it on a well-made new mat. He || pours off the water 15 that was in the dish, and puts the dish down at the place where he sits. | Then he takes up the kidney-fat and bites off a piece, which he chews. | After chewing it to pieces, he takes it out of his mouth and | puts it into the dish. He does the same with other pieces, | and he only stops when he has chewed it all and || put it all into the dish. 20 Then he goes down to the beach and takes some | fresh stones. He puts them on the fire of his house. | Then he takes another dish and puts it down near | the one containing the chewed kidney-fat. He pours some water | into it, so that it is not quite full. Then he also pours some water || into the dish containing the chewed kidney-fat; 25 but this dish is half full. | After this has been done, he takes the smaller dish and | washes it well. As soon as it is clean, he puts it near the | fire, with the inside towards the fire, in order to dry it. After this has been done, he goes down | to the beach and searches for

Wä, laem x'ilx'eld 'mel'melq'ega'ya qaxs hē'maē lēgēmsa hē gwēkwē. Wä, laxaē lep'lālalōtsa yix'sema'yē lāxa k'lēsē ālaem 10 'nēxwāla lāxa legwilē. Wä, lä t'lōsālux met'lōsas qa's āx'stēndēs lāxa 'wābets'lāla loq'wa. Wä, g'il'mēsē 'wī'lāmasxa met'lōsaxs laē aēk'la ts'lōx'wīdeq lāx 'wābets'lāwasa lōq'wē. Wä, la āx'üstēndeq qa's g'īdzōlilēs lāxa ēk'ē alōmas tē'wa'ya. Wä, lä gūx'ēdex 'wābets'lāwasa lōq'wē. Wä, lä hāng'alilas laxēs k'waē- 15 lasē. Wä, lä āx'ēdxa met'lōsē qa's q'lex'ēidē laqēxs laē malēx'wīdeq. Wä, g'il'mēsē 'wī'welx'exs laē dāx'ēideq laxēs semsē qa's lēxts'lōdēs lāxa lōq'wē. Wä, lä hanal hē gwēg'ilaxa waōkwē. Wä, almēsē gwālexs laē 'wī'la lā malēg'ikwa qa's lā 'wī'la la lēxts'lā lāxa lōq'wē. Wä, lä lēnts'lēs lāxa l'ēma'sisē qa's xēx'wīdēxa 20 ālēxsemē t'lēsēma qa's lā xēx'lēnts lāx legwītasēs g'ōkwē. Wä, laxaē āx'ēdxa ōgū'lamē lōq'wa qa's g'āxē hāng'alilas lāxa mak āla lāx lēxts'lēwasasa malēg'ikwē met'lōsa. Wä, lä gūxts'lōtsa 'wāpē lāq xa hā'lsela'mē k'lēs qōt'la lāq. Wä, laxaē gūq'lēqasa 'wāpē lāx lā lēxts'lēwatsa malēg'ikwē met'lōsa. Wä, lāla negoyoxsdāla. 25 Wä, g'il'mēsē gwālexs laē āx'ēdxa āma'yē laxēs lōq'wa qa's aēk'lē ts'lōxūg'īndeq. Wä, g'il'mēsē la ēg'īg'axs laē pēx'ēlg'īndeq lāxēs lēgwīlē qa lēmxūg'ax'ēidēs. Wä, g'il'mēsē gwālexs laē lēnts'lēs lāxa l'ēma'sisē qa's alēx'ēidēx 'wā'wadā. Wä, g'il'mēsē q'lāqēxs laē

- 30 a piece of kelp. When he has found it, || he cuts off a piece two spans long | from the head. He carries it up and puts it down | by the side of the dish. Then he takes down a spoon and | puts it down. Now the stones are white-hot. Then he | takes his tongs and lifts
 35 the red-hot stones, || dips them into the water in the dish, so that the ashes that stick on the stones come off, | and then he puts them into the chewed kidney-fat. | He continues doing this; and, before a great many red-hot | stones have been put in, the water in the dish containing the chewed kidney-fat begins to boil. | Then the chewed
 40 kidney-fat begins to melt; and when it is all || melted, he takes the tongs and with them lifts the stones | out of the "dish in which the fat is melted," for that is the name of the dish. | He puts them down by the side of the fire. When he has taken them all out, | he takes the spoon and takes the kelp (bottle) and places its opening upward; |
 45 and he skims off the fat that is now floating on the water, || and he pours it into the kelp bottle. When it is filled, he puts | it down in the corner of the house where it gets stiff quickly. | (Some people say that in this manner "it gets hard" quickly.) Then he goes back | to the dish, for the fat is not all done yet. He just | takes a piece of short
 50 broken cedar-wood, and with it he lifts the skum off from the || fat; and when it is all out, he takes up the dish and pours the con-

- 30 p!ôqôdx̄a ɛmalp!enk̄ē lāxens q!waq!wax̄'ts!āna'yēx̄ yix̄ ɛwāsgemasas
 g'ūg'ilela lāx̄ ôxlā'yas. Wā, g'āx̄ē dāsdēselaq̄ qa's̄ g'ig'alilēs
 lāx̄ mak'āga'yasa lōq!wē. Wā, lā ēt!ēd̄ āx̄ēdx̄a k'ats!ēnaq̄ qa's̄
 g'āx̄ē hāng'alilas. Wā, la'ēmē mēmēntsemx̄'īdēda t!ēsēmō. Wā, lā
 āx̄ēdx̄s̄ ts!ēslāla qa's̄ k'lip!idēs lāxa x̄ix̄'ixsemāla t!ēsēma qa's̄ lā
 35 hapstents lāxa ɛwabets!āla lōq!wa qa lawāyēsa gūna'yē lāx̄ ōsgema-
 yas. Wā, lā āxstents lāxa lexts!ewasasa malēḡ ikwē ɛmet!ōsa. Wā,
 lā hana! hē gwēg'ilē. Wā, k'!ēst!a ālaem q!lēnema x̄ix̄'ixsemāla
 t!ēsenixs̄ laē medelx̄'widē ɛwāpalāsa malēg'ikwē ɛmet!ōsa. Wā,
 hē'mēs la yax̄'idaatsa malēg'ikwē ɛmet!ōsa. Wā, g'il'mēsē ɛwī'la
 40 yāx̄'idexs̄ laē x̄wēlaqa āx̄ēdx̄s̄ ts!ēslāla qa's̄ k'lipūstalēxa t!ēsēmō
 lax̄a lā tsēxats!ō lōq!wax̄a ɛyāsekwē qaxs̄ hē'maō legemsa lōq!wē.
 Wā, lā k'libenōliselaq̄ lāxa legwilē. Wā, g'il'mēsē ɛwī'lōstaxs̄ laē
 āx̄ēdx̄a k'ats!ēnaq̄. Wā, lax̄aē āx̄ēdx̄a ɛwā'wadē qa's̄ ēk'!axstāla-
 masēq. Wā, lā ax̄'witsa k'ats!ēnaq̄ lāxa lā pex̄'ā'lēda ɛyāsekwē
 45 qa's̄ lā tsēts!ālas lāxa ɛwā'wadē. Wā, g'il'mēsē qōt!axs̄ laē lāg'alī-
 las lāxa onēgwilasēs g'ōkwē qa hālabalēs l!āx̄'īda. (Wā, la 'nēk'ēda
 waōkwē begwānema qa hālabalēs lōx̄'wida.) Wā, la aēdaaqa
 lāxa lōq!wē qaxs̄ k'!ēs'maē ɛwī'lēda ɛyasekwē. Wā, ā'mēsē la
 āx̄ēdx̄a k'ōq!ā'yē k!wa'xlāwa qa's̄ k'ilwūstalēxa' ts!ēts!ēmōtasa
 50 ɛyāsekwē. Wā, g'il'mēsē ɛwī'lōstaxs̄ laē dāg'ililaq̄ qa's̄ gūxts!ōdēs

tents | into the small dish for cooling tallow. In most cases the 51
water | in it goes with the fat. He takes it to the corner of the house,
to a | level place, so that it does not cant over to one side as it stands
on the floor, so that the cake of tallow will not be | thicker on one
side than on the other, so that it may be just even. || After it has been 55
in the corner for one night, the owner goes to take it. | He puts down
the ice-cold tallow in the dish by the side of the fire, so that | the
upper side gets warm; and when it is warmed through, he turns it
around | so that the upper side also becomes warm; and when that
is also warm, | the tallow is melted all around. Then the || man 60
lifts up the ice-cold tallow cake and raises it on one side, | and immedi-
ately the cold tallow cake slips out of the dish. | Then he takes a broad
piece of soft white cedar-bark and wraps it all around | it and puts it
into a box. He takes the kelp bottle | and just breaks it off; and
when he gets all the tallow out of the || kelp bottle, he takes soft 65
cedar-bark and wraps it around it; | and he puts it into a small box,
which he keeps by his side. | It is the box in which his wife keeps her
comb and her | cedar-bark towel; for the Indians use the kidney-
tallow of the goat to grease their | faces in cold weather in the
winter, || for it is hard and the color of snow. When the day is hot | 70
in summer, the men and the women also rub tallow on their faces, |
so that they may not be sunburned; and when it is very cold in |

lāxa āma^ʔyē L^lōxwats^laxa ʔyāsekwē lōq^lwa. Wā, lā lānu^xmē ʔwāpa- 51
ga^ʔyasa ʔyāsekwē lāq. Wā, lāxaēs lāxa ōnēgwilasēs g^ʔōkwē lāxa
ʔnemaēlē qa k^ʔlēsēs tsētalēda lōq^lwaxs ha^ʔnēlaē qa k^ʔlēsēs wākwa-
gawa^ʔya āpsba^ʔyasa ʔyāsekwāsēs āpsba^ʔyē qa ā^ʔmēsē ʔnemōkwa.
Wā, g^ʔil^ʔmēsē xāmaē lāxa ōnēgwilaxs laē āx^ʔēdēda āxnōgwadāsēq 55
qa^ʔs lā hā^ʔnōlisasa L^lōxwats^laxa ʔyāsekwē lōq^lwa lāxēs legwīlē qa
ts^ʔl^ʔlx^ʔwidēs ōsgema^ʔyas. Wā, g^ʔil^ʔmēsē ts^ʔl^ʔlx^ʔsāxs laē xwēlēlilaq
qa ōgwaqēsa āpsōtāga^ʔyē ts^ʔl^ʔlx^ʔwīda. Wā, g^ʔil^ʔemxaāwisē ts^ʔl^ʔlx^ʔ-
sāxs laē yax^ʔidē āwī^ʔstāsa ʔyāsekwē. Wā, hē^ʔmēs la dāx^ʔidaatsa
begwānemaxa L^lōxwats^laxa ʔyāsekwē lōq^lwa qa^ʔs qōx^ʔwidēq. Wā, 60
hēx^ʔida^ʔmēsa L^lōxekwē ʔyāsek^ʔ tsax^ʔwūlts^ʔlā lāxa lōq^lwē. Wā,
hēx^ʔida^ʔmēsē āx^ʔēdxa ʔwadzowē ʔmela k^ʔādzek^ʔ qa^ʔs q^ʔl^ʔenēpsendēs
lāq. Wā, lā g^ʔits^ʔlōts lāxēs xetsemē. Wā, lā āx^ʔēdxa ʔwā^ʔwadē.
Wā, ā^ʔmēsē wek^ʔōlaq. Wā, g^ʔil^ʔmēsē ʔwī^ʔlāg^ʔilena ʔyāsekwaxa
ʔwā^ʔwadāxs laaxat! āx^ʔēdxa k^ʔādzekwa qa^ʔs q^ʔl^ʔenēp^ʔlendēs lāq. Wā, 65
la^ʔxaē g^ʔits^ʔlōts lāxēs hē^ʔmenāla^ʔmē hānōdzilēl xaxadzema lāx
g^ʔiyimts^ʔl^ʔewasasēs xegemē l^ʔē^ʔwis dēdegemyīwē q^ʔlōyaak^ʔ ʔmela
k^ʔādzekwa yīsēs genemē qaxs hē^ʔmaē ʔyasekūlasa bāk^ʔumaxēs gō-
gūma^ʔyaxa ʔwūdālāxa ts^ʔlāwūnxēda ʔyāsekwās ʔmet^ʔlōsasa ʔmelxlowē
qaxs p^ʔlēsāē lōxs yāē gwēstowa nayē. Wā, g^ʔil^ʔmēsē ts^ʔl^ʔekwēda 70
ʔnālāxa hēenxē, wā, lāxaē ʔyāsekūmdna^ʔwēda bēbegwānemē l^ʔē^ʔwēs
ts^ʔlēdaqē qa^ʔs k^ʔlēsē k^ʔlūxwa. Wā, g^ʔil^ʔmēsē lōma ʔwūda^ʔxstālaxa

- winter, the tallow is taken and chewed; and | when it is all in pieces,
 75 it is put in the palm of the right hand. || (The man) pushes the palm
 of his left hand over it and rubs the hands together, | so that all the
 fat is between the hands. Then he presses it all over | his face; and
 when the face is covered with it, it is white all over | with tallow.
 Then the cold and the | wind do not go through it. Generally it is
 80 the woman who works on the || kidney-fat of the mountain-goat when
 it is melted; but sometimes the | man melts the kidney-fat of the
 mountain-goat, when his wife does not know | how to do it, for not
 everybody knows how to melt it and | how to handle it. The
 kidney-fat of the goat is not used as food, | for it is only good for
 greasing the face. That is all about this. ||
- 1 **Stomach-Fat of Mountain-Goat.**—Now I will talk | about the
 stomach-fat when it is eaten. When the mountain-goat hunter has
 much of it, | he keeps it. Sometimes he has eight | large boxes of
 the stomach-fat of mountain-goats. ||
- 5 The mountain-goat hunter does not often give a feast of the |
 stomach-fat, for the head chief of the tribe | always gives feasts of
 stomach-fat of the mountain-goat, when, if the hunter has the daughter
 of the head chief for his wife, | he gives as a marriage-present the
 stomach-fat | to his father-in-law; and when the chief has no
 10 daughter, || a canoe will be due the mountain-goat hunter, or his son

- 73 ts!äwümxaxs laē äx^εētse^εwēda ^εyāsekwē qa^εs malēx^εwidēq. Wä, g'il-
^εmēsē la ^εwi^εwelx^εsexs laē äxdzōx^εts!ānents lāx negedzā^εyasēs hēl-
 75 k'!ōtdzaya^εyē. Wä, lā lāx^εitsēs gēmxōlts!āna^εyē lāqēxs laē dzāk'ōdeq
 qa lās gwēgūldzōd lāxēs ^εwāx^εsōlts!āna^εyaxs laē k!wā'k!lūx^εwōts
 lāxēs gōgūma^εyē. Wä, g'il^εmēsē hamelqūmxs laē āem ^εmelgēmēs
 gōgūma^εyasa ^εyāsekwē. Wä, laem ^εwēx^εsewatsa ^εwūdāla lē^εwa
 yāla lāxēq. Wä, laemlā q!lūnāla hēdēda ts!ēdāqē ēaxalaxa ^εmet!ō-
 80 sasa ^εmelxlowaxs laē tsēxaq. Wä, la ^εnal^εnemp!ēna hē^εmēda
 begwānemē tsēxaxa ^εmet!ōsasa ^εmelxlāxs k'!ēsaē q!lālelēs gēnemax
 gwēgilasasa tsēxāq qaxs k'!ēsaē ^εna^εxwa q!lālelēda ts!ēdaqax
 gwēgilasaq. Hēem k'!ēs hā^εma^εyēda ^εmet!ōsasa ^εmelxlowē qaxs
 lēx^εamaē ēk'!ilax ^εyasekūlāxa gōgūma^εyē. Wä, laem gwāl lāq.
- 1 **Stomach-Fat of Mountain-Goat.**—Wä, la^εmēsen gwāgwēx^εs'ālāl
 lāxa ^εyex^εsema^εyaxs laē hā^εma^εya. Wä, hē^εmaaxs laē q!lēnemē lā
 axēlax^εsa tewē^εnēnoxwaxa ^εmelxlowē yīxs ^εnal^εnemp!ēnaē qōqūt!ē-
 da ^εmałtse^εmē āwā' xexetsemxa ^εyex^εsema^εyasa ^εmelxlowē.
- 5 Wä, la k'!ēs q!lūnāla hē k!wēlasa tewē^εnēnoxwaxa ^εmelxlowasa
^εyex^εsema^εyē qaxs hāēda xamagemā^εyē g'igāmēsa lēlqwalā^εyē hē-
 menāla k!wēlatsa ^εyex^εsema^εyasa ^εmelxlowē yīxs gegadaas xūnō-
 kwas. Wä, lā wāwadzēda tewē^εnēnoxwaxa ^εmelxlāsēs ^εyex^εsema-
^εyasa ^εmelxlowē lāxēs negūmpē. Wä, g'il^εmēsē k'!ēās xūnōkwa
 10 tewē^εnēnoxwaxa ^εmelxlowē laē g'ālāsa xwāk!lūna lāq lōxs xwēsaaq

will receive a marriage-present | (from the chief), or he will give a 11
 marriage-present | to the wife of the mountain-goat hunter.¹ He
 must give a marriage-feast of stomach-fat of the mountain-goat | to
 the chief, although she is his own wife. Now he has given for a marriage-
 feast | the stomach-fat of the mountain-goat, and the dried brisket, ||
 and the dried sides, to his father-in-law; and sometimes | there are 15
 as many as eight large boxes full. When it is thoroughly dried, |
 his wife puts it into boxes; and when he gives it | to his father-in-law
 to give a marriage-feast, then the people at once take a new | small
 canoe and carry it into the house of the chief. They put || it down at
 the left-hand side of the door of the house. They carry in | much 20
 water and pour it into the small canoe; | and when it is nearly half full,
 they stop pouring in the water, | and they open the boxes of dried
 brisket and the boxes of dried sides. | They put them into the water
 in the small canoe. || There they are soaked. When they are all in,
 they put | short boards over them; and they take large stones and 25
 put them | on to keep the dried brisket and the dried sides under
 water. | After they have been soaked for three days, the chief calls |
 all the tribes to come and eat dried || mountain-goat briskets. As
 soon as the one who invites | all the men goes, the chief's numaym carry 30
 up | many fresh stones and put them into the fire in the middle of

qa's begwānemē xūnōkwa, lōxs hē'maē xwēsag'ilxa tewē'nēnoxwaxa
 'melxlowē genemas. Wā, lā wāwadzes 'yex'sema'yasa 'melxlowē 11
 lāxa g'igāma'yē qaxs qes'maaq genema. Wā, la'mē 'wīla wāwa-
 dzesa 'yex'sema'yasa 'melxlowē lē'wa x'ilkwē lōq'lūbāno. Wā,
 hē'misa x'ilkwē ēwanudzē lāxēs negū'npē, yixs 'nāl'nemp'!naē
 'malgūnāltsem āwā xēxetsema qaxs g'il'maē ālak'lāla lem'xwēdexs 15
 laē genemas hānts'lōts lāxa xēxetsemē. Wā, g'il'mēsē wāwa-
 dzex'idxēs negūmpaxs laē hēx'idaem āx'ētse'wa alōlaqē xwā-
 xwagūma qa's lā lēlīlas lāx g'ōkwasa g'igāma'yē qa's lā hāng'a-
 lilem lāxa gemxōtsālīlasa t'lex'ilāsa g'ōkwe. Wā, lā tsēx'itse'wa
 q'lēnemē 'wāpa qa's lā gūx'ālexselayo lāxa xwāxwagūmē. Wā, 20
 g'il'mēsē elāq negōxs laē gwāl gūx'ālexselasa 'wāpē lāq. Wā,
 lā x'ōx'witse'wa lōq'lūbānoats'lē xēxetsema lē'wa ēwanōdzaats'lē
 xēxetsema qa's lā āx'stalayu lax tōxsasa xwāgwagūmē. Wā
 laem t'lēlase'wa. Wā, g'il'mēsē 'wīla'staxis la'ē pagēg'intōsa'
 ts'lāts'ax'semē. Wā, lā āx'ētse'wēda āwāwē t'ēsem qa's lā t'lāg'i- 25
 dzoyo lāq qa t'lēbek'ilisa x'ilkwē lōq'lūbāno lē'wa x'ilkwē ēwanō-
 dza'ya. Wā, hēt!a la yūduxūxsē 'nālās t'lēkwaxs laē lē'lālēda
 g'igāma'yaxa q'lēnemē lēlqwālala'ya qa g'āxēs x'ix'ilg'exa x'ilkwē
 lōq'lūbānosōx 'melxlowē. Wā, g'il'mēsē g'āxa lā lē'lālaxa 'na-
 xwa bēbegwānemxs laē 'nē'mēmotasa g'igāma'yē xexūsdēselaxa 30
 q'lēnemē ālexsem t'ēsema qa's lē xex'lalas lāx laqawalīlasa

¹ As though the hunter's son or his wife were the chief's daughter.

the | feasting-house. Others go to get large oil-boxes, | and put
 35 them down at the end of the fire, towards the door of the || house.
 Still others go to get long tongs, and put | them down. As soon as
 everything is ready, | the stones are white-hot, and the oil-boxes are
 filled | with water that has been carried in by others of the chief's
 40 numaym. | When the guests come in, young men take the tongs || and
 take up the red-hot stones, and put them into the | water in the oil-
 boxes. When the water begins to boil, some of the | young men take
 large baskets and put the soaked | briskets and side-pieces into them.
 When | the baskets are full, they put them into the boiling water;
 45 and when || they are all in it, they put more red-hot stones | outside
 around the baskets. Then the water boils hard; | and after it has
 been boiling quite a while, it is done; they take | broad, short boards
 and put them down next to | the oil-boxes on the side towards the
 50 door of the house. || They take the baskets, one man lifting on each
 side, take them out of the oil-box, and | pour out the contents on the
 short boards. Some of the | young men go to get long roof-boards,
 which are laid down flat | in front of the feasters. They pull to pieces
 the cooked brisket, so that | there will be enough for all the feasters.
 55 As soon as they finish, the young men take || the pieces of brisket,

33 k!wēladzats!ē g'ōkwa. Wā, lāda waōkwē āx'ēdxa āwāwē k'!ēk'!em-
 yax!a qa's lā 'mexstōlilelas lāx g'wēnā'yasa legwīlē lāxa t!ex'ilāsa
 35 g'ōkwē. Wā, lāda waōk'ū āx'ēdxa g'ilsg'ilt!a k'!ik'!ēplāla qa g'āxēs
 g'walil k'atk'ēdila. Wā, g'il'mēsē 'wī'la la g'wāx'g'ililexs laē
 mēmēntsemēda t!ēsemē. Wā, laemxāē naengoyoxsdalēda k'!ē-
 k'!emyax!āxa 'wāpē tsānēmsa waōkwē lāx 'nē'mēmotas, wā,
 g'il'mēsē g'āx 'wī'laēla k!wēlaxs laē āx'ēdēda hā'yāl'āxa k'!ip!alāa
 40 qa's k'!ip!ēdēs lāxa x'ix'ixsemāla t!ēsema qa's lā k'!ipstālas lāx
 'wābets!āwasa k'!ik'!im yax!a. Wā, g'il'mēsē medelx'wēdexs laēda
 waōkwē hā'yāl'ā āx'ēdxa āwāwē lēlexa qa's mōts!ālēsa t!ēlk'
 lōq!ūbānō lāq lē'wa ēwanodza'yasa 'melxlowē. Wā, g'il'mēsē
 qōt!axs laē k'!ōxstents lāxa maemdelqūla 'wāpa. Wā, g'il'mēsē
 45 'wī'lastaxs laē ēt!ēd k'!ipstalayowa x'ix'exsemāla t!ēsem lāx
 āwī'stāsa laelxa'yē. Wā, la'mē ālak'!āla la maemdelqūlē 'wāpas.
 Wā, hēt!a lā gēg'ilil maemdelqūlaxs laē l'ōpa. Wā, la āx'ētsē'wa
 'wī'wadzowē ts!āts!ex'sema qa's g'āxē pax'alēlēm lāxa mag'inwalī-
 lāsa k'!ik'!im yax!a lāxa gūnālītē lāxa t!ex'ilāsa g'ōkwē. Wā,
 50 lā dādanōtse'wa lex'a'yē qa's k'!ōxūstanowē lāxa k'!im yax!a qa's
 lā gūgēdzōdayuwē g'its!āwaq lāxa ts!āts!ex'samē. Wā, lā āx'ēdēda
 waōkwē hā'yāl'āxa g'ilēdzowē saōkwa qa's lā pax'alīlas lāx
 l'āsaliīlāsa k!wēlē. Wā, lā k!ūlk!ūpsālase'wa l'ōpē lōq!ūbāno qa
 hēlts!extōwēs lāxa k!wēlē. Wā, g'il'mēsē gwālexs laē āx'ēdēda
 55 hā'yāl'āxa k!ūlk!ūpsaakwē lōq!ūbāna qa's lā g'ēdzōdālas lāxa

place them on | long boards in front of each guest. When they have 56
all been put down, | the chief's speaker speaks, and | tells the guests
to take the meat and to eat it. Then | all the guests stretch out their
hands, take up the cooked soaked brisket, and eat it. || They do not 60
drink water before they begin to eat; for they are afraid to drink |
when eating fat brisket, for fear that the cold water might make hard
the | tallow in their stomachs. After they have eaten, the guests |
take home to their wives what is left. The feasters are told | to
sing their feasting-songs, and the guests at once begin to || sing their 65
feasting-songs. Immediately the young men | open the boxes con-
taining the stomach-fat. They take a new | woven mat and spread
it to the left of the door of the | house. They take stomach-fat out
of the box and | put it on the mat. After it has all been taken out,
two || young men count the number of guests. They carry a number 70
of split | long slender cedar-sticks that have been counted, and they
give one stick to | every one of the guests. These are used to put the
stomach-fat | at one end of the cedar-stick when they melt it in the
fires of their own houses. | There may also be more sticks than the num-
ber of feasters. As soon as they know the || number of the guests, they 75
cut the stomach-fat into pieces, so that every | guest gets one piece.
When it has all been cut up into pieces, they distribute | it. When

yāgūdzowē lāx 'neqemā'lilasa yēyagwadās. Wā, g'il'mēsē 'wīl'g'a- 56
lilexs laē yāq'leg'a'lē yāyaq'entēmīlasa g'igāma'yē. Wā, laem
wāxaxa k'wēlē qa daxalag'is qa's q'Es'idē. Wā, hēx'ida'mēsē
'nāxwa dāxēda k'wēlaxa L'ōpē t'ēlk' lōq'ūbānā qa's hām'x'idēq.
Wā, laem hewāxa nānaqalgrivālx 'wāpa qaēs k'ilema'e naqēda 60
q'Esaxa tsenxwa lōq'ūbānāxa 'wūda'sta 'wāpa qō L'ōx'wid lāxa
tsenxwa'yas, lax tek'lās. Wā, g'il'mēsē gwāl q'Esaxs laē mōt'lō-
yīwē mamōtasa k'wēlē lāxēs gegēnemē. Wā, la'mēsē wāxase'wa
k'wēlē qa's k'wēl'g'a'lē denxela. Wā, hēx'ida'mēsē k'wēlē denx'-
ētsa k'wēlayalayowē q'Emdema. Wā, lālē hēx'ida'mēda hā'yāl'a 65
x'ōx'widxa 'yex'sema'yaats'lē xēxetsema. Wā, lā āx'ētse'wa alō-
masē k'letā lē'wa'ya qa's Lep'alilemē lāxa gemxōtsālilasa t'lōx'ilāsa
g'ōkwē. Wā, lā āx'wūlts'lālasē'wa 'yex'sema'yasa 'melxlowē qa's
lā g'idzōhilelas lāxa lē'wa'yē. Wā, g'il'mēsē 'wīlaxs laēda ma'lōkwē
hā'yāl'a g'ilpax 'waxaasasa k'wēlē, yīxs dālaaxa hewēkwē xōk' 70
g'ilsg'ilt'a wīsweltō k'wa'xlāwa. Wā, lā yāqwasa 'nāl'nemts!aqē
laxa 'nāl'nemōkwē lāxa k'wēlē. Wā, hēm āxba'yaałtsa 'yex'se-
ma'yēda k'wa'xlāwē qō lāl tsēx'āleq lāxa legwīlāsēs g'ig'ōkwē. Wā,
laxaē hāyaqax 'wāxasasa k'wēlē. Wā, g'il'mēsē q'lā'falelax
'wāxasasa k'wēlaxs laē t'lōt'!ets!endxa 'yex'sema'yē qa's hōsemdēs 75
lāx 'wāxasasa k'wēlē. Wā, g'il'mēsē 'wīwūlx'sexs laē yax'widayo
lāq. Wā, g'il'mēsē gwālexs laē ts!Elwax'ētsō'sa 'yā'yaq'entēmīlasa

- 78 this has been done, the chief's speaker begins to praise them. |
 The guests never eat any of the stomach-fat | of the mountain-goat,
 80 but go out. This important feast || is given to many tribes; namely,
 dried brisket and sides, | and also the stomach-fat of the mountain-
 goat; for there is a myth about it and | about the seal, for it is
 valued more highly than an oil-feast by | many tribes. As soon as the
 former guests enter their houses, | they distribute the split cedar-
 85 sticks, for all the guests carry them || to their wives with the stomach-
 fat. The women at once | bite off a piece of the fat and chew it;
 and after it has been chewed, | they put it on the end of a split cedar-
 stick, so that there is a knob of fat at the end, | for they only wish
 it to be large enough to go into the mouth. They put the knob |
 into the fire; and when the stomach-fat is melted, they put it into
 90 the || mouth and suck the knob. When all the melted tallow has
 been sucked off, | they put the knob into the fire again; and when it
 begins to drip | with the melted fat, they put it back into the mouth;
 and they | only stop when there is only skin left at the end of the
 fat-stick. They only | suck it off and eat it. That is all about this. ||
- 1 **Mountain-Goat Brisket.**—When there are two rival | chiefs in one
 tribe, and each has a | son-in-law who is a mountain-goat hunter,
 they watch each other | when they give feasts. When the chief's
 5 mountain-goat hunter || has ten boxes of dried briskets and | sides

78 g'igāma'yē. Wā, laem hēwāxaem hām^xē'idēda k'wēlaxa 'yex^use-
 ma'yasa 'melxlowaxs laē hōqūwelsa. Wā, hēem awilgāla k'wēl-
 80 tsōsa q'lēnemē lēlqwālala'yā x'ilkwē lōq'lūbāno lē'wa ēwanōdza'yē;
 wā, hē'mislēda 'yex^usema'yasa 'melxlowē qaxs nūyambalaē lē'wa
 mēgwatē; yāxs hē'maē nalilelasa l'lē'nāxs k'wēladzemaē lāxaāxa
 q'lēnemē lēlqwālala'yā. Wā, g'il'mēsē laēlēda k'wēldē lāxēs g'ig'ō-
 kwaxs laē ts'lāsa xōkwē k'wa^xxlā qaxs 'nāxwa'mē dālēda k'wēldaq
 85 laxēs gēgenemē lē'wa 'yex^usema'yē. Wā, hēx'ida'mēsa ts'lēdaqē
 q'ex^uē'id lāxa 'yex^usema'yē qa's malēx'widēq. Wā, g'il'mēsē 'wī-
 welx'sexs laē āxbents lāxa xōkwē k'wa^xxlāwa qa's lā qoloxbēq;
 yāxs ā'maē 'nēx' qa hēldzeqelēs laxēs semsē. Wā, lā, tsēxlents
 laxēs legwilē. Wā, g'il'mēsē yāx'ida 'yāsekwaxs laē āxēlas laxēs
 90 semsē qa's k'lexūltsemayēq. Wā, g'il'mēsē 'wī'lāwa yāxa yāsekūxs
 laē xwēlaxlents laxēs legwilē. Wā, g'il'emxaāwisē la ts'lēts!aokū-
 laxs laē xwēlaqa āxēlas laxēs semsē. Wā, al'mēsē gwālexs laē
 āem la l'lēsa āxba'yāxa tsēx'plēqē k'wa^xxlāwa. Wā, ā'mēsē la
 k'lūmtōdeq qa's hām^xē'idēq. Wā, laem gwāl laxēq.

- 1 **Mountain-Goat Brisket.**—Wā, g'il'mēsē 'wax'sēklūsa 'ma'lōkwē
 g'ig'igāmēsa 'nemsgemakwē lēlqwālala'yā, wā, lā q'wālxoem nē-
 negwāyatsa tētewē'nēnoxwaxa 'melxlowē, wā, lalax'ālaxs dōqwa-
 lap!aē yisa k'wēlatsayasē. Wā, g'il'mēsē lāla tewē'nēnoxwasa
 5 g'igāma'yāxa neqasgemē xēxetsem x'ilk^u lōq'lūbānowats!ā lē'wa

and the stomach-fat of the mountain-goat, | then the mountain-goat 6
 hunter of the chief of the other side tries to get also | that number of
 boxes which is the number of goats obtained by his rival; and this
 is also the same | in recent times, when they have kettles. When
 the || mountain-goat hunter gives the marriage-present to the chief 10
 his father-in-law, the latter | soaks the meat, as I described before
 the soaking of dried briskets and | sides when they soak them in a
 small canoe. After three | days they call all the tribes; and as soon
 as | the messenger comes back, they build a fire in the chief's house. ||
 They take large kettles and place them by the side | of the fire, and 15
 the young men go to draw water and pour it into the | kettles.
 When they are half filled with water, the | young men take the
 soaked briskets out of the soaking-canoe, | and they go and put them
 into the kettle. They only stop when || these are filled. They do this 20
 with the other kettles too. | Then the young men put them on the fire;
 and when the water | begins to boil, the young men go again to invite
 all the tribes. | Then the rival chief goes in first with his numaym. |
 They enter the house and sit down at their seats, for they do not
 wish || the rival chief to say that he is afraid to go to the feast; and 25
 after him come all the | other guests. Then they start singing the
 feast-songs, | and they sing the feast-songs | of the rival of the host.

ēwanōdza^əyaats!ä; wä, hē^əmēsa ^əyex^usema^əyasa ^əme^lxlōwē. Wä, 6
 lä tewē^ənēnoxwas äpsilasa g^əigāmē^ə ōgwaqa lälōl!äxa hē^əmaxat!
^əwāxasgem xetsemē^ə waxaasas yanemasēs döqwalap!ötē, ōgwaqaxwa
 ālē^ə nālāsa lax äxnōgwatsa hānx^llanowē. Wä, g^əil^əmēsē wāwadzēda
 tewē^ənēnōxwaxēs g^əigāma^əyē negūmpaxs laē hēx^əidaem negetewēx 10
 t!ēlālāēna^əyasa g^əalēn g^əwāgwēx^sālāsa lāxa lōq!lūbānowē lē^əwa ēwa-
 nōdza^əyaxs laē t!ēlasō lāxa xwāxwagūmē. Wä, laxaē yūdu^xp!en-
 xwa^əsē^ə nālāsēxs laē lē^əlālase^əwa^ə nāxwa lēlqwālala^əya. Wä, g^əil-
^əmēsē g^əāxēda lē^əlālelg^əisaxs laē hēx^əidaem lāqolilase^əwa g^əōkwasa
 g^əigāma^əyē. Wä, lä äx^əētse^əwa āwa^əwē hāux^llanowa qa^s hā^ənōlilemē 15
 lāxa legwilē. Wä, lä tsāda hā^əyāl^əāxa^ə wāpē qa^s lä gūxts!ālas lāxa
 hēhānx^llanowē. Wä, g^əil^əmēsē naengoyoxsdālaxa^ə wāpaxs laē äx-
 wūstendēda hā^əyāl^əāxa t!ēlkwē lōq!lūbāno lāxa t!ēlats!ē xwāxwagūm
 qa^s lä äxstents lāxa hānx^llanowē. Wä, al^əmēsē gwālqēxs laē
 qōt!a. Wä, lä^ə nāxwaem hē gwēx^əidxa waōkwē hānenx^llanā. 20
 Wä, lāda hā^əyāl^əa hānx^llents lāxa legwilē. Wä, g^əil^əmēsē me-
 delx^əwīdexs laēda hā^əyāl^əa ētsē^əstaxa^ə nāxwa lēlqwālala^əya. Wä,
 hēx^əsā^əmēsa ēpsilē g^əigāmē^ə g^əalāēla lē^əwis^ə nē^əmēmōtē g^əāx
 hōgwīla qa^s k!ūs^əālilē lāxēs k!wēk!wa^əyē qaxs gwāq!ēlaq^ə nēx^əsō^əsēs
 äpsilē g^əigāmē^ə k!ilelas k!wēladzemas. Wä, g^əāxē^ə wī^əla ālxla^əyē 25
 waōkwē k!wēlwūtles. Wä, hēx^əida^əmēsē wāxasō^ə qa^s k!wēlg^əa^ətē
 denxelasa k!wē^əlala q!ēmdema. Wä, hē^əmis denx^əēdayuwē k!wē-

As soon as they sing, | the rival of the host rises; and when his song
 30 is ended, || he promises a feast. After he has done so, he sits down.
 Then the | boxes of stomach-fat are opened, and the stomach-fat is
 taken | out of the boxes and placed on mats. It is cut into pieces |
 by the young men. When it is all cut up, the kettles | are taken
 35 from the fire and placed around the || fire, so that they are slightly
 heated on one side and that they hardly | boil on one side. Then
 the stomach-fat which has been cut into pieces | is taken and put
 into the boiling liquid of the boiled goat-briskets. | As soon as it is all
 in, the young men take | spoons and put them down; and when the
 40 brisket is done, || they take many dishes and put them down, and
 they also take long tongs. | With these they take out the boiled |
 briskets and put them into the dishes. There | is one brisket in
 each dish. When | it is all in, the spoons are distributed among the
 45 guests. Then || the dishes are distributed, one dish to each two
 guests. | Two young men carry the kettle, one on each side, | and
 put it down in front of the rival of the host. Then one | of the young
 men says, "Now, eat, chief!" and the chief says, | "I shall do so."
 50 Then the young men do the same with the other kettles || to the other
 guests. Then they all eat with spoons | the tallow that is on top


28 la'yala'yāsa āpsēlasa k!wēlasē. Wā, g'il'mēsē dēnx'idēxs laē
 lax'ūlilēda āpsilasa k!wēlasē. Wā, g'il'mēsē lābē q!ēmdēmāsēxs laē
 30 qasō. Wā, g'il'mēsē gwālēxs laē k!wāg'alila. Wā, lā x'ōx'wītse'wa
 'yēx'sema'yāats'lē xetsema. Wā, lā āx'wūlts!ālayuwa 'yēx'sema'yē
 lāxa xetsemē qas āxdzōlēlemē lāxa lē'wa'yē. Wā, lā t!ōt!ets!ā-
 lase'wa yisa hā'yāl'a. Wā, g'il'mēsē 'wī'welx'sexs, laē hānemx's'a-
 lase'wa hānenx'lanowē lāxa legwilē qas hānēstalayuwē lāxa
 35 legwilē qa hālsela'mēsē x'igen'wāla. Wā, la hālselaem la me-
 delqūlē ēpsanā'yas. Wā, lā āx'ētse'wa t!ōt!ets!aakwē 'yēx'semē
 qas lā āxstanō lāx 'wapalāsa hānx'laakwē lōq!ūbānosa 'mēlx-
 lowē. Wā, g'il'mēsē 'wī'la'staxs laēda hā'yāl'a āx'ēdxa k'āk'e-
 ts!ēnaqē qas g'āxē āx'ālilas. Wā, g'il'mēsē l!ōpa lōq!ūbānāxs
 40 laē āx'ētse'wa q!ēxla lōelq!wa qas g'āxē mēx'alēlema. Wā,
 laxaē āx'ētse'wa g'ilt!a k'iplāla. Wā, lā lēx'ūstēdxa hānx'la-
 akwē lōq!ūbānā qas lā āxts!ālas lāxa lōelq!wē. Wā, laem
 'nal'nemts!āwēda lōelq!wāxa lōq!ūbānowē. Wā, g'il'mēsē 'wī'lō-
 'staxs laē ts!ēwanaēdzema k'āk'ets!ēnāqē lāxa k!wēlē. Wā, lā
 45 k'āx'idayowa lōelq!wē laem maēmal'ēda k!wēlaxa 'nal'nēmēxla
 lōq!wa. Wā, lā 'wax'sauōdēda 'ma'lōkwē hā'yāl'axa hānx'lanowē
 qas lā hāngēmlilas lāx āpsilasa k!wēlasē. Wā, lā nēk'ēda 'nemōkwē
 hēl'a: "Laēms hāmx'idlōl g'igāmē." Wā, lā nēk'a g'igāma'yē:
 "Hēlen g'wālālē." Wā, lā hanāla hā'yāl'āsa waōkwē hānhānx'-
 50 lanō lāxa waōkwē k!wēla. Wā, hēx'ida'mēsē 'nāx'wa 'yōs'idxa
 'yāsekwē lāx ōkūya'yasa 'wāpalāsa hānx'laakwē lōq!ūbānō. Wā,

of the liquid of the boiled briskets. | After they have eaten the 52
tallow, they eat the boiled briskets. | However, they do not eat much;
and when they finish eating, they go out. | They never drink water
after eating. || At this time the host gives a name to his children 55
on account of this kind of food, and also | (when he gives) seal and
oil; and the rival of the chief | gives the same kind of a feast as the
host. That is all about this. |

Steamed Mountain-Goat Meat.—There is another way of | cooking 1
mountain-goat meat when it is fresh; that is, steaming it on | red-
hot stones. After the mountain-goat has been caught by the |
hunter, the latter skins it in his || house, so that the skin comes off 5
with the hair. After he has skinned it, he first goes | into the woods
and breaks off tips of hemlock branches. | When he thinks he has
enough, he carries them home | and puts them down in his house.
Then he takes a basket and | carries it down to the beach in front of
his house. He picks up || fresh stones and puts them into it. He 10
carries them on his back and puts them down | in his house. He
takes his wedge and his hammer and | wedges into pieces fire-wood
[so that the pieces are] of medium size; and he puts one piece down
crosswise | at the end of the fire for heating stones, and there is a |
crosspiece only at one end; and he puts the two side-pieces down on
the sides; || and he puts pieces across on top for the stones to lie on. | 15

g'il'mēsē 'wīlaxa yāsekwaxs laē q'les'ēdxa L'ōpē lōq'ūbānā. Wā, 52
k'lēst!a q'lēk'les lāqēxs laē g'wāl q'lesa. Wā, la'mē hōqūwels
laxēq. Wā, laem hēwāxa nāx'idex 'wāpaxs laē g'wāl q'lesa. Wā,
hēm lēgadaats sāsēmasa k'wēlasasa hē gwēx's hēmaōmasē lē'wa 55
mēgwatē; wā hē'mēsa L'ē'na. Wā, āemxaāwisē āpsilas naqemg'il-
tāx g'wāyī'lālasasa k'wēlasdē. Wā, laemxaē g'wāla.

Steamed Mountain-Goat Meat.—Wā, g'a'mēs 'nemx'idāla hā'mēx'- 1
silaēnēxa 'mel'melq'lēgā'yaxs gētaēg'axa 'nex'alōdāq lāxa x'ix'ix-
semāla t'ēsēma. Wā, hē'maaxs g'ālaē lālanema 'melxlowasa
tewē'nēnoxwē. Wā, lā sap'lēdeq qa lawāyēs hābesēna'yas laxēs
g'ōkwē. Wā, g'il'mēsē g'wāl sāpaqēxs laē hē g'il āx'ētsōxs laē 5
lāxa āl'ē qa's L'ēqālēxa memx'bałts!āna'yas L'enak'asa q'wā-
xasē. Wā, g'il'mēsē k'ōtaq hēlalēs āxānemaxs g'āxaē gēmxełaq
qa's gēmxałlēs lāxēs g'ōkwē. Wā, lā āx'ēdxa lexā'yē qa's lā dā-
laqēxs laē lents!ēs lāxēs L'ēma'isasēs g'ōkwē. Wā, la xex'ts!ā-
lasa ālexsemē t'ēsēm lāq. Wā, lā ōxlōsdēsaq qa's lā hāng'alilas 10
lāxēs g'ōkwē. Wā, lā āx'ēdxēs Lemg'aynwē lē'wis pelpelqē. Wā,
lā Lemlemx'sents lāxa leqwa qa's hā'yaastowēs. Wā, lā gēben-
tsa hēl'astowē lāx ōgwiwalilas t'ēqwapa'yē. Wā, laem āpsba'ya
gēba'yas. Wā lā k'āk'ēdenōdeq yīs k'āk'ēdenwa'yas. Wā, lā
gāyī'lāłax'idex ōkūya'yas qa xex'demasa t'ēsēmē. Wā, g'il- 15

- 16 After this is done, he takes the basket of stones and pours them on top | of this; and after that is done, he lights the fire under it. As | soon as it begins to burn, he cuts the mountain-goat meat into slices, | and he cuts holes in them so that they will cook quickly. ||
- 20 When this is done, he takes two buckets and draws | fresh water. He brings them back and puts them near the fire for heating stones. | Then he takes his tongs, so as to have them ready, and | he takes many old mats, which he puts down. Now | all the stones are white-
- 25 hot. Then he takes his tongs || and picks off from the fire the wood that has been burned. After | it has all been taken off, he levels off the top of the red-hot stones. After | this has been done, he takes hemlock-branches and lays them down over the | red-hot stones. When there is a thick layer of hemlock-branches, he takes | thin slices
- 30 of goat-meat and spreads them over it; || and when (the hemlock-branches) are all covered, he takes split cedar-wood and puts it down crosswise | over the meat which is spread over the hemlock-branches, in this way: |  Then he takes the goat-meat and spreads | it over the pieces which are two spans square. When | (the meat) is all on, he takes old mats for covering it, and ||
- 35 spreads them down by the side of it. As soon as everything is ready, | he takes up the buckets with water and empties them

- 16 'mēsē gwālexs laē āx'ēdxā t!ēts!ats!ē lexā'ya qa's lā gūqeyints lāq. Wā, g'il'mēsē gwālexs laē 'mēnābōtsa gūlta lāq. Wā, g'il-'mēsē x'iqōstāxs laē pelspadzōgwila sākwxā 'mel'melq!ēga'yē. Wā, lā L!ōL!ēbas'id bexemx'sālaq qa hālabalēs L!ōpa. Wā, g'il-
- 20 'mēsē gwālexs laē āx'ēdxēs 'maltsemē naengats!ā qa's lā tsās lāxa 'wē'wap!emē. Wā, g'āxē hānemg'alilas lāxa mag'inwalilasēs t!ē-qwapa'yē, wā laxāē āx'ēdxēs k'!l!alāa qa g'āxēs gwālila. Wā, lā āx'ēdxā q!ēnemē k'!ā'k'!obana qa's g'āxē āx'ālilas. Wā, la'mē 'nāxwa lā mēmēntsemx'idēda t!ēsemē. Wā, lā āx'ēdxēs k'!l!al-
- 25 laa qa's k'!l!salēs lāxa x'ix'iq!ayawa'yasa leqwa. Wā, g'il'mēsē 'wīl'axs laē 'nemāk'iyindxa x'ix'ixsemāla t!ēsema. Wā, g'il'mēsē gwālexs laē āx'ēdxā q!waxē qa's ts!āk'iyindēs lāx ōkūya'yasa x'ix'ixsemāla t!ēsema. Wā, g'il'mēsē lā wākwa q!waxaxs laē āx'ēd-xā pelspadzowē sāgūk' 'mel'melq!ēga'yā qa's LEpeyindalēs lāq.
- 30 Wā, g'il'mēsē hamelqeyaxs laē āx'ēdxā xōkwē k!wā'xlawa qa's xwā-heyindēsa mōts!aqē lāx ōkūya'yasa la LEpe'yēxa q!waxē g'a gwālēg'a (fig.). Wā, laxāē āx'ēdxā 'mel'melq!ēga'yē qa's LEpeyindēs lāxa maldēnas āwāgwidas lāxens q!wā'q!wax'ts!āna'yēx. Wā, g'il'mēsē 'wī'laxs laē āx'ēdxā nāyimlē k'!ā'k'!obanā qa's g'āxē
- 35 LEp!ālilēlas lāx māg'inwalilas. Wā, g'il'mēsē lā 'wī'la gwālilexs laē k'!ōqūlilaxa nagats!ē 'wabets!āla qa's tsādZELEYindēs lāx ōkū-

over | (the place) where the cut meat is spread; and he does the 37
same quickly | with the other one. When (the buckets) are emptied,
he quickly takes up | the mat covers and spreads them over
(the meat); and he only || stops when hardly any steam is coming 40
through. Then | the man who is steaming it rests for a while;
but he does not leave it long, before it is uncovered; | for then it
is done, for goat-meat is done quickly when it is steamed. | He
just invites all the men to come and sit | around the place where
it has been steamed. They take some of it and eat it; || and when 45
they all have eaten enough, they carry home the rest for their wives
in their | houses. This is called "steamed fresh goat-meat," which |
is treated in this manner. It is called "boiled soaked brisket |
covered with tallow" when the soaked brisket is boiled. |

Cooking Mountain-Goat Meat.—As¹ soon as he arrives at his house | 1
he skins (the goat), as goats are skinned. | After he has skinned it, he
cuts off the head so that it comes off, and he | puts it down in the
corner of the house. Then he cuts up the meat of the || hind-legs 5
and fore-legs and the meat of the back. | He cuts it into strips.
Then he takes a basket, and puts | the meat of the mountain-
goat that has been cut up into it. He goes to the beach
and | picks up some stones, which he puts on the fire in the
house. When he has | enough stones, he takes his cooking-box

ya'yasa la LEPE'yē 'mel'melq'ega'ya. Wā, lā hāalbāla hē gwēx- 37
'itsa 'neimsgemē. Wā, g'il'mēsē wūlg'ilt's!āxs laē hālabala dāg'il-
laxa 'nayimē k'lāk'lobanā qa's 'nāseyindēs lāq. Wā, a'l'mēsē
gwālexs laē hālselaem la k'ex'sālēda k'lālela. Wā, la'mē 'yāwas'id 40
x'ōs'idēda 'nek'āq. Wā, k'lēst!a ālaem geyaxs laē lōt'lētse'wa qaxs
le'maē l'lōpa qaēda 'mel'melq'ega'yaxs l'lōp'lālaē laxōx 'nek'ase'wē.
Wā, ā'mēsē lē'lālase'wa 'nāxwa bēbēgwānem qa's g'āxē k'lūtsē-
'stālaxa 'neg'asaq. Wā, lax'da'xwē āem dāx'id lāq qa's q'es'ēdēq.
Wā, g'il'mēsē 'nāxwa pōl'idēxs laē mōt'lēda qaēs gegēnemē laxēs 45
g'ig'ōkwē. Hēm lēgades 'neg'ekwē gēta 'mel'melq'ega'yaxa hē
gwēkwē. Wā, hē'mis lēgēmsa hānx'laakwē t'lēkwē lōq'lūbānowē
t'lēp'eg'ilisxa 'yasekwē hānx'laak^u t'lēk^u lōq'lūbāno.

Cooking Mountain-Goat Meat.—Wā, g'il'mēsē lāg'aa lāxēs g'ōkwaxs 1
laē hēx'idaem sap'lēdeq lāxōx sapālaēna'yaxa 'melxlowē. Wā,
g'il'mēsē gwāl sapaqēxs lae qax'ideq qa lawās xewēqwas. Wā, lā
g'ēg'alilas lāx onēgwilasēs g'ōkwē. Wā, lā sese'x'sendex eldzās
ālemxla'yas lē'wēs g'alemālg'iwa'yē. Wā, hē'mēs eldzēg'a'yas. Wā 5
lā l'lōl'Ebas'ēdeq. Wā, lā āx'ēdxa lexa'ya qa's āxts'lōdēsa
sese'x'saakwē 'mel'melq'egē lāq. Wā, lā lāxa l'lema'isē qa's xex-
wūsdēsēq lāxa t'lēsēmē qa's lā xex'lents lāxēs legwīl. Wā, lā
hēlalēda t'lēsēmaxs laē āx'ēdxēs q'lō'lats!ē qa's hā'nōlēsēs lāxa ma-

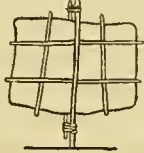
¹ Continued from p. 174, line 35.

- 10 and places it || near the fire. Then he takes his buckets and goes to draw | water, and pours it into the box. When it is half full | of water, he stops pouring it in. He takes his | tongs and picks up the red-hot stones, which he | puts into the cooking-box. When the
- 15 water begins to boil, || he takes up the basket with the pieces of mountain-goat meat and places the basket with its contents | in the boiling water. As soon as the basket has been put | in, he takes his tongs, takes up more | red-hot stones, and places them outside the basket. |
- 20 Then the water begins to boil hard all around the basket || containing the pieces of mountain-goat meat. It does not take | really long before it is done. Then he takes a short | piece of board and lays it down by the side of the cooking-box. He | puts down a narrow strip of split cedar-board in front of those who | are to eat the meat of the
- 25 mountain-goat. Then he takes the tongs and || picks up the cooked goat-meat and puts it on the | short board. When it is all out of the basket, | he takes the cooked mountain-goat meat and places it on | the long strip of board in front of each of those who are to eat the mountain-goat meat. | Before they begin to eat the meat, they drink
- 30 water; || and after they have drunk, the men take up the pieces of | mountain-goat meat and bite off a piece, and they eat it, and then all the | others begin to eat. After they have eaten, they drink | water. Then they go out.

- 10 g'înwālisasa legwilas. Wā, lā āx'ēdxēs nāgats!ē qā's lā tsā lāxa 'wāpē qā's lā gūxts!ōts lāxa q!ō'lats!ē. Wā, g'îl'mēsē negōyoxs-dalaxa 'wāpaxs lāē gwāl gūxts!ālaq. Wā, lā āx'ēdxēs k'îp-lāla qā's k'îp!ēdēs lāxa x'îx'îxsemala t!ēsēm qā's lā k'îp-ts!ālas lāxa q!ō'lats!ē. Wā, g'îl'mēsē medelx'wēdēda 'wāpaxs
- 15 lāē k'îlōqulilxa sagūgwats!ē 'mel'melq!Egē lēxa'yā qā's lā hān-'stents lāxa la maemdelqūla 'wāpa. Wā, g'îl'mēsē hān'stēda lēxa'yē lāqēxs lāē ēt!ēd āx'ēdxēs k'îp!alāa qā's ēt!ēdē k'îp!lēts lāxa x'îx'îxsemāla t!ēsēma qā's lā k'îp!stālas lāx ēwanā'yasa lēxa'yē. Wā, lāwis!ē ālak!āla maemdelqūlēda 'wāpē lāx āwē'stāsa lēxa'yē
- 20 yîx lā mōts!awatsa sagūkwē 'mel'melq!Egā'yā. Wā, k'îlēt!ē ālaēm gēg'ililēxs lāē l!ōpa. Wā, hēx'īda'mēsē āx'ēdxa legūdzōwē ts!āts!ax"sama qā's pax'alilēs lāx mag'înwālisasa q!ō'lats!ē. Wā, lā pax'alilasa ts!ōq!adzōwē g'îl!ēdzō lāt!aak" k!wāgedzō lāx l!āsālilasa q!ēsālaxa 'mel'melq!Egā'yē. Wā, lā dāx'īdxa k'îp!lālāē qā's
- 25 k'îp!līdēs lāxa q!ō!lkwē 'mel'melq!Egā'yā qā's lā k'îlēbedzōts lāxa legūdzōwē. Wā, g'îl'mēsē 'wī'lōsts!ā lāxa lēxa'yēda 'mel'melq!Egā'yaxs lāē āx'ēdxa q!ō!lkwē 'mel'melq!Egā'yē qā's lā āxdzōlālas lāxa yagūdzō lāx nēneqemalilasa q!ēsālaxa 'mel'melq!Egā'yē. Wā, lāx'da'xwē nānaqalg'îwalaxa 'wāpaxs k'îlēs'maē q!ēs'ēda.
- 30 Wā, g'îl'mēsē gwāl nāqaxs lāēda bēbegwānemē dāx'īdxa q!ō!lkwē 'mel'melq!Egā'yā qā's q!EX'īdē lāq qā's q!ES'īdēq. Wā, la 'nax-waēm la q!ES'ēda waōkwē. Wā, g'îl'mēsē gwāla q!ēsāxs lāē nāx'ēdxa 'wāpē. Wā, laēm hōqūwēls laxēq.

Roasted Mountain-Goat Meat.—And also roasted mountain-goat | 1 meat, this also is taken from the hind-legs of the mountain-goat. It is cut up, | for they only cut along the thigh-bone of the mountain-goat, so that | it comes off. When it is off, it is sliced so that it forms one thin || wide piece. . . . The thin slice of meat is placed | 5 between the legs of roasting-tongs. Cedar-bark is tied | on the top of the tongs. After this has been done, the man takes | thin split cedar and puts it crosswise (so as to keep the meat open), in this | manner:

side of
side, it is
black, it
front of
break it



After this has been done, he places it by the the fire; || and when it is burnt black on one 10 turned over; | and when that side is also burnt is done. Then it is taken | and put down in those who are to eat it. Immediately | they up and eat it. This kind of food is always eaten entirely. | In this also they do not drink water.||

Mountain-Goat Skin.—An important food of the ancestors of the 15 DENAX'DA'X^u, | when they stay for a long time on the upper course of Knight Inlet, is (also) mountain-goat skin. | When the mountain-goat skin has been | in the house for four days, the man takes the collar-bone of the eagle and breaks off one side of it. || Now (he takes) 20 one half of it, || and he pulls off the wool from the mountain-goat skin. He puts | the wool that he has plucked off into a basket for his wife to make blankets. | When the wool is all off, he puts in the

Roasted Mountain-Goat Meat.—Wā, hē'mēsa L'ōbekwē 'mel'melq!E- 1 ga'ya hēemxaē g'āyōla ālemxla'yasa 'melxlowa lā sax'witse'wa yixs ā'maē t'ōts!ēlentse'wa xaqasa ālemxla'yasa 'melxlowē qa lawēs. Wā, g'il'mēsē lawāxs laē t'ēls'itse'wa qa's lā 'nemxxa peldzō la wadzā. . . . Wā, lā āx'ēdxa peldzowē eldza qa's āxōdēs 5 lāx xewēla'yasa L'ōpsayowē. Wā, lāxaē qex'ālelōtsa denasē lāx ēk'ēba'yasa L'ōpsayowē. Wā, g'il'mēsē gwālexs laē āx'ēdxa wixwūtōwas xoyē k'!waxlāwa qa's k'!aat!ēdēs lāq. Wā, lā g'a gwālēg'a (*fig.*) Wā, g'il'mēsē gwālexs laē lānōlisas laxēs legwīlē. Wā, g'il'mēsē k'lūmax'īdē āpsādza'yasēxs laē lēx'īdeq. Wā, 10 g'il'emxaāwisē k'lūmelx'īdexs laē L'ōpa. Wā, la'mē āx'ētse'wa qa's lā pāqemlēlem lāx nexdzamā'yas q!esalaq. Wā, hēx'īda'mēsē k'lūlpap!eq qa's q!es'ēdēq. Wā, la hēmenālaem 'wīlasōxs q!esase-'waē gwēx'sdemas. Wā, laemxaē k'!ēs nāx'īdxa 'wāpē.

Mountain-Goat Skin.—Wā, hē'mesa hēmawalāsa g'ālā DENAX'DA'XWA 15 laxs hēmaōlē g'ōkūlē 'neldzās Dzāwadēxa pesk'ēnasa 'melxlowē, yixa pesena'yas. Wā, hē'maaxs laē mōp!enxwadzilē pesena'yasa 'melxlowaxa 'nāla lāxa g'ōkwē, wā, lā āx'ēdēda begwānemaxa hānas-xāwa'yasa kwēkwē. Wā, lā k'ōqōdex āpsba'yas. Wā, lā nexsaakūxs laē ga'ēits lāx p!alemasa pesena'yasa 'melxlowē. Wā, lā āxts!ōdā- 20 lasēs gālanēmē p!alem lāxa lexa'yē qa p!alemsgemg'ilasō's genemas.

23 bone hook and | plucks off the long hair. When it is all off, he
 spreads it out | over his fire in order to singe off the hair that
 25 is left on. As soon as it is || all off, the skin shrinks, and then
 becomes thick on account of the heat when | it is put over the
 fire. Then he spreads it on a short board, and | takes his knife,
 whatever it may be, a stone knife or | bone knife. Then he cuts it
 into strips; and | after it has all been cut, he puts stones on the fire. ||
 30 After he has done so, he goes into the woods and takes hemlock-
 branches and | much skunk-cabbage. He carries them home and
 puts them down in his | house. Then he takes a digging-stick and
 digs a hole | near the fire, two spans long and | the same width, and
 35 also the same || depth. As soon as he has finished, he goes to get
 water with his bucket. | He brings it and puts it down. Then he
 takes the tongs and picks up | red-hot stones and places them in the
 hole. | As soon as there are many stones in it, he takes hemlock-
 branches and | places them over the stones; and when there are
 40 enough on them, he spreads skunk-cabbage || over the hemlock-
 branches. When this also has been done, | he takes cedar-wood
 and pokes holes through the skunk-cabbage leaves. He | takes the
 skin that has been cut into strips and coils (the strips) up on the |
 skunk-cabbage. When it is all in the hole, he takes more skunk-
 cabbage leaves and | spreads them over (the whole). When they are

22 Wä, g'il'mēsē 'wīlāwēda p!ālemāxs laē g'ēxaxēs gālayowē q!as
 p!ēlwalēx sexsek'e'yas. Wä, g'il'mēsē 'wīlāxs laē lālabēlālas
 lāxēs legwīlē qa 'wīlāwēs ts!ēx'ēdē hābedzedzā'yas. Wä, g'il'mēsē
 25 'wīlāxs laē t!ēmχ'wīda qa's lā wāχ'wīda qa hāsa gūltāxs laē
 aaxelalayā. Wä, lā lēbedzōts lāxa ts!āts!ēχ'samē. Wä, lā
 āχ'ēdxēs k'lēLENxē lāxēs gwēχ'sdem'ganema lō' t!ēsχ'ā lō
 xaxχ'ā k'lawayā. Wä, lā bēx'ēdeq qa t!ēlts!ēq!astōwēs. Wä,
 g'il'mēsē 'wīwēlx'sexs laē xēχ'lentsa t!ēsemē laxēs legwīlē. Wä,
 30 g'il'mēsē gwālexs laē lāxa āl!ē qa's āχ'ēdēxaaxa q!waxē lē'wa
 q!lēnemē k!āōk!wa. Wä, g'āxē gēmxēlāq, qa's gēmxalilēs laxēs
 g'ōkwē. Wä, lā āχ'ēdxa ts!ōyayāxa lēχ'sēmē qa's 'lap!alilē lāxa
 māg'inwalisāsēs legwīlē ma!p!enk'as 'wāsgemasē lāxēns q!wā-
 q!wax'ts!āna'yēx, wā, la hēemxat! 'wādzextowē; wā la hēemxat!
 35 'walabetalē. Wä, g'il'mēsē gwālexs laē tsēχ'ēdxa 'wāpē yīsa nāga-
 ts!ē. Wä, g'āxē hāng'alilaq. Wä, lā āχ'ēdxa k!līplālaa qa's k!līp!i-
 dēs lāxa x'ix'ixsemāla t!ēsem qa's lā k!līpts!ālas lāxa 'lābēkwē.
 Wä, g'il'mēsē q!ēts!āxa t!ēsemāxs laē āχ'ēdxa q!waxē qa's ts!a-
 x'alōdēs lāxa t!ēsemē. Wä, lā hēlalaxs laē āχ'ēd lāxa k!āōk!wē
 40 qa's lā lēpeyīnts lāxa q!waxē. Wä, g'il'ēmxaāwisē gwālexs laē
 āχ'ēdxa k!wāχ!āwē qa's l!ēnqēmsōlēs lāxa k!āōk!wē. Wä, lē
 āχ'ēdxa t!ēlts!ēq!astowē pesk'ēna qa's lā q!ēlχ'yīndālas lāxa
 k!āōk!wē. Wä, g'il'mēsē 'wīlts!āxs laē āχ'ēdxa k!āōk!wē qa's
 lēpeyīndālēs lāq. Wä, g'il'mēsē la wākūxs laē āχ'ēdxa k!wāχ-

thickly covered, he takes a piece of || cedar-wood and pokes holes in 45
the middle of the top of the skunk-cabbage. When | the holes have
been made, he takes the bucket of water and pours it into the | hole
over the skunk-cabbage; and when he thinks the water is enough, he |
takes one leaf of skunk-cabbage and puts it over the place where he
poured | the water in. Finally he covers it over with soil. This is
done in the evening || when the skin is boiled underground. He 50
leaves it in there during the night. | In the morning, when day comes,
he digs it up. Immediately | he invites some one to eat it with him
while it is still hot; for it is tender | while it is hot, but it gets tough
when it gets cold: therefore | it is eaten right away. This is called
"eating skin steamed underground." || After they have eaten the 55
skin, they go home. |

Boiled Mountain-Goat Meat.—Now also boiled fresh | mountain- 1
goat meat. The meat from the hind-leg of the | mountain-goat is
taken and cut into pieces. After this has been done, the man takes |
the kettle and puts the meat into it. He pours some || water into it; 5
and when the meat is covered, he puts it over the fire. | As soon as it
boils up, the boiled blood floats on the liquid, | and all the guests take
the spoons and skim off the boiled blood, | and they eat it with spoons.
They only stop skimming it off when it is finished. It does not |
boil a very long time, before the kettle is taken off || of the fire. Short 10
boards are taken and put down by | the side of the kettle in which the

Lawē qa's L'enxsōdēs lāx neqeyayasa k'!aōk!wē. Wā, g'il'mēsē 45
lax'sāxs laē āx'ēdxa 'wabets!āla nagats!ā qa's gūxstōdēs lāx kwa-
xūya'yasa k'!aōk!wē. Wā, g'il'mēsē k'ōtax hēlēda 'wāpaxs laē
āx'ēdxa 'nemxsa k'!aōk!wa qa's lē Lepstōts lāxa gūxstōdaasasēsa
'wāpē. Wā, lawēslē dzemk'iyintsa dzeqwa laqēxa la dāqwa
laxēs kūnsase'wē pesk'ēna. Wā, la'mē hēx'sā gwaēlxa ganulē. 50
Wā, g'il'mēsē 'nāx'ēdxa gaālāxs laē lap!eqōdeq. Wā, hēx'ēda-
'mēsē lē'lālaxēs hā'mōtlaqēxs lē'maē alēs ts!elqwē yixs telqwaaxs
hē'maē alēs ts!elqwē. Wā, lā plēsaxs laē 'wūdex'ēda, lāg'ilas
hēx'ēdaem hā'mx'ētse'wa. Wā, hēm lēgades kūnēk' pesk'ēnē.
Wā, g'il'mēsē gwāla pēspāsaxa pesk'ēnaxs laē nā'nakwa. 55

Boiled Mountain-Goat Meat.—Wā, hē'mēsa hānx'Laakwē gēta 'mel- 1
'melq!ega'yasa. Wā, lā āx'ētse'wa g'āyolē lāx ālemxla'yasa 'mel-
lowē qa's seSEX'sentse'wē. Wā, g'il'mēsē gwālexs laē āx'ēdxa
hānx'lanowē. Wā, lā āxts!ōtsa eldzē lāq. Wā, lā gūq!eqasa
'wāpē lāq. Wā, g'il'mēsē t!epēyaxs laē hānx'lents laxēs legwilē. 5
Wā, g'il'mēsē māemdelq!waxs g'āxaē pēxwala'yē ts!ēx'ās. Wā, lā
āx'ēdēda lē'lānemaxa k'ak'ets!enaqē qa's lā tsēgolaxa ts!ēx'ē
qa's yōs'ēdēq. Wā, al'mēsē gwāl tsēgolaxs laē' wēla. Wā, k'!est!a
ālaem gēg'ilil māemdelqūlaxs laē hānx'sanowēda hānx'lanowē lāxa
legwilē. Wā, lā āx'ētse'wēda ts!āts!ex'samē qa's pax'alēlemē lāxa 10

12 mountain-goat meat has been cooked. (The host) takes the | tongs, takes the boiled meat out (of the kettle) and | places it on the short boards. When it is all out of the kettle, | he takes long, narrow
15 roof-boards and places them in front of || the guests. These are called "things on which to place the meat." He | picks up the cooked meat and places it in front of each | man. When every one has a piece, they begin to eat; and | after they finish, they go out. They never drink | cold water with this while they are in the feasting-house. That is all about this. ||

1 **Porpoise.**—As soon as (the hunter) arrives on the beach of his house, | he himself pulls the porpoises out of his little canoe, | and he places them the head landward. He takes out the two mats on which he and the steersman were sitting, and | everything that was
5 in his hunting-canoe. || As soon as everything is out, he washes the canoe, so that all the blood | is out; and when it is clean inside, he carries it up the beach and | puts it down above high-water mark. |

After eating, he takes his butcher-knife and | goes to the place
10 where the porpoises are lying on the beach. He cuts off the || tail and puts it down on the beach; and he cuts the back of the head down to | the joint of the jaws; and he cuts, beginning from the mouth | towards the place which he has cut along the sides of the head. Then he twists | the head off, but the lower jaws are left on

11 mag'ínwalilasa ^émelqē^lats^lē hānx^llanowa. Wā, lā āx^éēdxēs ts^lēs-lāla qa^s lex^éwīdēxa hānx^llaakwē ^émel^émelq^lega^éya qa^s lā legū-ts^lōdālas lāxa ts^lāts^l!ax^usamē. Wā, g'il^émēsē ^éwī^lōlts^l!āxs laē āx^éēdxa g'il^l!adzowē ts^lēq^l!a saōkwa qa^s lā pax^éalilaq lāx L^lāsex-
15 dzamā^éyasa k^lwēlē. Wā, hēm lēgades yāgūdzowē. Wā, lā dāg'ililaxa L^lōpē eldza qa^s lā g'īdzolilas lāx nēnexdzamā^éyasa bēbegwānemē. Wā, g'il^émēsē q^lwālxōgēms laē q^les^éēda. Wā, g'il^émēsē gwālexs laē hōqūwelsa. Wā, laemxaē hēwāxaem nāx^līdex wūda^ésta ^éwāpa lāxēs wāwaselēlasē. Wā, laemxaē gwāl laxēq.

1 **Porpoise.**—Wā, g'il^émēsē lāg'alis lāx L^lema^ésisasēs g'ōkwaxs laē hēx^éidaem q^lūlēx^sēm nex^éūltālaxa k^l!ōlōt^lē lāxēs xwāxwagūmē qa^s āletōgwalisēq. Wā, lā mōltōdxēs k^lwēk^l!wa^éyē lēl^é!wa^éya L^lē^éwis k^lwaxlā^éyē hē^émesa ^énāxwa g'ēx^gāxs lāxēs ālēwaselela xwāxwa-
5 gūma. Wā, g'il^émēsē ^éwīlōtāxs laē ts^l!ōxūg'indeq qa ^éwīlāwēsa elx^éelgūxsē. Wā, eg'il^émēsē la ēg'exsexs laē lēlēlēbendeq qa lās ha^énēs lāxa ālā^éyasa ya^xmutasa ^éwalasē yēxwa.

Wā, g'il^émēsē gwāl L^lēxwaxs laē āx^éēdxēs se^xu^xā k^l!āwayā qa^s lā lāxa yaxyīgwēdzasasa k^l!ēk^l!ōlōt^lē. Wā, lā t^l!ōsōdex k^lits^l!exs-
10 da^éyas qa^s g'īg'ālīsēq. Wā, lā t^l!ōs^éēdex ōxlaatā^éyas ^éwālabalaxa ōxla^éyas q^lwayōsas. Wā, lā g'āg'ilela lāx semsasēxs laē t^l!ōs^éēdeq lalaa laxa wūlba^éyasa t^l!ōsa^éyas lāx ēwanōlxawa^éyas. Wā, lā selpōdxa x^lōtas. Wā, lāla āxāla^émē benk^l!ōdexsta^éyas lāxa ōk^lwina-

the body | of the porpoise. He puts the porpoise down on its belly and cuts || into the right side on the back of the neck, down along the 15 right side of the | dorsal fin. When he reaches the meat, he cuts under the | blubber; and when he reaches the end of the | ribs and the breast-bone, he cuts through the cartilage. | Then he pulls it open and spreads it out. Now the || butchered porpoise is spread open. 20 He takes out the kidney and the tongue, | the lungs, and liver. Often the stomach is also taken. | He throws the intestines into the sea. | He gives head and tail to the steersman, for | that he receives for steering. Then the hunter cuts up the || tongue, kidney, liver, 25 and stomach, and | puts them into a kettle. He cuts off four strips | one finger wide of the | blubber from the back of the porpoise all the way down to the root of the tail. | These pieces are one span in length. || He 30 puts them into the kettle and there is fat on them. He pours in some | water. Now they are covered with water. Then he puts them on the | fire of the house, and they are called "boiled insides." | After they have been boiling for a long time, they are done. Then the hunter | calls his fellow-hunters, and also the steersman, to come and eat the boiled insides. || When they are in the house, he gives to each two 35

ɛyasa k'!ölötē. Wä, la häx'wālisxa k'!ölöt!äxs laē bex'ēdex 15
hēlk'!öt!ex!aatāɛyasa k'!ölöt!ē la hexsdendālas hēlk'!öt!endālx
lāg'āyās. Wä, g'il'mēsē lāg'āē bexa'yaś lāxa eldzāxs laē sap!ē-
dex xūdzās. Wä, g'il'mēsē lāg'āē sapa'yaś lāx teltelx'ba'ya
gelemas lē'wa hāq!wayāx laē bex'ēdxa teltelx'ba'yē. Wä, la'mē
āem'la gelx'ideq qa's ɛwa'wax'saakwē. Wä, laem ɛy!i'dēda ɛyīmel- 20
kwē k'!ölöt!a. Wä, lä äx'ēdxa galgēnē, wä, hē'mis k'!ilemas, wä,
hēmis kwaḡwas, lō' t!ēwānas. Wä, la q!ünāla äx'ētsɛ'wa ts!es-
günwa'yaś. Wä, lä ts!exstendxa ts!eyīmas lāxa demsx'ē ɛwāpa.
Wä, lä ts!āsa x'ōta lē'wa k'its!exsda'yē lāxēs k!wax!ā'yē qaxs
hē'maē k!wax!āyanem. Wä, lālēda alē'winox' sēsēx'sendxa k'!i- 25
lemē lē'wa galgēnē lē'wa t!ēwana, wä, hē'misa ts!esgünwa'yē qa's
äxts!ōdēs laxa hānx'lanowē. Wä, lä sēx'wīdxa mōts!aqē ɛnāl-
nēmdendzāyaakwē lāxens q!wāq!wax'ts!āna'yēx, yīx āwādzewasasa
xūdzē g'äg'ilela lāx ōx!aatāɛyasa k'!ölöt!ē la hexsdendāla lāq. Wä,
lä ɛnāl'nēmp!enk'ē āwāsgemasas lāxens qwāq!wax'ts!āna'yēx. Wä, 30
lä äxts!ōts lāxa hānx'lanowē qa ts!exōlems. Wä, lä gūq!eqasa
ɛwāpē lāq. Wä, laem t!epeyālaxa ɛwāpaxs laē hānx'lanō lāxa
legwīlasa g'ōkwē. Wä, hēem lēgades yax'yīg'iltag'īlak'. Wä,
g'il'mēsē gēg'ilīl maemdelqūlaxs laē l!ōpa. Wä, lāda ālēwinoxwē
lē'lāla ēselēwinoxūtē qa g'āxēs yāx'yīg'ilg'a lē'wis k!wēk!wax!ā'yē. 35
Wä, g'il'mēsē ɛwī!āēlexs laē yāx'wītsō'sa maēmalt!aqē xūdzā.

36 strips of blubber, | and after it the boiled insides. First the | boiled insides are eaten. Then they mix them with blubber and chew them together. | After they have eaten, they go out and wash their hands in their | houses. That is all about this. ||

40 Only the steersman boils the head and the | tail of the porpoise for his friends, the steersmen of the other | hunters; for the steersmen never change. | They just take off the blubber from the head. When it is all off, | they cut it in strips and put the (strips) into the kettle. (The steersman) ||

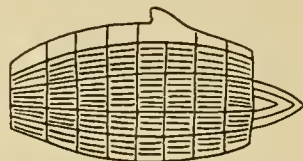


45 cuts the tail in pieces, cutting in this manner:

He puts | the pieces into the kettle and pours water into it. When | it is half full of water, he puts it on the fire; and | after it has boiled for a long time, he takes the kettle off the fire. |

50 Then it is done. Then he takes it out and puts it on || short boards. He does in the same way as he does when eating | boiled insides [when they eat it]; and (the guests) just go out of the house at once | after eating; and they wash their hands in their houses. |

After the butchered porpoise has been in the house for one night, | they cut it to pieces. (The hunter) cuts off the blub-



55 ber; and when || it is off, it is in this way:

He cuts it crosswise and places it on the fire. | If he intends to

36 Wä, lä mak'ilēda yāx'yig'ilaq. Wä, hēem g'il q!es'itse'wa yax-yig'ilē. Wä, lä mās'itsa xūdzē lāq. Wä, lä mamelēgoq. Wä, g'il'mēsē 'wī'laxs laē hōqūwelsa. Wä, al'mēsē ts!ents!enx'wīd lāxēs g'ig'ōkwē. Wä, laem gwāl laxēq.

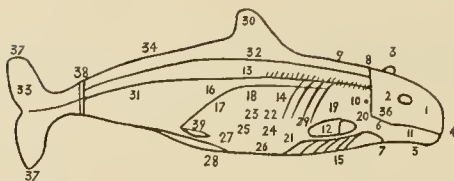
40 Lēx'a'ma k!waxlā'yaxs ōgwaqa'maē sakwilaxēs x'ōta lē'wa k'its!exsda'yē qaēs 'nē'nemōkwē, yix k!wēk!waxlā'yasa waōkwē ēselēwinoxwa qaxs k!ēsaē L!āl!ayokūla k!wēk!waxlā'yasa yixs ā'maē sapōdex xūtsema'yasa x'ōta. Wä, g'il'mēsē lawāxs laē xūsēlax'ideq qa's āxts!ōdēs lāxa hānx'lanowē. Wä, la seSEX^u-

45 sendxa k'its!exsda'yē g'a gwālēg'a (fig.) yix sākwa'yas. Wä, lä āxts!ōts lāxa hānx'lanowē. Wä, lä gūq!Ek'asa 'wāpē laq. Wä, g'il'mēsē nēleyax'ide'da 'wāpē lāqēxs laē hānx'lendeq lāxēs legwilē. Wä, g'il'mēsē la gēg'ilil maemdelqūlaxs laē hānx'sanō lāxa legwilē. Wä, laem L!ōpa. Wä, lä lēxwētse'wa qa's āxdzōdayuwē lāxa
50 ts!āts!ex^usamē legūdzā. Wä, hēem gwēg'ilē gwēg'ilasasa q!esāxa yax'yig'ilaxs laē q!esaq. Wä, la āem hēx'idaem hōqūwelsexs laē gwāl q!esa qa's lä ts!ents!enkwa lāxēs g'ig'ōkwē.

Wä, g'il'mēsē xamaēla 'yīmelkwē k!lōlōt!a lāxa g'ōkwaxs laē seSEX^usentse'wa. Wä, laem sapōyewē xūdzās. Wä, g'il'mēsē
55 lāwāxs laē g'a gwālē g'a (fig.). Wä, lä gegēx'sendqēxs hānx'lendē-laq. Wä, g'il'mēsē 'nek'āleq lāxa x'ix'ixsemāla t!ēsemxs laē āem

steam it on red-hot stones, he | spreads it out in the way it is, being 57
cut, but not cut through. | If it is to be boiled, then it is cut
into pieces along the lines marked in the sketch. | The meat
is also cut into pieces; and when it is all in pieces, || the kettle is 60
put on the fire, water is poured | into it, and when it is half
full, the cut pieces of meat are put | into it. When the meat is all
in, he waits for the water to boil; | and after it has been boiling for
a long time, the blubber is put in | on top of the meat. It does not
boil very long, || before it is done. Then the kettle is taken off the 65
fire; | and then it is done as they do when eating the boiled insides. |
The only difference when it is steamed is, that it is cut up | after it is
done, and also that they put | the pieces of meat and blubber in with
the red-hot stones, || and they pour four bucketfuls of water over 70
them. Then they | put an old mat over them so as to keep the steam
in. It does not | take long before (what is in the kettle) is done;
and they also do | the same as they do when eating boiled insides.
This is only eaten when it is | hot. When it is cold, they throw it
away. || That is all about this. | 75

LEP!älöts lāxēs laēna’yē bexekwa. Wä, la k’!ēs hayimx’s’a. Wä, 57
g’il’mēsē hānx’laakūxs laē hayimx’s’a negelenēxa xwēxūldekwe.
Wä, laxaē SESEX^usentse’wē eldzās. Wä, g’il’mēsē ‘wī’welx’sexs laē
hānx’Lendayuwēda hānx’lanowē lāxa legwilē. Wä, lä gūxts!ōyowa 60
‘wāpē lāq. Wä, g’il’mēsē negōyoxsdālaxs laē āxstōnowa sāg’ikwē
eldzē lāq. Wä, g’il’mēsē ‘wī’lastaxs laē ēselasō’ qa medelx’widēs.
Wä, hēt!a la gēg’ilil maemdelqūlaxs laē sēstanowa xūdzē lāx
ōkūya’yasa eldzē. Wä, k’!ēt!a xenlela gēg’ilil maemdelqūlaxs
laē L!ōpa. Wä, laem hānx’sendayowēda hānx’lanō lāxa legwilē. 65
Wä, lä āem negeltowē gwēg’ilasasa q!esaxa yāx’yig’ilaxs laē q!esē-
deq. Wä, lēx’a’mēs ōgū’qalayōsa ‘neg’ikwa alēmaē hāyimx’s’end
SESEX^usentsōxs laē L!ōpa. Wä, hē’mēsēxs ‘nemāx’īda’maē āx’a-
lodayo lāxa x’ix’ixsemāla t!ēsema SESEX^usaakwē eldzē Lē’wa
xūdzē. Wä, lä tsas’ētsōsa mowēxla nagats!ē ‘wāpa. Wä, lä nā- 70
s’ētsōsa k’!āk’lobanē qa k’!ēsēs k’ēx’sālēda k’!ālēla. Wä, k’!ēt!a
ālaem geyaxs laē L!ōpa. Wä, āemxaāwisē naqemg’iltāx gwē-
g’ilasasa q!esāxa yāx’yig’ilē. Wä, lä lēx’aem ha’māpdemqēxs
ts!elqwaē. Wä, g’il’mēsē wūdex’īdexs laē āem k’!ādayā. Wä,
laem gwā! laxēq. 75



These are the names belonging to the body of the porpoise:—|

1. Head.	15. Breast-bone.	30. Dorsal fin.
2. Eyes.	16. Spine.	31. Side of back part of dorsal fin.
3. Blow-hole.	17. Kidney.	32. Place for butcher- ing.
4. Mouth.	18. Liver.	33. Tail.
5. Chin.	19. Lungs.	34. Small of back.
6. Jaw-bone.	20. Windpipe.	35. Sides.
7. Collar-bone.	21. Diaphragm.	36. Cheeks.
8. Place for cutting off head.	22. Milt.	37. Flukes.
9. Occiput.	23. Gall.	38. Place for cutting off tail.
10. Ear.	24. Stomach.	39. Nipples.
11. Tongue.	25. Intestines.	40. Blubber.
12. Fins.	26. Belly.	41. Meat.
13. Backbone.	27. Bladder.	
14. Ribs.	28. Rectum.	
	29. Heart.	

This is the number of the names of the body of the porpoise. |

Wā, gr̥aʹmēs LĒLEGEMS ōgwidaʹyasa k'!ōlot!ē:—

1. x'ōta.	15. hāq!wayō.	29. paṣwa.
2. geyages.	16. dōgwil.	30. Lāg'aʹyē.
3. k'eʹwas.	17. galgēnē.	31. ēwanots!exsdē.
4. seims.	18. t!ēwana.	32. ʹyimlas.
5. ōxl̥asx'āʹyē.	19. kwaṣwa.	33. k'its!exsdē.
6. weyōq!l̥xl̥asx'āʹyē.	20. pets!exaʹwē.	34. āwagōlē.
7. hānāsxaʹwaʹyē.	21. saēl.	35. āwanōdzēʹ.
8. qag'asxa x'ōta.	22. tsālayo.	36. āwanōLEMēʹ.
9. ōxlaatāʹyē.	23. tēx·mas.	37. p!ēwayōxsdē.
10. hōl̥agalas.	24. ts!esgwewē.	38. tsek·ōdaas.
11. k'!ilem.	25. ts!eyim.	39. dzemdzemṣūlas.
12. bāsbelē.	26. tek'!ē.	40. xūdz.
13. hāmōmō.	27. tēxats!ē.	41. mās, eldz.
14. gēlganōdzē.	28. āwāgō.	

Wā, hēem ʹwaxē LĒLEGEMAS ōgwidaʹyasa k'!ōlot!ē.

Seal Butchering.—As¹ soon as (the seal-hunter) arrives on the beach, 1
 he brings | his hunting-canoe sideways to the beach. Then he pulls
 out the | hair-seals so that they remain in shallow water, for | gen-
 erally the hunter comes home at high tide. || When they are all out, 5
 he washes his hunting-canoe. | When it is clean, he and his steersman
 carry it up and | put it down above the line of the spring tide.
 After | eating, he goes down to the beach, takes | another small
 canoe, and goes to get driftwood to singe off the hair of the || seal and 10
 to steam it. When the little canoe is full, | he goes home. As soon
 as he arrives on the | beach, he unloads the driftwood that he has
 gathered; and when it is | all out, he takes two logs and puts them
 down on the beach. | These are two spans apart. || They are the side- 15
 pieces of the fire on which the seal is singed. Then he | splits dry
 driftwood and makes a fire on the beach. As soon as it | begins to
 burn, he hauls up the seal and lays it across with the | head on the
 seaward side-piece, for the head and neck are singed first. | When all
 the hair of the head and neck || has been singed off, he turns it over 20
 and singes the hair on the back of the head. He | shoves it forward,
 and keeps on rolling it over. When he comes to the | flippers, he
 takes the tongs and spreads out the flippers | so that the fire reaches

Seal Butchering.—Wā,¹ gil^εmēsē lāg^ˈalis lāxa L!ema^εisaxs laē gē- 1
 g^ˈalisasēs ālēwaseLEla lāxa L!ema^εisē. Wā, lā nēxēmōltōdxa mē-
 gwatē qa hē^εmēs mekumstalisa demsx^ˈē ʔwāpa qaxs hēmē-
 nāla^εmaē wāwē!gemēxs g^ˈāxaē nā^εnakwā ēselēwēnoxwē. Wā,
 g^ˈil^εmēsē ʔwī^εlōltāxs laē tsōxūg^ˈindxēs ālēwaseLEla xwāxwagūma. 5
 Wā, g^ˈil^εmēsē ēg^ˈig^ˈaxs laē LELElbendeq ʔ^εwis k^ˈwaxʔa^εyē qa^εs lā
 hāng^ˈalisas lāx āla^εyasa ʔya^εx^ˈmōtasa ʔwālasē ʔyixwa. Wā, g^ˈil-
^εmēsē g^ˈwāl L!ēxwaxs laē lents^ˈēs lāxa L!ema^εisē qa^εs lā āx^ˈēdxa
 ōgū^ˈla^εmē xwāxwagūma qa^εs lā q^ˈlēxaxa q^ˈlēxala qa^εs ts!EX^ˈdemaxēs
 mēgwatē. Wā, hē^εmis qa^εs q^ˈlōldemaq. Wā, g^ˈil^εmēsē qōt^ˈlē xwa- 10
 xwagūmas laē nā^εnak^ˈ lāxēs g^ˈōkwē. Wā, g^ˈil^εmēsē lāg^ˈalis laxēs
 L!ema^εisē laē hēx^ˈidaem moltōdxēs q^ˈlēxānemē. Wā, g^ˈil^εmēsē
^εwī^εlōltāxs laē āx^ˈēdxa ʔmalts!aqē qa^εs k^ˈatēmg^ˈalisēs lāxa L!ema^εisē.
 Wā, lā ʔmalp!enk^ˈ lāxēns q^ˈwāq^ˈwax^ˈts!āna^εyēx yix āwālagōlidza-
 sas. Wā, hēm k^ˈāk^ˈēdenwiltsa ts!EX^ˈdemaxa mēgwatē. Wā, lā 15
 mēnmēndzEX^ˈsendxa lem^ˈxwē q^ˈlēxalaxs laē legwēsa. Wā, g^ˈil-
^εmēsē x^ˈiqostāxs laē nēx^ˈēūdēsxa mēgwatē qa^εs lā gūloteyindēs
 x^ˈōtās lāxa L!āsa^εyē xwālenwa^εya qaxs hāē g^ˈil ts!EX^ˈasōsē x^ˈōtās
 ʔ^εwēs q^ˈlōq^ˈlōnē. Wā, g^ˈil^εmēsē ʔwī^εla ts!enk^ˈwē x^ˈōtās ʔ^εwē q^ˈlō-
 q^ˈlōnāxs laē lēx^ˈīdeq qa^εs ts!EX^ˈīdēx ōx^ˈlaatā^εyas. Wā, lā wēgū- 20
 ʔnakūlaq wāx^ˈdzāla lēx^ˈīlālaq. Wā, g^ˈil^εmēsē lāg^ˈaē ts!EX^ˈa^εyas lāx
 gēlq^ˈayāsēxs laē āx^ˈēdxa ts!ēslāla qa^εs k^ˈwētalēs lāxa gēlq^ˈayo
 qa lālagōdēsa x^ˈīqēla lāx āwāgawa^εyas ʔ^εwa ēwanōdza^εyasa mē-

¹ Continued from p. 178, line 9.

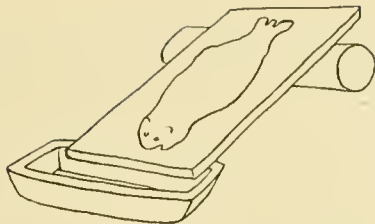
the folds and the sides of the seal. | As soon as the flippers have been
 25 singed, he strikes them || with the tongs until the singed off (hair)
 comes off.¹ . . . Then | he pushes it ahead and turns it over; and as
 soon as he passes the middle, | he pulls it off the fire for singeing on
 the beach. He turns it the other way, and | takes a split cedar-
 stick and lays it across the hind-flipper so as to | spread it
 30 open, in this way, and he does the same with the || other
 hind-flipper. When this is done, he puts it | backward
 on the fire, so that the hind-flippers are over the fire for
 singeing. When | all the hair has been singed off, he pushes
 it backward and rolls it around; and when | he comes up
 to the place where it had been singed before, in the
 middle, he rolls it from the | fire for singeing. Now he is through
 35 with the singeing. || Then he takes a short board to cut open the seal.
 He lays it down by the | side of the seal. He takes a short block of |
 driftwood one span in diameter | and lays it crosswise at the upper
 end of the cutting-board. | He takes another block of driftwood of
 40 the same length, a little || less in diameter than the first one, and puts
 it down at the upper end of the cutting- | board. He puts it cross-
 wise so as to keep the | cutting-board off the beach. Then he takes a
 dish and puts it | under the lower end of the cutting-board, in this



gwaṭē. Wä, g'il'mēsē 'wīla ts!enkṵda gelq!ayāxs laē kwēxeltse-
 25 mēsa ts!ēslāla lāxa lā ts!enkwa qa lawālēsa ts!āx'mōtē.¹ . . . Wä,
 lā wī'x'wīdeq qa's lēx'īlālēq. Wä, g'il'mēsē hāyāqax negoyā'yas-
 sēxs laē nēxsendeq lāxa ts!ex'dema legwēsa. Wä, lā xwēlēdeq qa's
 āx'ēdēxa xōkwē k!wa'xlāwa. Wä, lā k'it!ēts lāxa dzēk!wayā qa
 dzēdexalēs g'a g'wālēg'a (*fig.*). Wä, laxaē hēm g'wēx'ēdxa āpsōl-
 30 tsēdza'yē dzēk!wayā. Wä, g'il'mēsē g'walexs laē k!ax'leṭs qa
 nexlalēsa dzēk!wayowē lāxa ts!ex'dema legwēsa. Wä, g'il'mēsē
 'wīla ts!ex'ēdexs laē wī'x'wīdeq qa's lēx'ēdēq. Wä, g'il'mēsē lā-
 g'aē ts!ex'a'yas lāxa ts!ex'a'yē lāxa negoyā'yaxs laē lēx's'ēndeq lāxa
 ts!ex'dema legwēsa. Wä, laem g'wāla lāxēs ts!enēna'yē. Wä, lā
 35 āx'ēdxa ts!āts!ex'sēmē 'yīmēldzōxa mēgwaṭē qa's pax'ālisēq lāxa
 māg'inōdzēlesasa mēgwaṭē. Wä, lā āx'ēdxa ts!ex'stowē temg'ik'
 q!ēxalaxa 'nemp!enx'sāwas 'wāg'idax lāxens q!wāq!wax'ts!āna'yēx
 qa's gayaabōdēs lāx ēk!ēba'yasa 'yīmēldzowē ts!āts!ex'sema. Wä,
 lā āx'ēdxa hēmamaxat! 'wāsgēmē temg'ik' q!ēxala. Wä, lā wāwila-
 40 lagawēsa g'ilx'dē g'a'yaabōlidzems lāxa ēk!ēba'yasa 'yīmēldzowē
 ts!āts!ex'sema. Wä, lā g'a'yaabolisax lāxa benba'yē qa waēsēsa
 'yīmēldzowē ts!āts!ex'sema. Wä, lā āx'ēdxa lōq!wē qa's k'aābōdēs
 lāxa benba'yasa 'yīmēldzowē ts!āts!ex'sema g'a g'wālēg'a (*fig.*).

¹ Continued on p. 607, line 9, to p. 608, line 14.

manner: |
blood run
up the seal
with the
at the
board. |
knife and
chin | of



This dish serves to let the
into it. || Then he takes 45
and puts it on the board
head | towards the beach,
lower end of the cutting-
Then he takes his butcher-
makes a cut under the
the seal down to the

collar-bone. He | cuts along each side of the tongue and pulls it
out. Then he cuts around || the neck; and when he has cut all 50
around it, he turns the | seal over so that it lies on its belly, and cuts
the back of the neck towards | the hind-flippers. The cut goes
between the right hind-flipper | and the tail. When his cut passes
through the | blubber, he cuts under it towards the || belly of the 55
seal. The shoulder-blade and the fore-flipper remain | with the
blubber. When he reaches the cartilage between | the ribs and
the lower end of the breast-bone, | he cuts through along it. He fol-
lows along and cuts open the | belly. Then the blood begins to run
into the dish. Then || he takes hold of the tongue and pulls at it 60
while he cuts with his butcher-knife | underneath the windpipe, and
pulls at it, cutting towards the | lower end of the hair-seal, and cutting
under the backbone and the diaphragm and | the kidneys. He cuts
all this off with the intestines, | liver, and stomach. When he reaches

Wā, laem k'ak'alasa lōq!wē qa ts!ā^xts!ā!atsa elkwa. Wā, lā
dāg'ilisxa mēgwatē qa's lā yāgūdzōts lāq. Wā laem L!āstāla 45
lāxa L!ema'isē lāx benba'ayasa 'yīmēldzowē ts!āts!EX^usema. Wā,
lā āx'ēdxēs se^x'x'ā k'lāwayā. Wā, hē'mis g'il bEX'ētsōsē āxlas-
x'ā'ayasa mēgwatē lāg'aa lāxa wūq!EXāwā'ayas. Wā, lā bēbe-
xenōdzendex k'!ilemas qa's gēlx'ūqōdēq. Wā, lā t!ōtsestā!ax
ōxawa'ayas. Wā, g'il'mēsē lā'sta t!ōsa'yasēxs laē lēx'idxa mē 50
gwatē qa hexwalelīsēxs laē bEX'ēdex ōxlaatā'ayas gūyōlela
lāx dzēk!wayās. Wā, lā nāqōdā!ax hēlk'!ōtsēdza'yē dzēk!wayās
LE'wa L!ōdzayoxsda'yē. Wā, g'il'mēsē lāx'sāwē bEXa'ayas lāxa
xūdzāxs laē sap!ēdeq. Wā, laem gwāgwaaqē sāpa'ayas lāxa
tek'!āsa mēgwatē. Wā, la klūdedzōya lāq!ūdenē LE'wa gēlq!ayowē 55
lāxa xūdzas. Wā, g'il'mēsē lāg'āē sāpa'ayas lax āwelgawa'ayas tel-
telxba'ayasa gēlemē lō' teltelxba'ayas ēk'!eba'ayasa xāqasa hūq!wa-
yāxs laē negelend bebEXsendeq. Wā, hēbenda'mēsē lā 'yīm!ēdex
tek'!ās. Wā, hē'mis lā tsax'!ts!ā!atsa elkwa lāxa lōq!wa. Wā, lā hēem
g'il dax'ētsōsē k'!ilemas qa's nēxalēqēxs laē bEXasēs se^x'x'ā k'lāwayo 60
lāx āwabā'ayasa pēts!EXawa'ayas. Wā, lā nēxax'ax'sāmq gūyōlelas lāx
benba'ayasa mēgwataxs bEXaax āwābo'ayasa dogwēlē LE'wa saēlē lō'
āwabā'ayasa gālgēmē. Wā, laem 'wī'la āxālaq LE'wa ts!E'yīmē LE'wa
t!ēwana LE'wa pōxūnsē. Wā, g'il'mēsē lāg'aa lāxa āwānā'ayasa

- 65 the lower end of the || intestines, he cuts them off. He takes a basket and puts | it down close to where he butchered the seal. He takes the | guts and throws them into the basket. Then he | carries (the basket) down to the beach, and he also carries his butcher- | knife.
- 70 Then he first cuts off the tongue and puts it down. || He cuts off the heart and the lungs. He | cuts off the liver and kidney, and cuts off the gall and the | milt, and throws them away. Then he cuts off the upper end of the intestines | from the stomach. He cuts along them so as to stretch them out the whole length. | As soon as they are
- 75 opened out, he squeezes out what is inside of the intestines; || and when they are empty, he puts them down. | Then he does the same with the stomach. As soon as it is empty, | he takes a basket and washes it out. He does not | wash the blood off the tongue, the kidneys, lungs, | and liver, for it is said that the blood gives it a good
- 80 taste. Then || he puts all into a basket. He washes the empty intestines | and throws them on top of the insides that are in the basket, and also the stomach. | He carries (the basket) up the beach, and puts it down | by the side of the fire. He takes a kettle and
- 85 places it | by the side of the fire, and he takes a cutting-board || and puts it down by the side of the basket with the insides in it. | Then he

-
- 65 ts!eyimaxs laē bexsendeq. Wā, lā āxēdxa lexayē qa's lā hāng'alisa-lāx māg'inōdzēlisa'sēs ēyimlase'wē mēgwata. Wā, lā āxēdxa yax'yig'ilē qa's lā lentslōts lāxa yax'yig'ilats'lē lexaya. Wā, lā lentslēs lāxa l'ema'sisē k'!ōqūlaq. Wā, laem dālaemxēs sex'x'ā k'!āwayā. Wā, hē'mis g'il t!ōsoyosēda k'!ilemē qa's g'ēg'alisa'sēs.
- 70 Wā, lā ēt!ēd t!ōsōdxa 'mek!ūbā'yē lē'wa kwa'wa. Wā, lā ēt!ēd t!ōsōdxa t!ēwana lē'wa galgēnē. Wā, lā t!ōsōdxa tēx'masē lē'wa tsālayo qa's ts!ex'ēdē. Wā, lā t!ōsōdex āwanā'yasa ts!eyimē lāxa pōxūnsē. Wā, lā bexelenēq qa dāl'idēs lāxēs 'wāsgemasē. Wā, g'il'mēsē lā dēlkūxs laē x'ix'idēdeq qa 'wī'lōlts!āwēs g'its!ā-
- 75 waq. Wā, g'il'mēsē 'wī'lōlts!āwē g'its!āwaqēxs laē !exalīsaq. Wā, lā hēemxat! gwēx'idxa pōxūnsē. Wā, g'il'emxaāwisē 'wī'lōlts!āwē g'ēts!āwāqēxs laē āxēdxa lexayē qa's ts!ōx'semdēq. Wā lāla k'lēs ts!ōxōdex elkwāsa k'!ilemē lē'wa galgēnē lē'wa kwā'wa lē'wa t!ēwana qaxs hēmaael ēg'imsēs elkwāxs āxālaē laq. Wā, laem
- 80 āxts!ōts lāxa lexayē. Wā, lāla ts!ōx'wīdxa x'ig'ikwē ts!eyima qa's leqeyindēs lāxa la g'ēts!āxa yax'yig'ilats'lē lexaya lē'wa pōxūnsē. Wā, lā k'!ōx'ūsdsēlaq lāxa l'ema'sisē qa's lā hāng'alilaq lāx ma-g'inwalisa'sēs legwīlē. Wā, lā āxēdxa hāux'lanowē qa's hāng'alilēs lāxa mag'inwalisa'sēs legwīlē. Wā, lā āxēdxa sagūdzowē ts!ā-
- 85 ts!ax'sema qa's pax'ālilēs lāxa mag'inwalilasa yax'yig'ilats'lē lexaya. Wā, lā āxwūlts!ōdxa pōxūnsē qa's lā g'exas lāxa onēgwī-

takes out the stomach and puts it in the corner | of the house. He 87
goes back and sits down by the basket, | takes his butcher-knife, and
takes out the tongue, | places it on the cutting-board, and cuts it into
two || pieces lengthwise. He cuts each half in two | lengthwise and 90
puts the pieces into the kettle. He also takes out | the kidneys, puts
them on the cutting-board, | and does the same to them. He cuts
each into four pieces lengthwise. | He takes out the liver, places it ||
on his cutting-board, and cuts it into pieces, | each strip one finger- 95
width wide is the width of the | cut liver. When it is all cut up,
he throws it into the | kettle; and he takes the lungs, puts them on
the | cutting-board, and he cuts off the heart || and cuts it into four 100
pieces, which he puts into the kettle; and he cuts the | lungs in the
same way as he cut the liver, | and puts it into the kettle. He takes
the intestines | and makes a braid of them, beginning to pull through
one end [I | shall send you a thread to show how the gut is braided].
When || the intestines are four fingers long, | he cuts them off; and 5
he does the same to the rest. | He makes them into braids of the same
length, and throws them into the kettle. | Then he pours water on;
and when it shows over the insides, | he puts the kettle on the fire.

asēs g'ōkwē. Wā, lā aēdaaqa qaēs lā k!wanolīlaxa lēxa'yē. Wā, 87
lā dāx'idxēs sēx"x'ā k'lawayā. Wā, laxaē dōlts!ōdxa k'!lēmē
qaēs g'ēdzōlilēs lāxa sāgūdzowē ts!āts!ax"sema. Wā, lā sēx"send qa
malts!ēs lāxēs g'ildōlasē. Wā, laxaē malts!endxa āpsōdīlē lāxaaxēs 90
g'ildōlasē qaēs āxts!ōdēs lāxa hānx'lanowē. Wā, laxaē āxwūlts!ōd-
xa galgēnē. Wā, lāxaē g'īdzōts lāxa sāgūdzowē ts!āts!ax"sema.
Wā, hēemxaāwisē gwēx'īdeq maēmox"sendeq lāxēs g'ildolasē
lāxa 'nāl'nēmē. Wā, laxaē āxwūlts!ōdxa t!ēwana qaēs g'īdzōdēs
lāxēs sāgūdzowē ts!āts!ax"sema. Wā, lā sese'x"sendeq qa 'nāl- 95
'nemdene laxens q!wāq!wax'ts!āna'yēx yīx āwādzewasasa t!ēwa-
nāxs laē sāg'ikwa. Wā, g'il'mēsē 'wī'welx'sexs laē āxts!ōts lāxa
hānx'lanowē. Wā, laxaē āx'ēdxa kwaḡwa qaēs āxdzōdēs lāxa
sāgūdzowē ts!āts!ax"sema. Wā, lā sak'ōdxa 'mek!ūbā'yē. Wā,
mōx"sendeq qaēs āxts!ōdēs lāxa hānx'lanowē. Wā, laxaē sesa'x"- 100
sendxa kwāḡwa lāxēs gwēx'īdānsaxa t!ēwanāxs laē sēx'wīdeq.
Wā, lāxaē āxts!ōts lāxa hānx'lanowē. Wā, lā āx'ēdxa ts!eyīmē
qaēs q!al'ēdēq qa q!elkwēs lāxēs āēnēem nēxsālax ōba'yas. (Hē-
laxs'ēmlelaxs gwālasasa ts!eyīmāxs laē q!elkwa.) Wā, g'il'mēsē
mōden lāxens q!wāq!wax'ts!āna'yēx, yīx 'wāsgemasasa q!elkwē ts!e- 5
yīmāxs laē t!ōts!endeq. Wā, laxaē et!ēdxa wāōkwē. Wā, lā hē'staem
āwāsgema q!elkwē ts!eyīma. Wā, lā āxts!ōts lāxa hānx'lanowē.
Wā, lā gūq!eqasa 'wapēlaq. Wā, g'il'mēsē t!ēpeyaxs laē hānx'-
lents laxēs legwīlē. Wā, lā lents!ēs lāxa l!ēma'isē dālaxēs

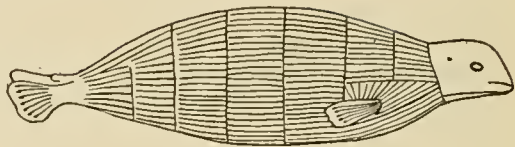
- 10 Then he goes down to the beach, carrying his || butcher-knife, to the place where he left the singed seal. He cuts off | a strip one finger wide of the | blubber, beginning at the neck of the seal, | and following the line where he cut it open down to the back; and when it comes off, | he carries it up; and he also takes up the dish of blood. Then
 15 he coils the || blubber on the cutting-board and cuts it into pieces | four finger-widths in length. After | the insides have been boiling quite a while, he puts the blubber into the water. | He takes another kettle and washes it out. When | it is clean, he pours water into it
 20 until it is half full. || Then he puts it on the fire. He takes some water and pours it into the | blood in the dish. He stirs it; and when it is well mixed, he pours | it into the water in the new kettle that he put on, | and he stirs it again. He watches it closely. | He stirs it for
 25 awhile, and looks at the end of his stirrer. || When the blood changes color, he takes it off | the fire. He does not let it boil up. Then the "blood-soup" is done, | for that is its name. An expert | cook boils the soup this way. If he is inexperienced, he lets it boil up. | Then
 30 it is cooked too much, and the || boiled blood goes down, and there is only water on top. | If the cook is experienced, it is thick. When it is done, he takes the kettle | off the fire, and he also takes off the kettle

- 10 *seḡ˘x˘ä k˘lawayâ lāx āxāsasa ts!enkwe mēgwata. Wā, lā denē-k˘ōdxa ˘nemdenē lāxens q!wāq!wax˘ts!āna˘yēx yix ˘wādzewasasa xūdžē. Wā, laem g˘āg˘ilēlē denēk˘a˘yas lāx ōxawa˘yasa mēgwatē la māg˘ilēnē ˘yimlasē lāq qa˘s lā hēxsdendālaq. Wā, g˘il˘mēsē lāwāxs laē dālaq. Wā, hē˘mēsa el˘ts!āla lōq!wa qa˘s lā q!elōdzōlilāxa*
 15 *xūdžē lāxa sāgūdzwōē tsāts!ax˘sema. Wā, lā se˘se˘sendeq qa mōdenēs āwāsgemasas lāxens q!wāq!wax˘ts!āna˘yēx. Wā, hēt!a la gēg˘ilil maemdelqūlēda yax˘yig˘ilāxs laē āxstentsa xūdžē lāq. Wā, lā āx˘ēdxa ōgū˘la hānx˘lanowa qa˘s ts!ōxūg˘indēq. Wā, g˘il˘mēsē ēg˘ig˘axs laē gūx˘ts!ōtsa ˘wāpē lāq qa negoyoxsdalīsēxs laē hānx˘-*
 20 *lents lāxa legwīlē. Wā, lā āx˘ēdxa ˘wāpē qa˘s gūq!eqēs lāxa lex˘ts!āla Elkwa qa˘s xwēt!ēdēq. Wā, g˘il˘mēsē lelḡōxs laē gūq!E-qas lāxa ˘wābets!āwasa ālē hānx˘Lendayōs hānx˘lanowa. Wā, lāxaē xwēt!ēdeq. Wā, la˘mēsē ālak˘lāla la q!lāq!alālaq. Wā, lā-na˘wa yāwas˘id xwēt!ēdeq qa˘s dōx˘wīdēx ōba˘yasēs xwēdayowē.*
 25 *Wā, g˘il˘mēsē k˘lē˘wīdēda Elkwāxs laē hē˘idaem hānx˘sendeq lāxēs legwīlē. Wā, laem hēwāxa medel˘wīdexs laā L!ōpa el˘stagi˘lakwa qaxs hē˘maē lēḡemsē. Wā, hēem gwēg˘ilatsa ēg˘il-watē el˘stagi˘lakwa. Wā˘ida ˘yāg˘ilwatē, lā hēlq!alāq medel˘wīda. Wā, hē˘ida˘mēsē q!ōltsē˘sta. Wā, laem hē˘ida˘ma*
 30 *L!ōpē Elk˘ lā ˘wī˘la ˘wuns˘ida. Wā, ā˘mēs lā q!ōkūyālēda ˘wāpē, wā˘ida ēg˘ilwatē lā genk˘a. Wā, g˘il˘mēsē L!ōpēxs laē hānx˘sa-nowēda hānx˘lanowē lāxa legwīlē. Wā, lāxaē hānx˘sendxa yax˘yī-*

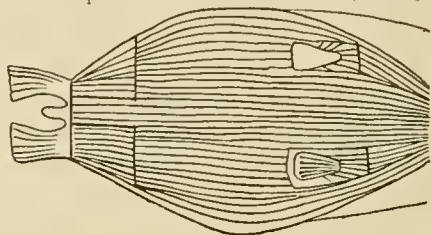
with the | insides. He takes a short board | and puts it down by the side of the kettle containing the insides. || Then he takes his tongs 35 and lifts out the insides. He | puts them on the board. When they are all there, he takes | the board and puts it on a long split cedar-board, which he | lays down in front of those who are to eat the insides (of the seal). | After this has been done, he sits down by the side of the board. He takes a || piece of blubber, and a piece of the 40 tongue, | kidney, liver, | lungs, heart, and | also a piece of the braided intestines. He does | in the same way for all of those who are to eat the insides. || As soon as he has put down a number equal 45 to that of the | men, he takes up the boards and puts them in front of those who are to eat the insides. | Then he puts them down. As soon as they are all there, | he takes spoons and gives them to those who are to eat | the insides; and he carries the kettle with boiled blood || and puts it down in front of those who are to eat the "blood- 50 soup," for | that is its name. Then they eat the insides, | and they eat with spoons the soup. Generally they | eat with spoons both the blood-soup and insides. | As soon as they have eaten, they go out. Only || chiefs are invited to eat the insides of seals. Generally | 55 blood-soup is given with it. That is all about this. |

g'ililats!ē hānx'lanowa. Wā, lā āx'ēdxa legūdzōwē ts!āts!ax'usēmē 33 qa's pax'ālilēq lāx māg'inwalīlasa yax'yig'ililats!ē hānx'lanowa. Wā, lā āx'ēdxēs ts!ēsLāla qa's lēx'wīdēxa yax'yig'ilē qa's lā lē- 35 gūdzōts lāxa legūdzowē. Wā, g'il'mēsē 'wīladzōdēxs laē āx'ēdxa yāgūdzowē g'ildēdzō ts!ēq!adzo lat!aak' k!wāgedzō saōkwa qa's lā pāxdzamōlīlas lāxa yāx'yig'ilg'ilaxa yax'yig'ilē. Wā, g'il'mēsē g'wāl'alilēxs laē k'lūnxelīlaxa legūdzowē. Wā, āx'ēdxa 'nemts!aqē xūdzā lē'wa 'nemē g'ayōl lāxa k'līlēmē lē'wa g'āyōlē lāxa 40 galgēnē lē'wa 'nemē g'ayōl lāxa t!ēwana lē'wa 'nemē g'ayōl lāxa kwāxwa lē'wa 'nemē g'ayōl lāxa 'mek!ūbā'yē. Wā, hē- 'misā 'nemts!aqē lāxa q!elkwē ts!eyīma. Wā, lā 'naḡwa em hē g'wālē āx'ālēlemas qaēda waōkwē yax'yig'ilg'elxa yax'yig'ilē. Wā, g'il'mēsē q!wālxogemalōlē āx'alēlemas lāx 'wāxaasasa bēbegwāne- 45 maxs laē dāg'ilīlaq qa's lā āxdzamōlīlasa yax'yig'ilē lāxa q!ēsāla. Wā, laem g'ēdzōlīlēlas lāxa yāgūdzowē. Wā, g'il'mēsē 'wīl'galilēxs laē āx'ēdxa k'āk'ets!ēnaqē qa's k'ās'idēs lāxa yax'yig'ilg'elaxa yax'yig'ilē. Wā, lā k'lōqūlīlxa elx'ustag'ilats!ē hānx'lanowa qa's lā hānx'dzamolīlas lāxa elx'ax'ax'laxa elx'ustag'ilakwē qaxs 50 hē'maē lēgēmsē. Wā, lax'da'xwē q!ēs'idxa yax'yig'ilē. Wā, la-naḡwē 'yōs'id lāxa elx'ustag'ilakwē. Wā, la hō'menālaem 'wā'wīlaa 'yōs'idxa elx'ustag'ilakwaxs lē'wa yāx'yig'ilaxs yax'yig'ilāē. Wā, g'il'mēsē 'wīlaqēxs laē hōqūwēlsa yīxs lēx'a'maēda g'ig'igāma'yē lē'lālasō qa lā g'ilgēsēx yax'yig'ilasa mēgwatē. Wā, la'masa 55 elx'ustag'ilakwē lāq. Wā, laem g'wāl lāxēq.

57 The blubber of the hair-seal is cut after the manner of this sketch of a seal. | If there are from four to ten seals, and when | a



seal-feast is given to not very many people, then the blubber is cut ||
60 the whole length of the seal. When there are from eighty to a hundred, | they give a feast of blubber to many tribes. That is a great seal-feast. | Then they cut off the blubber from the meat (as in skinning deer). | It is spread open, and the blubber is cut from one end to the other, in this way: |



1 and 2, the hind-flippers, are given to the young chiefs; ||
65 3 and 4, the fore-flippers, are given to the next ones; | and the chest (5) is given to the head chiefs. | The long strips of blubber are given to the | common people. As soon as a | man receives a long strip of
70 blubber, he stands up in the house, || takes it and puts it around his neck, and at once he bites the blubber | from the skin, and bolts it, for they try to eat quickly the | blubber of the skin; and when they have swallowed all the blubber, | they throw away the skin and ask for another | long strip of blubber; and when
75 it is given to them, they || put it around the neck, and they

57 G'aem gwālaats xūsēla'yē lāxa mēgwatē g'ada mēgwatbōlak k'!ata-
'ya (*fig.*) yīxs mōsgemaēda mēgwatē lōxs neqasgema'ē yīxs sakwī-
lase'waē qaēda k'!ēsē q'!ēnem bēbegwānema. Wā, lāla hayōlīsē
60 xūsēla'yasa mēgwataxs malgūnaltsemg'ustā'ē lōx lak'!endaē, yīxs
dōkūlīlaxa q'!ēnem lēlqwālala'ya. Wā, hēm 'wālas sakwēlēxa
mēgwatē. Wā, ā'mēsē sāpoyewē xūsena'yasa mēgwatē lāxēs eldzē.
Wā, lālep!alidzema qa's hāyimbendē xūsēlase'wa g'a gwālēga (*fig.*).

Wā, laem yaq!wēmasa ālō'stā g'īg'īgāma'ya (1) lō' (2) xa dzē-
65 k!wayowē. Wā, hē'mis yaq!wēmasa mā'k'īlāqē (3) lō' (4) gelq!a-
yowē. Wā, hē'mis yaq!wēmasa xamagama'yē g'īg'īgāma'ya (5)
hāq!wayowē. Wā, la yāx'wīdayowēda g'īlsg'īlstowē xūsē'lak' lāxa
bēbegwānemq!ālamē. Wā, hē'maaxs laē yax'wītse'wa 'nāl'nēmōkwē
begwānema g'īlsg'īlstowē xūsēlakwa, wā, lā hēx'idaem lax'ūlīla
70 qa's dāx'idēq qa's qenxōdēs. Wā, lā hēx'idaem q!ēk'ālaxa xūdžē
lāxa k!ūdžēg'a'yē qa's mek'ēq lāxēs hahanakwap!aēna'ya q!ēk'ālaxa
xūdžē lāxa k!ūdžēg'a'yē. Wā, g'īl'mēsē 'wīlāwē xūdžāxs laē ts!e-
xalīlaxa k!ūdžēg'a'yē qa's ēt!ēdē dāk'lāla qa's yāx'wītse'wasa
g'īlsg'īlstowē xūsē'lakwa. Wā, g'īl'mēsē yāx'wītse'waxs laē ēt!ēd
75 qenxōts. Wā, lāxaē ēt!ēd q!ēk'ālaxa xūdžē qa's mek'ēq. Wā,

again bite off the blubber and bolt it. | Those who are experts can 76
eat six long strips of blubber. | Then they have enough; and (who-
ever does that) is proud of having eaten so much, for he is | an
expert. Not everybody is expert at bolting it; | but the chiefs do
not eat fast, as they eat the limbs. This || is called "feast of long 80
strips of blubber." It is the great feast | given of many seals. When
it is done, they go out. | Then those who have bolted the seal go
and wash themselves, for they are quite | covered with oil, because
they had the blubber around the neck. That is | all about this. ||

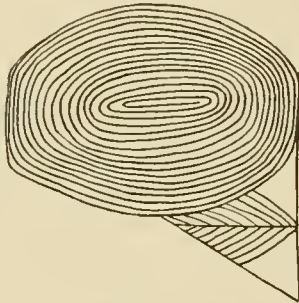
Seals are also boiled with stones in the same way as | horse-clams 85
are boiled. The only difference is, that they do not dig a hole | for
heating the stones when steaming the seal. When the fire is lighted
under it, | and it has burned out, (the owner) calls some men of his
numaym | to bring many oil-boxes. They || put them down by the 90
side of the heated stones, so that they stand close together, | in this
way.¹ When this is done, they take large buckets | and go to draw
water. The man pours it into the oil-boxes. | When they are less than
half full, he stops. Then he takes the long | tongs, sometimes four, and
he takes one || mat for each oil-box. When these are all | ready and the 95
stones are red-hot, the | young men of his numaym take the tongs,

lēda ēg'ilwatē 'nāl'nemp!ena q!EL!ets!axk'!esxa g'ilsg'ilstowē xūsē- 76
'lakūxs laē pōl'ida. Wā, la lemqē nāq'a'yasēxs q!ēk'!esaēxa ēg'il-
watē qaxs k'!ēsaē 'naḡwa ēg'ilwata begwānemē mek'aq. Wā,
lālēda g'ig'igāma'yē ex'im ha'yalaq'ilil q!esaxa lās'lala. Wā, hēm
lēgades dōkwase'wasa g'ilsg'ilstowē xūsē'lakwaxa 'wālasē sakwē- 80
laxa q!ēnemē mēgwata. Wā, g'il'mēsē g'wālexs laē hōqūwelsa.
Wā, hēx'ida'mēsē la la'stax'da'xwēda mēmek'!ēnoxwē qaxs 'nāḡwa-
'maē q!elsēs ōgwida'yē qaxs qenxālaaxa xwēxūsē'lakwē. Wā, laem
g'wāl laxēq.

Hēm g'wālē t!ēqwapayē qa q!ō'elasxa mēgwatē, g'wālaasasa 'nek'ā- 85
xa met'lāna'yē. Lēx'a'mēs ōgū'qalayōsēxs k'!ēsaē 'lāp'wūts!ewakwa
yix t!ēqwapayē qa q!ō'elasxa mēgwatē. Hē'maaxs laē tsēnabewak'.
Wā, g'il'mēsē x'iqostāxs laē lō'lālaxa g'āyōlē lāx 'ne'mē'motasa
sakwēlalaxa mēgwatē qa āx'ēdēsēxa q!ēnemē k'!ēk'!imyaqla qa's
lā mexēlselas lāxa māg'inwalasasa t!ēqwabekwē qa memk'ōlsēs 90
g'a g'wālōga'. Wā, g'il'mēsē g'wālexs laē āx'ēdxēs āwāwē naenga-
ts!ā qa's lā tsā lāxa 'wāpē qa's lā gūxts!ālas lāxa k'!ēk'!imyaqlē.
Wā, g'il'mēsē benk'!ōlts!ēxs laē g'wāla. Wā, lā āx'ēdxa g'ilsg'ilt!a
k'!ēk'!iplālāa, 'nāl'nemp!enaē mōts!aqa. Wā, hē'misa 'nal'nemē
lē'wē qāēda 'nal'nemsgemē k'!ēk'!imyaqla. Wā, g'il'mēsē 'wīla 95
g'wālaaxs laē mēmēnltsēm'x'idēda t!ēsemaxs laē hēx'idaem āx'ēdē
hā'yā'l'ās 'ne'mē'motasxa k'!ēk'!iplālāa qa's k'!ip!idēs lāxa x'ix'ix-

¹ Six boxes side by side; opposite the middle of the fire, about two feet away from the fire.

pick up the red-hot | stones, and throw them into the water in the
 200 oil-boxes. | When the water begins to boil, they take || long strips of
 blubber and throw them into the boiling | water. When the boxes
 are nearly full, they take the tongs, | pick up the red-hot stones, and
 put them on top of the | blubber that they are steaming. When the
 water is boiling hard | in the oil-boxes, they take the mats and spread
 5 them || over them, so that the water does not boil over. Then the young
 men leave them. | After the water has been boiling a while, they go to
 look at them; | and when it stops boiling, they take off the mats and
 put them away. | They take cutting-boards and lay them down back
 10 of the | oil-boxes. They take the tongs, and || take out the blubber
 and place it on the cutting-boards. | When it has all been taken
 out, the
 eat it. |
 of this
 length-
 hundred
 15 this way:
 blubber.
 chiefs try
 do each
 tribe do
 given |



young men call those who are to
 I spoke about this on page 458
 writing. | They cut the blubber
 wise. When | there are more than a
 seals, they cut it spirally, in
 so that it is || one long strip of
 This is done when two rival
 to give great seal-feasts to out-
 other. Two | chiefs of one
 this; and the long strip is
 to the speaker of the rival

98 semāla tlēsema qa's lā k'lipstālas lāxa 'wābets!āwasa k'lek'lim-
 yaxlā. Wā, g'il'mēsē 'nāxwa la maemdelqūlaxs laē āx'ēdxa
 200 g'ilsg'ilstowē xūsēlakwa qa's āxstendēs lāxa maemdelqūla
 'wāpa. Wā, g'il'mēsē elāq qōt!axs laē āx'ēdxa k'liplāla qa's
 k'lip!ēdēs lāxa x'ix'ixsemāla tlēsema qa's lē k'lipēyindālas lāxa
 xūsēlakwē q'ōlasō's. Wā, g'il'mēsē ālak!āla la maemdelqūla
 'naxwēda k'lek'limyaxlaxs laē āx'ēdxa lēelwa'yē qa's lēpeyindālēs
 5 lāq qa k'lē'sēs medelx'wūltāle 'wāpalās. Wā, ā'mēsē la bawēda
 hā'yāl'ās. Wā, g'il'mēsē gēg'īls maemdelqūlaxs laē dōx'wīdeq.
 Wā, g'il'mēsē gwāl medelqūlaxs laē āx'ēdxa lēelwa'yē qa's g'ēxēq.
 Wā, lā āx'ēdxa āwādzowē ts!āts!ax'sema pax'alēsēq lāx ālanālisasa
 k'lek'limyaxlā. Wā, lax'da'xwē āx'ēdxa k'lek'liplālaa qa's sawō-
 10 'stendēs lāxa xūsēlakwē, qa's lā sēdzōdālas lāxa sēdzowē ts!āts!ax'-
 sema. Wā, g'il'mēsē 'wī'ladzōdexs laē lē'lālēda hā'yāl'āxa q'lē-
 sālē. Wā, hē'mēsen wāldem lāx (458) xsa k'!ādekwa. Laē āem
 hā'yimx'sentsō' seSEX'sentse'wa lāxēs g'ildōlasē. Wā, g'il'mēsē
 hā'yāqax lāk'!endēda mēgwataxs, wā la SEX'sē'stālase'wa g'a gwālēg'a
 15 (fig.) qa g'ilsg'ilstowēs xūsēlakwa, yixs sakwēlap!āēda 'wāx'sēk'!ēsē
 g'ig'igāmēsa 'nemsgemakwē lēlqwālala'ya. Wā, hē'mis yāx'wīda-
 yōxa āyilkwasa āpsēk'!ēsē g'igāmā'ya senāla g'il'ta xūsēlakwa

chief. A whole length of blubber | is coiled into the feast-dish. 18
Then they pour | olachen-oil on it, and place it in front of the
speaker. Then he arises, || takes one end of the blubber, and 20
puts it around his neck. | He bites off the blubber from the
singed skin and swallows it. If he | is an expert at bolting
it, he eats almost three | fathoms of blubber. If he is not
expert, he can not | eat more than one-half of a fathom. Then
he gives up. Then the speaker of the chief just promises a
seal-feast. || They do not cut the blubber spirally | to give it 25
to those who do not belong to the rival chief. They only receive
strips of blubber cut | lengthwise, cut as written on page 458. | They
also put the blubber around their necks and bolt it. | They do not
pour oil on it, for they only pour oil on the blubber given to the ||
speaker of the rival chief. As soon as they finish, | they go out and 30
vomit all behind the house, | for it really makes one feel squeamish.
After finishing, they wash themselves | in hot water and urine.
That is all. |


Steamed Seal-Meat.—Steaming of seal and porpoise is done in the 1
same way, | on heated stones, as clams are steamed. | The only
difference is that | skunk-cabbage and many hemlock-branches are
taken and are put down by the side of the || red-hot stones. When 5
the coals are taken away from the | red-hot stones, the hemlock-

yixs laē q!elx^uts!ā lāxa lōqūlilē. Wā, hē^emis la k!ūqeyaa^usa 18
l!ē^ena. Wā, g!il^emēsē lā k!āgēmlilem lāxa āyilkwaxs laē lāx^eū-
lila qa^s dābendēx ōba^eyasa xūsēlakwyē qa^s qenxōdēsēxs laē 20
q!ek!ā^lax xūdās lāxa k!ūdžēg^ayē qa^s mek^eq. Wā, g!il^emēsē
ēg!ilwata hē g!wēgilaxs laē hālselaem k!lēs yūdux^up!enk^l laxens
bā^lax, yix hā^emaakwas. Wāx^a yāg!ilwatē; wā, la k!lēs neq!ēbōdē
hām^xit^ese^ewasēxs laē yāx^eida. Wā, ā^emēsē la qasā mēgwatxa,
yixa ayilkwasa g!igāma^eyē. Wā, lā^lā k!lēs se^xū^sē^estālakwē yīya- 25
q!wēmasa k!lēsē āpsāk!etsa g!igāma^eyē qaxs neqaōlisaē sākwa^eya
g!ilsg!ilstowa xūsēlakwē hē g!wālē sākwa^eyasa k!adedzā^eyax 458.
Wā, lā qenxōdaemxaasa xūdžē. Wā, laxaē mek^aemxaaq. Wā,
lā k!lēs klūnq!ēgek^usa l!ē^ena qaxs lēx^amaē klūnq!ēgek^wē lōqūlās
āyilkwasa āpsāk!ēsē g!igāma^eya. Wā, g!il^emēsē g!wālexs laē 30
hēx^eidaem hōqūwelsa qa^s lā hōx^ewits lāx ālanā^eyasēs g!ōkwē
qaxs ālak!ālaē ts!enk!ūlema. Wā, g!il^emēsē g!wālexs laē la^estex^eida
lāxa q!ōltaakwē ēwāpa lē^ewa kwāts!ē. Wā, laem g!wāla.

Steamed Seal-Meat.—^enegⁱk^u mēgwata; yixs hē^emaē g!wālēda 1
t!ēqwapayē qa^eneg^asxa mēgwatē lē^ewa k!ōlōt!ē g!wālaasasa^eneg^a-
saxa met!āna^eyē. Wā, lēx^amēs ōgūqalayosēxs laē āxse^ewa k!ē-
k!āōk!wa lē^ewa q!ēnemē q!wāxa qa^s lā āxnōlidzem lāxa la
x^ex!ixseimāla t!ēsēma. Wā, g!il^emēsē^ewi^eloqāwēda g!ilta lāxa x!ix- 5
semāla t!ēsēmxs laē āx^eēts^ewēda q!waxē qa^s xes^ealōdālayiwē lāx

- 7 branches are put | on top of the hot stones; and when there is a thick layer, they | spread the skunk-cabbage over the hemlock-branches. They stop when there is | one layer. Then the man takes the pieces
 10 of seal-meat, || places them on the skunk-cabbage, and when they are all on, he | takes sharp cedar-sticks and pokes holes in the skunk-cabbage, so that | there are holes in it for the water and steam to pass through. | After this has been done, he takes strips of blubber |
 15 which he has cut as described on page 458. He spreads them || over the pieces of meat. After they have been spread, he takes | mats and puts them down next to the place where he is going to steam the seals. | Each one of four young men takes a large bucket filled with fresh water, | and he pours it | over the cut seal-meat. Then other ||
 20 young men take up the mats and cover (the meat) with them. I think | they keep it there for three hours. After this time | it is done. Now it is done. Then they take off the mat cover | and spread it that it may get dry, and also so that the steamed | seal may
 25 cool off. Then they take short boards, || put them down, and then they do as I described before. | They put the cooked meat on the boards and they eat it. | That is all about this. |
- 1 **Seal-Head.**—Now only the head is left, which is given to the steersman | of the seal-hunter. They do not cut off the head | until the

- 7 öküya^εyasa x'ix'ixsemāla t'lēsema. Wā, g'il^εmēsē wākūxs laē āx^εēd-xa k'ek'!aōk!wa qa^εs LEPEYINDĀLĒS lāxa q!waxē. Wā, ā^εmisē^εnemx'dzekwālaxs laē gwāla. Wā, lā āx^εēdxa SESEX^εsaakwē eldz
 10 qa^εs āxdzōdēs lāxa k'!ek'!aōk!wa. Wā, g'il^εmēsē^εwiladzōdēxs laē āx^εēdxa ēx'ba klwa^εxlāwa qa^εs L!ENXSALĒS lāxa k'!ek'!aōk!wa qa kwakwōdzewē qa grayimx'sālatsa^εwāpē L^εewa k'!ālela. Wā, g'il^εmēsē gwālexs laē āx^εēdxa SESEX^εsaakwē xūsē^εlak^u hē gwālē sākwā^εya k'!adedzāyax 458 k'!ādekwa qa^εs LEPEYINDĒS lāxa
 15 sāg'ikwē eldza. Wā, g'il^εmēsē^εwila lā LEPEYĒXS laē āx^εēdxa lēel'wa^εyē qa^εs āx^εelsēs lāx māg'inwa^εyasa^εnek'asōlē mēgwata. Wā, lā āx^εēdxa mōsgēmē āwā naengatslē qōqūt!axa^εwēwā'p!emē q!wālxewegwēsa mōkwē hā'yāl^εa. Wā, lax'da^εxwē tsādzeleyints lāx öküya^εyasa SESEX^εsaakwē mēgwata. Wā, hēx'ida^εmēsa waōkwē
 20 hā'yāl^εa dāx'idxa lēel'wa^εyē qa^εs nās'idēs lāq. Wā, len k'ōtaq yūdux^uts!agelelag'ila lāxa q!lāq!alak'!ayaxens^εnālāqē^εwāwats!aa-sasēs laē L!ōpa. Wā, la^εmē L!ōpa. Wā, la^εmē lēt!ētse^εwēda nayimē qa^εs LEP!ālidzemē qa lem^εx'widēs. Wā, hē^εmis qa k'ak'ox^εwida-lisa^εneg'ikwē mēgwata. Wā, lā āx^εētse^εwēda^εwādzowē ts!āts!ax^εse-
 25 ma qa^εs pax^εalisēq. Wā, ā^εmēs la negeltōdxen^εg'ag'ilēyē wāldemāxs laē sēdzoyo lāxa sēdzōwē ts!āts!ax^εsema L^εōxs laē q!es^εētse^εwa. Wā, laem gwāl lāxēq.
- 1 **Seal-Head.**—Lēx'aem lēda x'ōta yixs hē^εmaē k!waxlā'yanemsa klwaxlā^εyasa hānl!ēnoxwaxa mēgwatē, yixs āl^εmaē qāx^εitsōxs

hair has been singed off. Then it is given to the steersman. If | 3
there are many seals, the hunter does not give the head to his ||
steersman, but he pays him five pairs of blankets for | one hundred 5
seals, which are equal to five dollars; for | the head is always left on
the body when there are many hair-seals. When | they let the chief
buy the seal, then the head is cut off, and | it is given to the old
people, for it is never given with the || meat in a seal-feast. The 10
old people just take off the blubber of the head | and cut it into strips,
in this manner:  It is just put into a | kettle, water is
poured into it, and the kettle is put on the | fire of the
house. It takes a long time to boil it before it is
done. | When it is done, the boiled head is taken off
the fire. || They take a small dish and put it down alongside of 15
the kettle with boiled head. | They take tongs and take hold of
the | blubber of the boiled heads, and put it into the small dish. |
When it is all in, they take dried halibut, break it into pieces, and
put it into | another small dish. Now it is to be eaten with the
strips of blubber of the || boiled seal-head. If there is no dried hali- 20
but, dried salmon is eaten | with it; and the dried salmon and dried
halibut are eaten with strips | of blubber which is not eaten at the
great seal-feast which is given when there are many seals. | This is

laē gwāl ts!EX'āSE^ēwa qa's iā ts!EWē lāxa k!waxlā^ēyē. Wā, g'il- 3
^ēmēsē q'lēnema mēgwataxs laē yāx'stōdzemsa hān!lēnoxwē lāxēs
k!waxlā^ēyē. Wā, ā^ēmisē hālāqa yīsa sek!laxsa p!elxelasgem qaēda 5
lāk!lēndē mēgwata ^ēnemāx'īs lō^ē sek!lasgem dāla, qaxs hēmenā-
lā^ēmaē āxālēda āx'ōtaxs q'lēnemaēda mēgwatē. Wā, g'il^ēmēsē lāyī-
wēda mēgwatē lāxa g'igāma^ēyaxs laē hēx'idaem qax^ēid qa's ts!E-
^ēwēs x'ōtās lāxa q!ūlsq!ūlyakwē qaxs k!lēsaē lāyowēnōx lāxa sa-
kwēlāxa mēgwatē. Wā, ā^ēmēsa q!ūlsq!ūlyakwē sapōdex xūtsema- 10
^ēyas qa's xūsēlax^ēidēq g'a gwālēg'a (*fig.*). Wā, ā^ēmēs la āxts!ōts lāxa
hānx'lanowē qa's gūq!ēqēsa ^ēwāpē lāqēxs laē hānx'lents lāx le-
gwilasēs g'ōkwē. Wā, la^ēmēsē gōg'ilil maemdelqūlaxs laē l!ōpa.
Wā, g'il^ēmēsē l!ōpexs laē hānx'sendxēs x'ōtstag'ielats!ē hānx'lanowa.
Wā, lā āx'ēdxa lālogūmē qa's k'āg'alilē lāxa māg'inwa'ilasa x'ōtsta- 15
g'ielats!ē hānx'lanowē. Wā, lā āx'ēdxa ts!ēslāla qa's k!līptslōts lāxa
xūtsema^ēyasa x'ōtstag'ielakwē qa's lā k!līptslōts lāxa lālogūmē. Wā,
laē g'il^ēmēsē ^ēwīlaxs āx'ēdxa k!lāwasē qa's lā k!lōptslōts lāxa ōgū-
^ēlā^ēmē lālogūma. Wā, la^ēmē mayīmuōx^uLES lāxa xūtsema^ēyasa
x'ōtag'ielakwē. Wā, g'il^ēmēs k!lēas k!lāwatsēxs laē xamasē mayīmas 20
lāq. Wā, lāxaa mayīma xamasē lē^ēwa k!lāwasē lāxa g'ilsg'ilstowē
xūsēlakūxs māmōtaē lāxa ^ēwālasē sakwēlaxa q'lēnemē mēgwata.

23 called "eating seal-heads," what I am | describing now. That is all about the seal. ||

1 **Whale.** (A whale found dead on the beach).—When | the hunter finds a dead whale, he goes home to his | house; and when he comes to the beach in front of his house, he stands | up in the bow of his small hunting-canoe and promises || a whale-feast to his people. Then his people learn that he has | found a dead whale. He gives to his daughter the name Place-of-cutting-Blubber, for he invites them on her behalf. Then the tribe | make ready. They sharpen their butcher-knives that day. | In the morning, when daylight comes, the whole tribe launch their small canoes || for carrying whale-blubber. Their | wives steer the canoes when they start. He who | found the dead whale goes ahead of his tribe. When | they arrive at the place where the whale is lying, his father, if he has one, goes up to the | whale with the daughter of the one who found the whale; that is, with Place-of-cutting-Blubber. || They stand behind the neck of the whale; and when the | guests arrive at the beach where the dead whale lies, | his father speaks, and says, "O tribe! come and cut the blubber of the | salmon of Place-of-cutting-Blubber, for it is very fat." Then he speaks again, | calling the head chief of the tribe. He says, "You shall have for your dish || the dorsal fin, Chief Place-

23 Wä, hēem lēgades x'ix'ōtagāxa x'ōtāsa mēgwatē yixen la wāldema. Wä, laem gwāl lāxa mēgwatē.

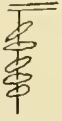
1 **Whale.** (GWE'yim yixs lēdzelaē lāxa L!Ema'is).—Hē'maaxs laē lēselēda hānl!ēnoxwaq, wä, lä hēx'ida'mēsē lä nā'nakwa lāxēs g'ōkwē. Wä, g'il'mēsē lāg'aa lāx L!Ema'isasēs g'ōkwaxs laē lax'ū-lexs lāx āg'iwa'yasēs hānal!aats!ē xwāxwagūma. Wä, lä qāsa 5 gWE'yimxa qaēs g'ōkūlōtē. Wä, laem q'lāl'ALElē g'ōkūlōtasēxs lēselāaxa gWE'yimē. Wä, lä lēx'ēts K'!āmaxalasē lāxēs xūnō-kwē qaxs hē'maē Lē'lālag'ilē. Wä, hēx'ida'mēsa lēlqwālala'yē xwā-na'īda. Wä, laem t!Eqaxēs sēseḡx'ä k'!āk'!Ewayāxa 'nāla. Wä, g'il'mēsē 'nax'īdxa gaālāxs laē 'wī'la wī'x'stendēda lēlqwālala- 10 'yaxēs k!wayats!ēlaxa gWE'yimē xwāxūxwagūma. Wä, la'mē 'wī'laem k!wēk!waxlāxēs gegēnemaxs laē ālēx'wīda. Wä, hē'mis g'ālag'iwa'ya lēselāxa gWE'yimasēs g'ōkūlōtē. Wä, g'il'mēsē lāg'aa lāx yāgwidzasasa gWE'yimaxs laē ōmpas qō āyadlaxō lasgemēxa gWE'yimē Lō' xūnōkwasa lēselāxa gWE'yimē, yix K'!āmaxalasē qa's 15 lä laxwāla lāx ōxlaatā'yasa gWE'yimē. Wä, g'il'mēsē g'āx mexa-la'ya Lē'lānemē lāx L!Ema'isa yāgwidzasasa gWE'yimaxs laē yāq!E-g'alē ōmpas, wä, la 'nēk'a: "Wä, gēlag'a k'!ēx'īdex g'ōkūlōt lāxg'a k'!ōtelag'as K'!āmaxalasē, laemg'a tsenxwa." Wä, lä ōtsē'sta xamagemā'yē g'igāmēsēs g'ōkūlōtē. Wä, lä 'nēk'a: "Laems lōq!wa- 20 des nexsemēlelā lāg'a'yē g'igāmē Yāqoḡas," yixs L!al!asiqū-

of-Property;" that is, if the Seaward-Dwellers | are invited. Then 21
 he calls the common people. | His tribe goes ashore at once, and they
 stand at the right-hand side | of the whale. They stand according to
 their seats | at the feast; but Place-of-Property stands near the dorsal
 fin || of the whale. The whale lies on its belly, and (the head chief) 25
 holds in each hand | a butcher-knife. He puts these on the |
 back of the whale's neck, and measures one fathom. | Then he moves
 backward, cutting along the two sides of the whale | towards the
 tail, back of the dorsal fin. Then he stops. The (people) || cut 30
 around the neck of the whale, beginning at the back of the | whale's
 head; and the one next in rank to Property-Place cuts off a piece of
 blubber half | a fathom wide, beginning at the cut made | by
 Property-Place, downward to the belly of the whale. | The one next
 in rank cuts a piece of the same width, || and all the men receive 35
 pieces of the same width as they | cut off the blubber crosswise down-
 ward. As soon as all | the blubber is off, the women | cut a hole in
 the thin side of the whale, and cut off the inside fat. | When it is all
 off, they put it aboard the canoes. || Next they cut off a piece of the 40
 tail of the whale; | and when it is all off, they go home to their
 houses. | Then they unload the blubber and put it down above |

laēda lēlānemē. Wā, lā lēlālaxa ogwida^ŷyē g'ōkūlōts. Wā, hēx^ŷi- 21
 da^mmēsē hōx^wwūltowē g'ōkūlōtas qa^s lā q!wāg^ŷalis lāx hēlk^ŷ!ōdenō-
 dza^ŷyasa gwe^ŷyimē. Wā, la hēem lāx^wwalaatsēs k!wayaxs k!wēlaē
 lāxa g'ōkwē, yixs lāalē Yāqōlasē lāxwalā lāx nexsemēlelās lāg^ŷa-
 ŷyasa gwe^ŷyimē. Wā, la hē gwīg^ŷendxa gwe^ŷyimē lāxēs ^wwāx^ŷsen- 25
 kūlaēna^ŷyasa sese^xxa k!ak^ŷ!ewayā. Wā, hē^mis hāx^wwālelē
 ōxlaatā^ŷyasa gwe^ŷyimaxs laē bāl^ŷidxa ⁿnemp^ŷ!enk^ŷē lāxens bālāxs
 laē k!a^ŷnnakūla xūld^ŷenakūlaxa ^wwax^ŷsōdēg^ŷa^ŷyasa gwe^ŷyimē la
 hēxsdendāla lāx gwak^ŷ!ōt!exlā^ŷyasa lāg^ŷa^ŷyaxs laē ^wwala. Wā, lā
 k!astentse^ŷwa ōxawa^ŷyasa gwe^ŷyimē g'āg^ŷ!lela lāx ōxlaatā^ŷyasa 30
 gwe^ŷyimē. Wā, lēda makilāx Yāqōlasē k!ēx^ŷidxa neq^ŷ!ebōdē
 lāxens bālāx yixs ^wwādzewasasa k!eyōlē, g'āg^ŷ!lela lāx āwūnxa-
 ŷyas āxa^ŷyas Yāqōlasē, babanaaqa lāx tek^ŷ!āsa gwe^ŷyimē. Wā,
 lāxaē ōgwaqēda makilāq, hēenixaē ^wwādzowē k!āyas. Wā, lā
ⁿnaxwaem hē āwādzowē k!āyas ⁿnāxwa bēbegwānema lāxēs ge- 35
 gēxsalaēna^ŷyaxēs k!amaxelase^wcē. Wā, g'il^ŷmēsē ⁿnāxwa k!ē-
 kūxs laē sāpōdxa k!ēk^ŷ!eyōlē. Wā, g'il^ŷmēsē ^wwilāxs laēda ts!ē-
 daqē k!ēx^ŷsodex pelnodza^ŷyasa gwe^ŷyimē qa^s k'ex^ŷidēx tsenx-
 tsenwilas. Wā, g'il^ŷmēsē ^wwilāmasexs laē mōxsaq lāxēs yā^ŷyats!ē.
 Wā, laemxaāwisē ^wwilā k!ayap!xa k!its!exsda^ŷyasa gwe^ŷyimē. 40
 Wā, g'il^ŷmēsē ^wwilōlqēxs laē nā^ŷnakwa lāxēs g'ōkwē. Wā, hēx^ŷi-
 da^mmēsē moltōdxa k!eyōlē qa^s āx^ŷāliselēs lāx āla^ŷyasa ^wwālasē

43 high-water mark. After it has all been taken up, the man takes | a
 short board for cutting blubber. He puts it down, takes the blub-
 45 ber, || and puts it on the board to be cut. He measures it so that it is
 cut in pieces four | finger-widths wide. He continues this the whole |
 length of the blubber. After a piece is off, he | cuts it crosswise, so
 that it is half a finger-width thick. | After it has all been cut up, he puts
 50 the pieces into a kettle for boiling. || He puts the kettle on the fire on
 the beach | to try out the oil. He takes the tongs and stirs it, and |
 he continues stirring it. His wife takes a box and | places it by the
 side of the fire on which the oil is being tried out. She also takes a
 large shell of a horse-clam. | When it boils up, she takes the large
 55 clam-shell || and skims off the whale-oil and pours it into the box. |
 She only stops when all the whale-oil is off the boiled blubber. | Then
 she takes a large basket, takes the boiled blubber | out of the kettle,
 and puts it into the basket. When | it is all in, she puts it down in
 60 the corner of the house. || The people also take the oil-boxes at each
 end and another man | puts them down in the corner of the house.
 (The owner's) wife | takes cedar-bark, splits it into long strips, and |
 carries it to the basket containing the boiled blubber, next to which
 she sits down. | Then she takes out one of the pieces of boiled blubber,
 65 and she ties it in the middle with the cedar-bark. || She takes another

43 ʔyāxʷmota. Wā, gʷilʷmēsē ʷwīlōsdēsɛxs laē āxʷēdēda begwānemaxēs
 bexdzōwē ts!āts!aʷxʷsema qaʷs paxʷālisēq. Wā, lā āxʷēdxa kʷeyōlē
 45 qaʷs pagēdzōdēs lāxēs bexdzōwē. Wā, lā mēnsʷidxa mōdenē lāxens
 q!wāq!waxʷts!ānaʷyēx qa ʷwādzewatsa kʷeyōlaxs laē bexʷēdeq hāxɛ-
 la lax ʷwāsgemasasa kʷeyōlē. Wā, gʷilʷmēsē lāwāxs laē gʷgʷēxʷsela
 bexʷēdeq qa kʷlōdenēs lāxens q!wāq!waxʷts!ānaʷyēx yix wiwogwa-
 sas. Wā, gʷilʷmēsē ʷwīwēlxʷsexs laē āxts!ōts lāxa semgʷats!ē hānxʷ-
 50 lanowa. Wā, lā hānxʷlents lāxa legwīsē lāxa lʷemaʷisē semxʷde-
 maxa kʷeyōlē. Wā, lā āxʷēdxa ts!ēslāla qaʷs xwētelgʷayēs lāq. Wā,
 lā hēmenālaxm xwētelgēq. Wā, lā genemas āxʷēdxa lʷawatsa qaʷs
 hānōlisēs lāxa semxʷdema legwīsa; hēʷmisa ʷwālasē xalaētsa met!ā
 naʷyē. Wā, gʷilʷmēsē medelxʷwidexs laē āxʷēdxa ʷwālasē xalaētsa
 55 met!ānaʷyē qaʷs axʷwīdēs lāxa gʷwēkʷlēsē qaʷs lā āxts!ālas lāxa lʷawa-
 ts. Wā, lā ālʷem gʷwālexs laē ʷwīlāwēda gʷwēkʷlēsē laxa semyakʷa-
 waʷyē, laas āxʷēdxa ʷwālasē lexʷaʷya qaʷs āxʷwīlts!ālēxa semyakʷawa-
 ʷyē lāxa hānxʷlanowē qaʷs lā āxts!ālas lāxa lexʷaʷyē. Wā, gʷilʷmēsē
 ʷwīlts!ā lāxa lexʷaʷyaxs laē hānēgʷilas lāxa onēgʷilasēs gʷōkwē. Wā,
 60 laxaē dādanōdxa gʷwēkʷledzats!ē lʷawatsa lʷēwa ōgʷūlamē begwā-
 nema qaʷs lā hānēgʷilas lāx onēgʷilasēs gʷōkwē. Wā, lā lʷa genemas
 āxʷēdxa denasē qaʷs dzēdzexsēndēq qa ts!ēlts!ēq lās gʷilsgʷilstā. Wā,
 lā dālaq qaʷs lā kʷlanōlilxa semyakʷawayats!ē lexʷaʷya. Wā, lā,
 dālts!ōdxa ʷnemts!aqē semyakʷawayax qaʷs mōgʷoyōtsa denasē lāq.
 65 Wā, lā ēt!ēd āxʷēdxa ʷnemē qaʷs mōgʷoyōdēs lāx ēkʷlēlēs. Wā, lā

one and ties it in the middle. | She continues doing so, and does not 66
 stop until the | strips of split cedar-bark are all used up; and when
 it is done, it is in this way:  Now, | the name of the boiled
 blubber is changed, and it is called "tied in the middle." |
 After all this has been done, she hangs up the pieces || over 70
 the fire of the house, and evaporates them until they are
 dry. | After they have been hanging there for one month, she
 takes a small kettle and | puts into it one string of blubber tied in
 the middle, together with the cedar-bark. | She pours water on it;
 and when the water shows on | top, she puts it on the fire. After it
 has been boiling a long time, || she takes it off. She takes a | small 75
 dish and puts it down near the kettle in which the pieces tied in the
 middle have been cooked. | She takes the tongs and takes hold of the
 boiled | pieces and puts them into the small dish. After | she has
 taken them all out of the kettle, she tries to eat it at once, || while it 80
 is still hot, for it is tender while it is hot, | but it gets tough when it
 gets cold. After she has eaten enough, | she puts away what is left;
 and when she wants to eat more, she | takes her kettle, pours water
 into it, and puts it on the | fire of the house. When it begins to boil,
 she takes it off || the fire. She takes the cold pieces of blubber tied 85
 in the middle | and places them in the hot water; and when she
 thinks that they are | hot, she takes them out with her tongs and |

hanal hē gwēg'ilē. Wā, alēmēsē gwālexs laē q!ūlbēda g'ilsg'ilstowē 66
 dzexek^u denasa. Wā, lā g'a gwālaxs laē gwāla (*fig.*). Wā, laēmē L!ā-
 yowē lēgemasa semyak'awa^{yē} lāxēq. Laem lēgades mōm^x"se-
 mak^u lāxēq, wā g'ilēmēsē wī^{la} hē gwēx^ēidqēxs laē tēx^ustōts lāx
 neqostāwasēs legwīlē. Wā, laēmē x'ilaq qa lem^xwidēs. Wā, g'il- 70
 mēsē la nēm^{sgemg}ilaxa mēkūlāxs laē āx^ētse^{wa} ha^{nemē} qa's
 āxts!oyāēda nēm^{ts}laqē mōm^x"semakwa wī^{la} lē^{wa} denasē lāq.
 Wā, lā gūq!eqasa wāpē lāq. Wā, g'ilēmēsē nē^lidēda wāpē lāx
 ōkūya^{yasēs} laē hānx^lents lāxēs legwīlē. Wā, g'ilēmēsē gageg'i-
 lilela maemdēlqūlaxs laē hēx^ēidaem hānx^lendeq. Wā, lā āx^ēdxa 75
 lālogūmē qa's hāⁿōlilēs lāx māg'iuwalilasa mōm^x"semakwē^{lats}!ē
 hānx^lanā. Wā, lā āx^ēdxa ts!ēslāla qa's k'lip^lidēs lāxa hānx^llaa-
 kwē mōm^x"sema qa's lā k'lip^{ts}!ālas lāxa lālogūmē. Wā, g'ilēmēsē
 wī^{lō}sta lāxa hānx^lanowaxs laē hēx^ēidaem hayalemk^l!a q!ēs^ēd-
 qēxs hē^{maē} ālēs ts!ēlqwē qa's tēlqwaaxs ts!ēlqwaē. Wā, lā 80
 hēx^ēidaem p!ēs^ēidēxs laē wūdex^ēida. Wā, g'ilēmēsē pō^lidēxs laē
 g'ēxaq yix hāmx^lsā^{yas}. Wā, g'ilēmēsē ēt^lēd hamaēxsd lāqēxs laē
 āx^ēdēxs ha^{nemē} qa's gūxts!ōdēsa wāpē lāq qa's hānx^lendēs lāx
 legwīlasēs g'ōkwē. Wā, g'ilēmēsē medelx^ēwidēxs laē hānx^lendeq
 lāxa legwīlē. Wā, lā āx^ēdxa wūda hānx^llaak^u mōm^x"semakwa 85
 qa's āxstendēs lāxa ts!ēlx^usta wāpa. Wā, g'ilēmēsē k'ōtaq laem
 ts!ēlx^ēwidēxs laē xwēlaqa k'lip^ēwūstentsēs ts!ēslāla lāq qa's xwē-

the kettle off the fire and pours off the liquid. | When the water has 21
all been poured off, he takes a small dish and | places it by the side
of the kettle in which the tail-blubber has been cooked. | He takes
hold of the kettle on each side and pours the contents | into a small
dish. The people eat it while it is still || hot; and when they have 25
eaten enough, they put away the rest. | As soon as the owner wants
to eat more, he puts the kettle | over the fire of the house; and when
the water boils, | he takes the kettle off the fire, and he takes the
boiled | whale-tail and puts it in; and || when he thinks that it is 30
warm enough, he takes it out and eats it, | for it is tender while it is
warm. Not many tribes are invited | to this food, for only the
owner | eats the boiled whale-tail, | but they do not stretch the
blubber of the dorsal fin when they boil it. || This is cut in the same 35
way as the tail-blubber of the whale is cut, | and after a short time
it is put into boiling water. | When it is all in, the kettle is taken off
the fire | and the liquid is poured out. Then the blubber | of the dorsal
fin of the whale shrivels up. When it is done, the (woman)
puts it || into a small dish. She does not eat this at once, for, | 40
although the blubber of the dorsal fin gets cold, it never | gets tough
when it is cold: therefore she cooks much of it at the same time. |
When she has eaten enough of the fin-blubber, | she puts it away;

Wā, g'il'mēsē 'wīlōlts!āwē 'wapalāsēxs laē āx'ēdxa lālogūmē qa's 21
hālabalē k'anōlilas lāxa k'its!EXsdēg'i'ats!ē hānx'lanowa. Wā,
ā'misē tetegenōdxa hānx'lanowē qa's gūxts!ōdēs g'ēts!ōx'dē lāq
lāxa lālogūmē. Wā, lax'da'xwē hēx'idaem q!es'idqēxs hē'maē
ālēs ts!elqwē. Wā, g'il'mēsē pōl'idēxs laē g'ēxaxa waōkwē. Wā, 25
g'il'emxaāwisē ēt!ēd ha'm'ēxsd lāqēxs laē hānx'LENDxēs hānx'La-
nowē lāxa legwīlasēs g'ōkwē. Wā, g'il'mēsē medelx'widē 'wāpa-
sēxs laē hānx'sENDEq lāxa legwīlē. Wā, lā āx'ēdxa hānx'Laakwē
xūsē'lakwē k'its!EXsdēsa gwe'yimē qa's āxstendēs lāq. Wā, g'il-
mēsē k'ōtaq laem ts!Eltts!elq!ūx'ēdēxs laē āx'wūstendeq qa's q!es'ē- 30
dēq, qa's telqwaaxs ts!elqwaē. Wā, laem k'lēs lē'lalayo lāxa
q!lēnemē lēlqwalala'yē gwēx'sdēmas qa's lēx'amaēda āxnōgwadās
hā'māpxēs hā'mēx'sila'yē xūsē'lak' k'its!EXsdēsa gwe'yimē. Wā,
lāla k'lēs ts!āk'wē xūsē'lakwasa lāg'a'yaxs hā'mēx'silase'waē. Wā,
lāla hēem gwālē bexa'yasē xūsē'lakwē k'its!EXsdēsa gwe'yimē. 35
Wā, lā lōmax'īd 'nemāl'idēxs laē āxstanō lāxa medelqūla 'wāpa.
Wā, g'il'mēsē 'wīla'staxs laē xwēlaqa hānx'sENDxa hānx'lanowē
qa's gūx'idēx 'wāpalās. Wā, ā'mēsē la t!ēmkwamētalēda xūsē-
l'akwē lāg'ēsa gwe'yimaxs laē l!ōpa. Wā, laem l!ōpa yixs laē axts!ō-
yo lāxa lālogūmē. Wā, la'mēs ēx'em yālag'ililēxs laē hāmx'īdēq, 40
qaxs wāx'maē lā'wūdēda xūsē'lakwē lāg'a'ya. Wā, la hēwāxa p!ēs-
īda laē 'wūdex'īda. Wā, hē'mē lāg'ilas q!ēq!ēnemixs hā'mēx'si-
lase'waē qaxs g'il'maē pōl'idēda q!esāxa xūsē'lakwē lāg'a'yaxs laē

45 and when she wants to eat some more, she just takes the || cold shrunk blubber of the dorsal fin and eats it, for | it never gets tough. That is all about this. |

- 1 **Boiled Devil-Fish.**—When¹ this is done, (the man) goes to catch devil-fish at | low tide; and when he finds the hole of a devil-fish, he puts the end | (for feeling) of the devil-fish spear, into the entrance of the hole; and when | he feels the body of the devil-fish, he pulls out
5 the devil-fish harpoon, and he pushes || the thick end of the harpoon into the hole. When he | feels the hard part, he pushes. | For a short while he leaves the devil-fish harpoon alone until it stops moving, for | the devil-fish catcher watches the spear as it is moving
10 about. | When it stops moving, he takes the spear and jerks it || out of the entrance of the devil-fish hole. Then the devil-fish | comes out on the end of the spear. | He pulls the spear out of the devil-fish, and strikes the devil-fish | on the rock; and when it turns white, he pulls out the entrails. These are called by the Indians “phosphorescence.” | When he gets them off, he strikes it again on the rock to
15 kill it entirely, || and to make it tender when it is eaten. Then | the hunter goes home, and puts down the devil-fish in the house. | Then he takes his kettle, pours water into it | until it is more than half full, and puts it on the fire of his house. | When the water is boiling,

gr̥exaq. Wä, g'il̥mēsē ēt!ēd q!ets!ēxs!dex̥!īdexs laē āem āx̥ēdxa
45 ēwūda t!emg'ik̥ xūsē!lak̥ lāg̥ēsa gwe'yimē qa's q!es̥ēdēq, qa's hewāxāē pl̥ēsēda. Wä, laem gwāl lāxēq.

- 1 **Boiled Devil-Fish.**—G'il̥mēsē¹ gwālexs laē nēsaxa teq!wāxs laē x'ats!āsa. Wä, g'il̥mēsē q!āx g'ōkwasā teq!wāxs laē sēgēlas pl̥ēwayōbā'yasēs nēdzayowē lāx t!ex̥!lāsa tegwats!ē. Wä, g'il̥mēsē pl̥ēx̥walelaxa teq!wāxs laē xwē!īdxēs nēdzayowē qa's sēgēlēs
5 l̥ex̥ba'yasēs nēdzayowē lāxa t!ex̥!lāsa tegwats!ē. Wä, lā pl̥ēxwaxa pl̥ēsa. Wä, g'il̥mēsē pl̥ēx̥walelaxa pl̥ēsāxs laē sēx̥ēdeq. Wä, lā yāwas̥id bāsēs nēdzayowē qa selt!ēdōsa teq!wa qaxs dōqūla'māda nēts!ēnoxwaxēs nēdzayāxs yalāē yawēx̥ila. Wä, g'il̥mēsē selt!ēdexs laē dāk!īndxēs nēdzayowē qa's ōdax̥!idē
10 nēx̥wūlsaq lax t!ex̥!lāsa tegwats!ā. Wä, g'āx̥em āxbā'ya teq!wā lāq. Wä, lā lek̥ōdxa nēdzayowē lāxa teq!wa. Wä, lā xūsxūts!ōdeq lāxa āwīnak!wa. Wä, g'il̥mēsē la ēmelx̥!īdēda teq!wāxs laē lawayōdex bēx̥bēk!asxa yax'yīg̥ilas gwe'yāsa bāk!ūmē bēx̥bēk!a. Wä, g'il̥mēsē lāwāxs laē ēt!ēd xūsxūts!ēdeq qa ā'lak̥!ālēs lē!a.
15 Wä, hē'mis qa telqwēs qō lāl textax̥wīdeq. Wä, hēx̥!ida'mēsē la nā'nakwē nēts!ēnoxwē lāxēs g'ōkwa. Wä, lā āx̥!ālīlasa teq!wāxs laē hēx̥!idaem āx̥ēdxa hānx̥lanowē qa's gūxts!ōdēsa ēwāpē lāq qa ēk̥!ōldza'yēs. Wä, lā hānx̥lents lāx legwīlasēs g'ōkwē. Wä, g'il̥mēsē medelx̥wīdē ēwābets!āwasēxs laē gasx̥ig̥ilīlaxa teq!wa

¹ Continued from p. 152, line 36.

he takes up the devil-fish || and puts it into the kettle which is on the 20
fire. | When it is in the kettle, the man who is cooking the devil-fish
takes the | tongs and stirs it; and after stirring it for some time, he |
lets it boil again. Then he stops stirring it. He may keep it | for
about an hour, according to the watch, || boiling this length of time. 25
Then the devil-fish is done. | He takes the kettle off the fire, and
places it at the | door-side of the fire. He takes a dish and | puts it
by the side of the kettle in which the devil-fish is cooked, | and he
pours fresh water into the dish. Then he takes the || tongs, lifts the 30
devil-fish, and puts it into the | dish. He takes a knife and cuts
around the upper end of the | arms close to the body, and he cuts off
the | stomach close to the upper end of the body. Then he puts
down | his knife, takes off the arms, and pulls off the || loose skin that 35
hangs together at the end, and | he pulls off the loose skin along the
side of the suckers; | and when the loose skin is off, he gives it to one
of those who are to eat the devil-fish. | He goes on and does the same
with the other arms. | After this has been done, he takes the stomach
and pulls off the loose skin; || and after this has been done, he bites 40
off the joint over the head and | spits it out. He looks for the four
shells which are on | each side of the stomach of the devil-fish.

qa's gax'sets!ödēs lāxa hānx'lāla lāxa legwīlē hānx'lanowa. Wā, 20
g'il'mēsē la'staxs laēda begwānemōxa teqwēlāxa teq!wa āx'ēdxa
ts!ēs!āla qa's xwēt!ēdēs lāq. Wā, g'il'mēsē gēg'ilil xwētaqēxs laē
ēt!ēd mēdelx'wēda. Wā, hē'mis la g'wā!ats xwētaq. Wā, wāla-
anawisē lō' ē'nemts!agelelag'ila lāxa q!lāq!alak!ayaxens ē'nālāqē
ē'wā'waselilasas maemdelqūlaxs laē l!ōpa teqwēlāxa teq!wa. Wā, 25
lā hānx'sendxa hānx'lanowē lāxa legwīl qa's hāng'alilēs lāxa
obēx'lālahāsēs legwīlē. Wā, lā āx'ēdxa tayax'sē!ats!ē lōq!wē qa's
hā'nōlilēs lāxa mag'inwalilasa teqwē!ats!ē hānx'lanowa. Wā,
lā gūxts!ōtsa ē'wūda'ēsta ē'wē'wāp!em lāxa lōq!wē. Wā, lā āx'ēdxa
ts!ēs!āla qa's k'lip!idēs lāxa teq!wa qa's lā k'lip!ts!ōts lāxa 30
lōq!wē. Wā, lā āx'ēdxa k'!āwayo qa's t!ōtsē'stālēx ē'wax!ā'yas
dzēdelemas māk'abāla lāx bak'awa'yas. Wā, laxaē t!ōsōdex
gawās mak'abāla lāx ēk!anā'yasa bak'awa'yē. Wā, lā g'ēg'a'lil-
xēs k'!āwayuwē qa's dāg'ilts!ōdēxa dzēdzelemē qa's k'!ūlpōdxa
ē'nemts!aqē laqēxs hē'maē ālēs elagālasēs lenp!ēna'yē. Wā, lā 35
x'ik'ōdex lenp!ēna'yas wālabāla lāx ē'wāx'sanōdza'yas k'!ūmt!ēna-
'yas. Wā, g'il'mēsē ē'wī!āwē lenp!ēna'yasēxs laē ts!ās lāx textaq'-
laq. Wā, ā'mēsē lā hē gwē'nakūlaxa wāōkwē dzēdzelema. Wā,
g'il'mēsē ē'wī!axs laē āx'ēdxa gawās. Wā; lā nexā!ax lenpsema-
'yas. Wā, g'il'emxaāwisē ē'wī!āxs laē q!ek'ōdex q!ēnx!ā'yas qa's 40
kwēs'ōdēq. Wā, lā alēx'īdxa mōts!aqē dāp!ēnk' āxāla lāx
ē'wāx'sanōlema'yas gāwāsa teq!wa. Wā, g'il'mēsē q!lāqēxs laē

43 When he finds them, | he pulls them out and throws them away.
Then he breaks it into strips, | and gives a strip to each of his guests. ||
45 He who eats the body takes off the loose skin, | and pulls out the
mouth-parts of the devil-fish and eats them, | and he eats the body.
After | they have eaten enough, they go out. They only invite the |
numaym to eat devil-fish. They do not cook devil-fish for many ||
50 tribes. That is all about this. |

Scorched Devil-Fish.—When the devil-fish hunter | comes home,
he takes his knife and | cuts off one of the arms. | He puts it by the
55 side of the fire, with its loose skin; and when || the outside is scorched,
he turns it so that the | raw side is towards the fire; and when it is
also scorched, he | takes it off and pulls off the loose skin. When it is
all off, | he eats it. Some Indians call this "eating devil-fish |
60 roasted by the fire," although only the legs are roasted; || and they
call it "eating devil-fish." Only the | females are roasted this way;
for they are afraid, when they are boiled, | that they will get an
itchy eruption and have to scratch themselves | wherever the liquid
touches the skin, when the female devil-fish is boiled. | Therefore
65 they do not wash the female devil-fish, and || therefore also it is not

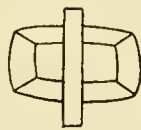
43 lekūmōdeq qa's ts!ex^ēedēq. Wā, lā k!lūk!lūpsedeq qa ts!ēlts!E-
q!astowēsēxs laē ts^ēewanaēsasa ^ēnāl^ēnemē lāxēs Lē^ēlānemē. Wā,
45 lāla hēem bebāk'awēg'xa bak'awa'yaxs laē lāwīyōdex lenpse-
ma^ēyas. Wā, hē^ēmis g'il gēlx'ōyosē gwāwilba'yasa teq!wa qa's
gūgwawēg'ix^ēidēq. Wā, lā hām^xē^ēidxa bak'awa'yē. Wā, g'il^ēmēsē
pōl^ēidexs laē hōqūwēlsa. Wā, laem lēx'aem teqwēlag'ilaxa
teq!wēda ^ēne^ēmēmōtē. Wā, laem k'!ēs teqwēla qaēda q!ēnemē
50 lēlqwālala^ēya. Wā, laem gwāl lāxēq.

Scorched Devil-Fish (Ts!ēdzek^u teq!wa).—Wā, hē^ēmaaxs g'ālaē
g'āx nā^ēnakwēda nēts!ēnoxwaxa teq!wa, wā, lā āx^ēēdxēs k'!āwa-
yowē qa's t!ōsōdēxa ^ēnemts!aqē lāxa dzēdzelemasa teq!wa. Wā,
lā k'ādⁿōlīsas lāxēs legwīlē ^ēwī^ēla lē^ēwīs lenp!ena^ēyē. Wā, g'il^ēmēsē
55 k!ūmelx^ēidē L!āsot!ena^ēyas lāxa legwīlaxs laē lēx^ēideq qa L!āsō-
t!endēsa k'!ilx^ēk'!ōdena^ēyē. Wā, g'il^ēemxaāwisē k!ūmelx^ēidexs laē
āx^ēēdeq qa's x'ik'ālēx lenp!ena^ēyas. Wā, g'il^ēmēsē ^ēwī^ēlāxs laē
hām^xē^ēideq. Wā, la ^ēnēk'ēda waōkwē bāk!ūma ts!ets!ēdzek^ug'ixa
ts!ēdzekwē teq!wa wāx^ēmaē lēx'aem ts!ēsase^ēwē dzēdzelemas.
60 Wā, lā texteqwaxa teq!wa ^ēnēk'iq. Wā, laem lēx'aem hē
gwēgilase^ēwa ts!edāqasa teq!wa yīxs k'ilemaē hānx'lentsē^ēwa
qaxs laxaē hēx^ēidaem q!ūlē yīxs hēmenala^ēmaē q!ūlax lāg'aaLE-
lasas ^ēwāpalāsēs ts!ōxwāxa hānx'laakwē ts!edāq teq!wa. Wā,
hē^ēmis lāgilas k'ēs ts!ōxwase^ēwēda ts!ēdzekwē teq!wa. Wā, hēem-
65 xaāwis k'!ēsēlas hānx'lentsē^ēwē. Wā, g'il^ēmēsē ^ēwī^ēla ts!ēdzekwē

boiled. After they have eaten the roasted | arms, they throw the 66
body and the stomach | out of the house. That is all about this. |

Devil-Fish with Oil (Chopped Devil-Fish with Oil).—This | is another 1
way of cooking devil-fish. When the | devil-fish hunter comes home
with the devil-fish, and when he has many | devil-fish, perhaps as
many as twenty or thirty, || he cooks them all at one time on his fire. 5
He | does it in the same way as I described the cooking of devil-fish
before, and he | takes off the loose skin in the same manner. When
all the loose skin is off, | the devil-fish hunter takes his knife and a
large dish | and puts them down. He takes a small piece of wood
and puts it || over the sides of the dish crosswise in the middle. 10
This is named | “the cutting-board for devil-fish.”

He takes the arms of the devil-fish and | puts them on
the short board. He takes his chopping- | knife and
chops the arms into pieces. Then | he takes another
arm and cuts it up too. After || they have all been 15
chopped up, he takes a large kettle and | washes it out. When it
is clean, he takes with his hand the chopped | arms and throws
them into the kettle for cooking them. | When the kettle is almost
full, he pours a little | water into it and puts it on the fire. After ||
boiling quite a while, it is taken off. | Then many dishes are 20



dzēdzelemašēxs laē āem ts!eqeweldzema bak'awašyē lē'wa gāwa 66
lāx l'āsanāšyasēs g'ōkwē. Wā, laem gwāl lāxēq.

Devil-Fish with Oil (Temx^ustaak^u teq!wa lāxa l'lē'na).—Wā, 1
g'aem n'emx^uēdāla hā'mēx'silaēnēxa teq!wēg'a. Yīxs g'il'maē g'āx
nā'nakwēda nēts!ēnoxwaxa teq!wa. Wā, g'il'mēsē q!eyōla yīxs nē-
ts!anemaaxa maltsemg'ustā teq!wa lōx hāyāqaax yūdux^usemg'ustā.
Wā, lā nā'nemp!eng'ila hānx'LEndeq lāxēs legwilē. Wā, lā āem 5
neqemg'itewēx teqwēlaēnašyasēn g'ālē wāldema lō' lawālaē-
našyax lenp!enašyas. Wā, g'il'mēsē wēlāwē lenp!enašyasēxs laē
āx'ēdēda nēts!ēnoxwaxēs k'lāwayowē, wā, hē'mēsa lōq!wa wālasa
qa's k'āg'alilēs. Wā, laxaē āx'ēdxa āmašyē leqwa qa's k'at!ēdēs lāx
ōgwāgašyasa lōq!wē gayāse la x negōyāšyas. Wā, hēem lēgades 10
temgūdzo xa teq!wa. Wā, lā āx'ēdxa dzēdzelemaša teq!wa qa's
k'adēdzōdēs lāxa temgūdzo wē. Wā, lā āx'ēdxēs temgwayowē
k'lāwayo qa's temtemx^usalax'ēdēxa dzēdzelemē. Wā, la wēlaxs
laē ēt!ēdxa waōkwē qa's temtemx^usalax'ēdēq. Wā, g'il'mēsē
wēla lā temtemx^us'aakūxs laē āx'ēdxa wālasē hānx'lanowa. Wā, 15
la ts!ōxūg'indēq. Wā, g'il'mēsē ēg'ig'axs laē gūxts!ōtsa temtem-
x^ustaakwē dzēdzelemē lāxa temx^ustaakwēlatslē hānx'lanowa.
Wā, g'il'mēsē elāq qōt!ēdēda hānx'lanowaxs laē xal!aqa gūq!e-
qasa wāpē lāq. Wā, lā hānx'lents lāxēs legwilē. Wā, la gēx-
lāla maemdelqūlaxs laē hānx'sanowa lāxa legwilē. Wā, lā 20

22 taken and put down by the side of the | kettle in which the chopped devil-fish has been cooked. The man takes a ladle and | dips out the chopped devil-fish, and puts it into the | dishes. It contains
 25 little water. When the || chopped devil-fish is in the dishes, he takes oil and pours it over it; | and he only stops pouring oil over it when it is covered. | After doing so, he takes many spoons and | gives them to those who are to eat the chopped arms of the | devil-fish. After
 30 this has been done, he places the || dishes in front of his guests, and they begin to eat the chopped devil-fish | with oil. When it is finished, they | go out at once, for this food makes them feel like vomiting. | Then they all hurry out to go back of the houses, where |
 35 they vomit. After vomiting, they drink water. || That is all about this. |

Steamed Devil-Fish.—When | a woman sees a devil-fish in the water on a rock while she is gathering clams, she | spears it and puts it into her small clam-digging canoe. | When she has many clams, she
 40 steams them. Then she || puts the devil-fish with them when she is about to pour water on her steamed clams. | After the water has been poured on, the devil-fish is covered over | with the clams, and it is steamed with the clams that are | steamed to be made into dried

21 āx^ētsē^ēwēda q^lēnemē lōelq!wa qa mex^ēalilelēs lāx māgⁱⁿwalilasa temx^ustaakwī^lats!ē hānx^llanowa. Wā, lā āx^ēēdxa tsēx^la qa^s tsēx^ēidē lāxa temx^ustaakwē dzēdzelema qa^s lā tseyōse^las lāxa lōelq!wē. Wā, laem holelqelaxa ^ēwāpē. Wā, g^{il}ēmēsē ^ēwī^lōsa
 25 hānx^llaakwē temx^ustaakūxs laē āx^ēēdxa L^lē^{na} qa^s k^lūnq!eqēs lāq. Wā, ā^lēmēsē g^{wāl} k^lūnqasa L^lē^{na} lāqēxs laē t!ep!egēlēsa. Wā, g^{il}ēmēsē g^{wāl}ēxs laē āx^ēēdxa q^lēnemē k^{āk}ēts!ēnaqa qa^s k^{ās}idēs lāxa tetemx^ustaag^uLaxa temx^ustaakwē dzēdzelemsa teq!wa. Wā, g^{il}ēmēsē g^{wāl}ēxs laē k^{ax}dzamolilasa tetemx^ustaax^u-
 30 ts!āla lōelq!wa lāxēs L^lē^{lanemē}. Wā, lax^{da}xwē ^ēyōs^{id}xa temx^ustaakwē teq!wa lāxa L^lē^{na}. Wā, g^{il}ēmēsē ^ēwī^laxs laē hēx^ēidaem hōqūwēsa qaxs ālaē ts!enk!ūlema hē g^{wēk} hā^{mēx}sila^{yē}. Wā, lax^{da}xwē hē^{nā}kūlaem lax ālanā^{yasēs} g^{ig}ōkwē qa^s lā hōx^{wida}. Wā, g^{il}ēmēsē g^{wāl} hōqwaxs laē nax^{id}xa ^ēwāpē. Wā,
 35 laem g^{wāl} lāxēq.

Steamed Devil-Fish (^ēneg^{ek} teq!wa).—Wā, hē^{ma}axs k^lūnsaēda ts!ēdāqaxa teq!wāxs ts!ēk^aaxa g^{āwēq}!ānemē. Wā, lā sex^ē-ideq qa^s k^lwēt!alexēs lāxēs ts!ēg^{ats}!ē xwāxwagūma. Wā, g^{il}ēmēsē q^leyōLxa g^{āwēq}!ānemaxs laē ^ēnek^aq. Wā, hē^{mis} la
 40 legēnwayaatsa teq!wāxs laē Elāq tsās^{ētsa} ^ēwāp ēlāxēs ^ēnek^{āsē}wē. Wā, g^{il}ēmēsē tsās^{ētsa} ^ēwāpē lāqēxs laē nānask^{inaem}xa teq!wa. Wā, lā ^ēnemāx^{idaem} L^lōpa L^ēwa ^ēneg^{ek}wē g^{āwēq}!ānemaxs k^lōts!ase^{waē} qaxs k^lōmats!ēlē. Wā, g^{il}ēmēsē L^lōpēxs laē lēt!ē-

clams. After it is done, it is uncovered. | Then the steamed devil-fish is first taken out and || washed in fresh water; and then (the 45 woman) also does what | I described at first, when I described the eating of devil-fish; but it tastes differently | when it is steamed, for the taste of the steamed | clams affects the taste of the steamed devil-fish. |

You know about the devil-fish caught in deep water when the || tides are low at half-moon. This has been written | in the writing 50 about those who get devil-fish for bait for halibut; | for I have described it entirely, how they catch devil-fish with long | spears in deep water, and everything about it. Therefore | I say that you know it already, and also about the catching of devil-fish on the dry beach at || spring-tide. That is all about this. | 55

Boiled Sea-Slugs (Catching sea-slugs).—When | a man wants to 1 take sea-slugs, he first goes for a thin shaft which is used by the salmon-fishers. | He takes two thin cedar-sticks, each one short span | long and a little thinner than the || little finger, flat on one side, | 5 and he takes cedar-bark and splits it in narrow strips. | The two cedar-sticks are to be hooks at the end of the sea-slug spear. | He puts these near the end of the harpoon-strips of cedar-bark. | When it is finished, it is this way: ||



tsē^{wa}. Wā, hē^{mis} g'il āx^{ētse}^{wa} ^{neg}ikwē teq!wa qa's ts!ōx-
wītse^{wē} lāxa ^{wē}wap!emē. Wā, āem^{xaāwisē} la negeltewēx gwē- 45
g'ilasasen g'ag'ilēyē wāldemāxs laē textax^{wīdeq}. Wā, laem ōgūx-
p!aemxs ^{neg}ekwāē qaxs laē gwe^{yōsē} gwēp!aasasa k'!ōts!aakwē
g'āwēq!ānem lāxa ^{neg}ekwē teq!wa. Wā, laemxaē gwāla.

Hēem^{las} lā q!āla nanēsamēnsaxa teq!wāxs wāx^{maē} āma^{ya} x'ā-
ts!a^{yēxēs} āmāgawīx^{demxs} laē nexsa^{ya} ^{mekūla}. Wā, la^{mēsē} k'!ā- 50
dedze^{wē} lāx k'!ādekwasā tatēlāxa teq!wā lōqwalaxa p!ā^{yē}
qaxg'in senōlmēk' gwāgwēx^{sāla} laqēxs laē nanēdzayowaxa g'ilt!
nanēsamēndza^{yāxa} teq!wa ^{lē}wis gwāyilālasē. Hē^{mcsen} lāg'ila
^{nēk'ōl} laem ^{wīēla} q!ālelaq ^{lē}wa lēm^{xūlēse}la nēsaxa teq!wa lāxa
^{wālasē} x'āts!a^{ya}. Wā, laem gwāl laxēq. 55

Boiled Sea-Slugs (Aelyaxa ālasē).—Wā hēem g'il āx^{ētsō}^{sa} 1
aelyaēnoxwaxa ālasa saents!āsa yālnek!wēnoxwaxa k'!ōk!ūtela.
Wā, lā āx^{ēdxa} malts!aqē wīswūl k!waxlāwa, ^{nāl}nemp!enk'ē
āwāsgemasas lāxens ts!ex^{uts}!āna^{yēx}. Wā, lā wāwīlalagawēsens
selt!ax^{ts}!āna^{yasens} q!wāq!wax^{ts}!āna^{yēx} lāxēs pēpexk'!ōt!ē- 5
nēna^{yē}. Wā, lā āx^{ēdxa} denasē qa's dzedzensexendēq qa ts!ēlts!ē-
q!ēs. Wā la āx^{ēdxa} malts!aqē gēgalbīltsa aelyayōp!ēqlē. Wā,
lā āxbents lāx māx^{ba}^{ya}sa saents!ō qa's yil^{ālelōdēsa} dzexekwē
g'ilt!a denas lāq. Wā, g'il^{mēsē} gwālexs laē g'a gwālēg'a (fig.).

- 10 Then he waits for it to be calm at low tide. When | it is calm, he launches his sea-slug-gathering canoe. | He takes his sea-slug-gathering paddle, and his knife for cutting off the heads | of sea-slugs, and also the stick for catching sea-slugs. Then he paddles | to a place where he knows there are many sea-slugs. He looks down
15 into the water; and || when he sees a place where there are many of them together, he takes his stick for catching sea-slugs and | pushes it down into the water. He pushes the hook-end under the sea-slugs | and pulls them off the bottom, (putting the hooks under) the middle of the sea-slug. | Then it comes up lying crosswise over the two hooks at the end of the pole. He pulls up | the pole, and
20 puts it down crosswise over his canoe. || He takes the sea-slug, takes his knife, | and cuts off the neck. Then he squeezes out the insides, | and he throws it down hard into his canoe, saying | as he is throwing it down,— |

“Now you will be as stiff as the wedge of your grandfather.” ||

- 25 He does this to each of them, and says so as he throws the sea-slugs into his | canoe. When he has caught many of them, he goes home. |

As soon as he arrives on the beach of his house, his wife takes | a basket and goes to meet him and to carry up what he has. She puts |
30 her basket into the small canoe; and the woman takes || one of the

- 10 Wā, lā ēsela qa k'!emaqlēsēxa x'āts!aēsē. Wā, g'il'mēsē k'!e-māqelaxs laē wī'x'stendxēs aelyats!ēlē xwāxwagūmā. Wā, lā āx'ēdxēs aelyax'sayasē sē'wayā lē'wēs t!ōt!ēsemyōlē k'awayō lāxa ālasē. Wā, hē'misēs aelyayop!ēqē. Wā, lā sēx'wida qa's lā lāxēs q!ālē q!āyatsa ālasē. Wā, lā hānx'ida. Wā, g'il'mēsē
15 dōx'walelaxa q!aēldzasasa ālasexs laē āx'ēdxēs aelyayop!ēqē qa's L!engensē lāxa demsx'ē. Wā, laem benba'yē gēgalba'yasēs aelyayop!ēqē. Wā, lā gālelisa lāx negōyā'yasa ālasaxs g'āxāē galotawēltewē lāxa mālē gēgalbēsa aelyayop!ēqē. Wā, lā nexōstōdxēs aelyayop!ēq qa k'at!ēdēs la 'wāx'sotāga'yasēs aelyaatslē xwā-
20 xwagūma qa gayalēs. Wā, lā dāx'īdxa ālasē qa's āx'ēdēdxēs k'!awayō qa's t!ōt!ēts!exōdālēq. Wā, lā x'ix'īdeq qa lawāyēs yāx'yīg'ilas. Wā, lā xūsālexsas lāxēs xwāxwagūmē. Wā, lā nēg'etewēxs laē xūsālexsas:—

“Laems hēl L!āxalaēnēlē lem'ayās gāgasa.”

- 25 Wā, lā q!wālxoem 'nēk'ixs laē xūs'ālexsasa ālasē lāxēs xwāxwagūmē. Wā, g'il'mēsē q!eyōlexs laē nā'nak' lāxēs g'ōkwē. Wā, g'il'mēsē lāg'alis lāx L!eina'isasēs g'ōkwaxs laē genemas āx'ēdxax lēxa'yē qa's lā lalala; hē'mis, qa's lā nanagwāla. Wā, lā hāng'aa-lexsasēs lēxa'yē lāxa xwāxwagūmē. Wā, lā dāx'īdēda ts!edāqaxa
30 'nemē ālasa qa's x'ix'īdē 'wāsgemasas ōgwide'yas lāxēs dālaēna-

sea-slugs, squeezes down the whole length of its body, holding it by 31
 the | hind part, the head downward; and when what is left of the
 insides has come out, | she throws it into the basket. She does this
 to all | of them. When they are all in, she carries | her basket of
 sea-slugs up the beach and takes it || into the house. She puts it 35
 down in the corner of the house. | Then she takes a large low steam-
 ing-box and pours some | fresh water into it. When it is half full,
 she takes the basket of sea-slugs | and pours them into the water in
 the box. She leaves them there | for two nights with the water over
 them. Then they are ready || to be boiled. The man takes the 40
 kettle for boiling sea-slugs | and pours water into it until it is half
 full. | He puts it over the fire; and when the kettle for boiling sea-
 slugs | is on the fire with the sea-slugs in it, he goes into the woods
 and breaks off hemlock-branches. | He carries these back and puts
 them down where the sea-slugs are boiling || in the kettle. After he 45
 has done so, he takes the low steaming-box in which the sea-slugs
 are, | and places it by the side of the fire, | and also the tongs.
 When the water begins to boil, his wife | takes one of the sea-slugs
 and squeezes the body so that | the liquid comes out from the inside.
 Then she puts it into the boiling water. || Her husband stirs it with 50
 the tongs. The woman | squeezes out the whole number of sea-
 slugs; and when they are all | in the kettle, the man continues to

‘yax ōxsde‘yas. Wā, lā benxtāla. Wā, g’il‘mēsē ‘wīlāwē g’ēg’a- 31
 yayawa‘yas yāx’yīg’ilasēxs laē lexts!ōts lāxēs lexa‘yē. Wā, lā
 ‘nāxwa hē gwēx‘īdxa waōkwē. Wā, g’il‘mēsē ‘wīlts!āxs laē k’lox‘wīl-
 tōdxēs elyats!ē lexa‘ya qa’s lā k’lōx‘wīsdēselaq qa’s lā k’lōgwē-
 lelaq laxēs g’ōkwē. Wā, lā k’lox‘walīlas lāx onēgwīlasēs g’ōkwē, 35
 Wā, lā āx‘ēdxa ‘wālasē kūtelil q!ō‘lats!ā. Wā, lā gūxts!ōtsa ‘wē-
 ‘wāp!emē laq. Wā, g’il‘mēsē negoyoxsdālaxs laē āx‘ēdxa elyats!ē
 lexa‘ya qa’s lā gūxstents lāx ‘wābets!āwas. Wā, lā bās. Wā,
 hēt!a lā mālexsē gānulas q!ōgūlilēda ālasaxa ‘wapaxs laē hēlāla lāx
 hānx‘lentsē‘wē. Wā, lēda begwānemē āx‘ēdxēs elsēlats!ēlē hānx’- 40
 lanowa. Wā, lā gūxts!ōtsa ‘wāpē lāq qa negoyoxsdalēs. Wā,
 lā hānx‘lents laxēs legwīlē. Wā, g’il‘mēsē la hānx‘lālē elsē‘la-
 ts!ēlasēxa ālasaxs laē lāxa āl!ē qa’s l!ex‘wīdē lāxa q!wāxē. Wā,
 g’āxē gēmxelaq qa’s lā gēmxstendeq lāxēs elsē‘lats!āxa ālasē
 hānx‘lanowa. Wā, g’il‘mēsē gwālexs laē āx‘ēdxa q!ōgūlilē elya- 45
 ts!ē kūtelil q!ō‘lats!ā qa’s g’āxē hā’nōlīsas lāxēs legwīlē; Wā, hē-
 ‘mēsa ts!ēslāla. Wā, g’il‘mēsē medelx‘wīdēda ‘wāpaxs laē gēne-
 mas āx‘ēdxa ‘nemē ālasa qa’s x’ix‘īdēx ōk!wina‘ya qa lāwāyēs
 ‘wāpaga‘yasēxs laē ts!emxstents lāxa maemdelqūla ‘wāpa. Wā,
 lāla lā‘wūnemas xwētasa ts!ēslāla lāq. Wā, lā ‘nāxwaem 50
 x’ix‘īdēda ts!edāqax ‘waxaasa ālasē. Wā, g’il‘mēsē ‘wīlāstēda
 ālasaxs laē hēmenālag’ilil‘em xwētēda begwānemaq. Wā, g’il-

53 stir them. When | the water begins to boil, the man picks up
handfuls of dirt from the floor of the | house and throws it into the
55 boiling water. Then || it stops boiling over, for the | water of the
sea-slugs almost always boils over, and only | dirt from the floor of
the house stops the boiling-over. The man | tries to take hold of one
of them with the tongs; and when he succeeds in taking one, | it is
done. The skin gets rough when it is done. The (sea-slugs) are
60 slippery, when || they are raw, and he can not get hold of them with
his tongs. | When they are done, he takes off the fire the kettle for
cooking sea-slugs. | He takes a large dish and puts it by the side of
the | kettle. He pours some water into it; and when it is | more
65 than half full of water, he takes the tongs, lifts up the || sea-slugs, and
puts them into the dish for washing the boiled | slugs. As soon as they
are all in, the man sits down by its side | and washes them, they being
stiff. After he has | washed one of them, he gives it to one of his guests |
to eat first a sea-slug; and the one to whom the first sea-slug is given
70 eats it at once. || The man washes the sea-slugs quickly, | and gives
one to a second man; and he continues doing this with his other |
guests; and when the first one finishes eating a sea-slug, | he is given
another one. After they have eaten enough, they take some | to
75 their wives, for sea-slugs are only eaten in winter, || when they are

53 'mēsē TENX'IDEXS laēda begwanemē k'āg'ililxa t'EX't'EG'ilasēs
g'ōkwē, qa's k'la'stendēs lāxa la tentenk'ila. Wā, hēx'ida'mēsē
55 xūt'ēdēda tentenk'ila elsēlas qaxs xENLElāē hēmenālaem TENX'ID
idē 'wāpalāsa ālasaxs hāNX'LEntse'wāē. Wā, lēx'a'mēs xūt'lēda-
masa t'EX't'EG'ilasa g'ōkwaq. Wā, lā, hēmenāla'ma begwānemē
gūNX'id k'ak'lap!ENasa ts'ēslāla lāq. Wā, g'il'mēsē k'lip!ENDqēxs
laē L'ōpa. Wā, laem xūlxūNX'IDEXS laē L'ōpa. Wā, lā tsāX'ENXS
60 k'fīlx'aē. Wā, laem k'leās gwēX'idaats k'lip!Entsēs ts'ēslāla lāq.
Wā, g'il'mēsē L'ōpEXS laē hāNX'sENDEq lāxēs legwīlēs elsēlax'dema.
Wā, lā āX'ēdxa 'wālasē lōq!wa qa's k'anolilēs lāxa elsē'lats!ē
hāNX'lanowa. Wā, lā gūxts'ōtsa 'wāpē lāq. Wā, g'il'mēsē ēk'ōl-
dza'ya 'wāpē lāqēxs laē āX'ēdxa ts'ēslāla qa's k'ak'lap!ENēs lāxa
65 ālasē qa's lā k'lipstālas lāxa ts'ōts!ox'ūnats!ē lōq!waxa hāNX'laakwē
ālasa. Wā, g'il'mēsē 'wī'lōSEXs laēda begwānemē k'wag'āgēlilaq
qa's ts'ōts!ox'ūNX'idē lāxēs laēna'yē L'ax'ida. Wā, g'ilnaX'wa'mēsē
g'wāl ts'ōts!ox'ūnaxa 'nemē ālasEX laē yax'wits lāxēs L'ē'lānemē
qa g'alq!Esēs elsasxa ālasē. Wā, lā hēx'idaem elsas'idēda g'ālē
70 yāX'wītse'wa, yīxs laē hanakwīla ts'ōts!ox'ūnēda begwānemax
yaq!wēmalasa māK'ilaq. Wā, lā hē g'wē'nakūlaxa waōkwē L'ē'lā-
nemis. Wā, g'ilnaX'wa'mēsē 'wī'lēda g'ālē yax'witsō'sa ālasEXS laē
ēt'lēd yāX'wīdeq. Wā, g'il'mēsē pōl'IDEXS laē mōtelaxēs ānēX'sā'yē
qaēs gēNEMē, yīxs lēX'a'māē elsasdēMxa ālasēda ts'lāwūNXē lāX

good. They are bad in summer. That is all about | one way of 76
cooking of sea-slugs. |

Roasted Sea-Slugs (Sea-slugs roasted by the side of the fire of the | 1
house).—When water has been on the sea-slugs for two days, | the
woman takes a dish and carries it to put it down by the side of | the
low steaming-box. She takes the sea-slugs out of the water and || puts 5
them into the dish. As soon as she has enough, she carries a dish of
sea-slugs | and puts it down by the side of the fire of her house. She
puts | it alongside the fire, under the side-logs of the fire, and she |
continually turns (the sea-slugs) over. As soon as they are really |
stiff, they are done; and as soon as they are done, she takes them off
the fire with the || fire-tongs. She takes another dish and pours 10
some | water into it, and she puts the roasted sea-slugs into it. |
Then she takes a cedar-stick and scrapes off the ashes that | stick to
the roasted sea-slugs. When they are all in the dish, she squeezes
them, | so that the water comes out, and she puts them into another ||
dish. Then she takes another sea-slug, scrapes off | the ashes that 15
stick to the outside of the roasted sea-slugs, and she | squeezes it so
that the water comes out, and puts it into the | dish. She does this
to all the others; and when | they are all done, she gives them to

eyāx'sdemas. Wā, lāla ʿyaʿyax'sxa hēenxē. Wā, laem gwāl lāxa 75
ʿnemxʿidāla hāʿmēx'silaēnēʿxa ālasē.

Roasted Sea-Slugs (Penēdzekwē ālasa lāxa onālisasa legwīlasa 1
g'ōkwē).—Wā, hēmaaxs laē map!enxwaʿstalil q!ōgūlila ālasē
wā, lāda ts!edāqē āxʿēdxa lōq!wa qaʿs lā dālaq qaʿs lā k'anolilas
lāxa elyats!ē kūtelil q!ōlats!ā. Wā, lā āxʿwūstālaxa ālasē qaʿs lā
āxts!ālas lāxa lōq!wē. Wā, g'il'mēsē hēʿalaxs laē k'alaxa elts!āla 5
lōq!wa qaʿs lā k'anōlisas lāxa legwīlasēs g'ōkwē. Wā, lā k'ade-
nōliselas lāxa āwābāʿyas k'ak'edenwaʿyasēs legwīlē. Wā, āʿmēsē
hēmenālaem lēxʿelalēda ts!edāqaq. Wā, g'il'mēsē ālaxʿid lā
L!āxʿēdexs laē L!ōpa. Wā, g'il'mēsē L!ōpexs laē k'elts!ālasēs ts!ēs-
lala lāq. Wā, lā āxʿēdxa ōgūʿlamē lōq!wa qaʿs gūxts!ōdēsa 10
ʿwāpē lāq. Wā, lā āxstentsa penēdzekwē ālasē lāq. Wā, lā
āxʿēdxa k!waʿxlādzēsē qaʿs k'exālayōxa gūnaʿyaxs laē k!wē-
k!ūt!enēxa penēdzekwē ālasa. Wā, g'il'mēsē ʿwīʿlāxs laē q!wēdze-
tendeq qa lāwāyēs ʿwāpagaʿyas. Wā, lā yaxts!ōts lāxa ōgūʿlamē
lōq!wa. Wā, laxaē ēt!ēd āxʿēdxa ʿnemē ālasa qaʿs k'exālēxa 15
gūnaʿyaxs laē k!wēk!ūt!enēxa penēdzekwē ālasa. Wā, lā q!wē-
dzetendeq qa lāwāyēs ʿwāpagaʿyas. Wā, laxaē yaxts!ōts lāxa
lōq!wē. Wā, lānaḡwaem hē gūwēxʿid!xa waōkwē. Wā, g'il'mēsē
ʿwīʿlāxs laē yāxʿwīts lāxa elsas!axa penēdzekwē ālasa. Wā,

20 those who are to eat the roasted sea-slugs. || At once they eat them; and after they have eaten enough, they carry home | for their wives what is left over. That is all about this. |

Baked Sea-Slugs (Sea-slugs baked in hot ashes in the fire of the | house).—The woman also takes the sea-slugs out of the low steaming-
25 box. | She digs a hole in the hot ashes and puts the || sea-slugs into the hole dug in the ashes. Then she covers them with ashes. | It may be half an hour according to the watch | before she digs them out. She takes them up with the fire-tongs and | places them on the floor, by the side of the fire; and she does the same as what I | said before when I spoke about the sea-slugs roasted by the side of the
30 fire. That is || all. |

1 **Roasted Chiton.**—This is called by the L!aL!asiqwāla *k'linēl*, but by the Kwāgrul it is called | *mē'smets!a*. |

When a woman gets ready to | go to get chitons, she takes her
5 basket to put the chitons into, and also flat-pointed || hemlock-branches three spans in | length. They are flat-pointed. She carries with her what is called | "instrument for peeling chitons off the rock." As soon as she comes to a place where there are many, | she pokes the stick under them, lifts them off, and throws them into her basket; and when | she has many, she carries the basket with the
10 chitons on her back, and goes home || carrying the basket up the

20 hēx'ida'mēsē Elsas'ideq. Wā, g'il'mēsē pōl'ideqs laē mōtelaxēs hām'x'sā'yē qaēs gēgenemē. Wā, laem gwāl lāxēq.

Baked Sea-Slugs (Dzamēdzek^u ālas lāxa gūna'yasa lēgwilasa g'ōkwē).—Hēemxaa āx'ēdēda ts!edāqaxa ālasa kūtēlilē q!ō'elats!ē. Wā, lā 'lap!ālisā lāxa ts!elqwa gūna'ya. Wā, lā LEX'walisasa
25 ālasē lāxa 'lābekwē gūna'ya. Wā, lā dzemk'eyimtsa gūna'yē lāq. Wā, laxent!a nexseg'ilēlag'ila lāxox q!āq!alāk!a'yē lāxens 'nālāxs laē 'lāpleqālisāq. Wā, lā k'lip!itsēs ts!ēslala laq qa's lā k'lip!alilēlas lāxa onālisasēs lēgwilē. Wā, hēem gwāyī'lālē gwēgilasasēn wāldeme lāx māk'ilasasek' lāxa penōlidzekwē ālasa. Wā, laemxae
30 gwāla.

1 **Roasted Chiton.**—K'linēl, hēem lēqela'yēsa L!aL!asiqwālāq; wā, lāla mēsmets!axelasō'sa Kwāgrulē.

Wā, hē'maaxs laē xwānalēlēda ts!edāqē qa's lā k'!āk'!enlaxa k'linēlē. Lā, āx'ēdxēs k'lin'elats!ēlē lexa'ya hē'mēsa pexbaakwē
5 L!enāk'sa q!wāxē yūdux^up!enk' lāxens q!wāq!wax'tslāna'yēx, yix 'wāsgemasas. Wā, lā pexba. Wā, hē'mis daax'sēq yixa lēgadās k'!āk'!enlayāxa k'linēlē. Wā, g'il'mēsē lāg'aa lāx q!ēyaasasēxs laē L!ōk!ūg'īlalaq qa's ts!exts!ālēs lāxēs lexa'ya. Wā, g'il'mēsē q!ēyōLqēxs laē ōxLEX'ēidxēs k'lin'elats!ē lexa'ya qa's lā nā'nak^u
10 ōxLōsdēselaxa k'lin'elats!ē lexa'ya. Wā, lā ōxLEG'alilas lāx onē-

beach. She puts it down in the | corner of her house. Then she 11
 takes a large dish and pours some | fresh water into it, until it is half
 full, and she pours the chitons into it. | After they have been four
 days in the water, she takes her | fish-knife and goes and sits down
 by the side of the dish of chitons. She || takes out one of the chitons 15
 and scrapes it with her fish-knife so that | all the green stuff comes off
 that covers it. When the green stuff is all off, | (the chitons) are white.
 When they are done, | she puts them into another dish which is half
 full of | fresh water; and she does this with the others. || As soon as 20
 they are all done, she leaves them in the water in the dish for one
 night. | In the morning, as soon as day comes, the woman takes
 drift wood, | which she gathers on the beach in front of her house,
 and she puts down one crosspiece | at the upper end; and she puts
 down two | side-pieces, one on each side. She puts kindling-wood in
 the space between the || side-pieces, and she places medium-sized 25
 driftwood crosswise | on top of it. Then she takes her basket and
 goes to pick stones on the | beach. When her stone-carrying basket
 is full with stones, | she carries it on her back, and puts it down out-
 side of the place where she is going to steam the chitons. She | puts
 them on top of the crosspieces of driftwood; and when they are all
 on, || she lights the fire under (the whole). When the fire blazes up, 30
 she goes to the beach | and gathers kelp that grows on the rocks; |

gwiłasēs g'ōkwē. Wā, lā āx'ēdxā 'wālasē lōq!wa qa's gūxts!ōdēsa
 'we'wap!emē lāq qa negoyoxsdalēsēxs laē gūxstentsa k'linēlē lāq.
 Wā, hēt!āla mōxsē 'nālās q!ōg'ililēxs laēda ts!ēdāqē āx'ēdxēs
 xwālayowē qa's lā k!wag'āgililaxa k'linēltalilē lōq!wa. Wā, dās-
 tendxa 'nemsgemē k'linēla qa's k'ik'ixsemēsēs xwālayowē lāq qa 15
 'wīlāwēsa lēnxa lāx ōsgema'yas. Wā, g'il'mēsē 'wīlāwa lēnxa
 lax ōsgema'yasēxs laē 'melsgema. Wā, g'il'mēsē gwālēxs
 laē āxts!ōts lāxa ōgū'lamē lōq!wa laxat! negōyoxsdālaxa
 'we'wap!emē. Wā, lā 'naxwaem hē gwēx'ēidxa wāōkwē. Wā,
 g'il'mēsē 'wīlaxs laē xa'maēl q!ōgūlilxa 'wāpē lāxa lōq!wē. 20
 Wā, g'il'mēsē 'nāx'ēidxa gaālāxs laēda ts!ēdāqē āx'ēdxā q!lēxalē
 qa's q!āp!lēgalisēq lāx L!ema'isasēs g'ōkwē. Wā, la'mē xwā'itsa
 'nemē qa gēg'iwalitsē. Wā, lā k'āk'ēdenōtsa małts!aqē lāx 'wāx'sa-
 no'yas. Wā, laxaē mōmagōtsa g'ālastoyolas lax āwāgawa'ayasa
 k'āk'ēdenwa'yas. Wā, lā xwālēyindālaxa hā'yā'astowē q!lēxal lāx 25
 okūya'yas. Wā, lā āx'ēdxēs lēxa'yē qa's lā xeqwax t!ēsema lāxa
 L!ema'isē. Wā, g'il'mēsē qōt!ē xegwats!ās lēxāxa t!ēsemaxs laē
 ōxlosdesaq qa's lā ōxlanōlisas lāxēs 'neg'asłaxa k'linēlē. Wā, lā
 xeqūyints lāxa gek'iya'yē q!lēxāla. Wā, g'il'mēsē 'wilk'iyindexs laē
 tsēnabotsa gūłta lāq. Wā, g'il'mēsē x'iqōstāxs laē lāxa L!ema'isē 30
 qa's k!ūlx'ēdēxa L!esl!ekwē q!wāxa lāxa t!ēdzeł!wā. Wā, g'il-

- 32 and when her basket is full, she carries it on her back, and puts it
down | by the side of the place where she is going to steam the
chitons. Then she goes into the woods to get | skunk-cabbage and
35 old fern. She puts these into a || basket, and carries the basket with
fern on her back; and she carries the skunk-cabbage under her arm. |
Then she goes home, and puts down the skunk-cabbage | by the side
of the place where she is going to steam the chitons; and she also puts
down the | basket with old ferns. Her husband cuts sticks | one
40 span long, of red pine, with sharp points || and round, for spits for the
chitons. As soon as these are finished, | she takes one of the chitons
and pushes the spit of | red-pine wood through the middle of it.
She does this with every one of them, | one spit for each chiton, in
this manner: When they are all on the spits, | they are
ready, and she puts them into a basket. Then the man
45 takes the || tongs and takes away the driftwood that is not
burned; | and as soon as all the fire has been taken away, he
takes the kelp and lays it | on the red-hot stones, and he
puts old fern | over the kelp; and he takes the skunk-
cabbage and | spreads it over the old fern. As soon as this is
50 finished, he takes the || chitons on their spits and pours them on the
skunk-cabbage. When this is | done, he takes a cedar-stick and
pokes holes through the skunk-cabbage for | the water to pass through



- 32 ʼmēsē qōtʼlē Lʼegwatsʼlēs lexāxs laē ʼōxlōsdēsaq qaʼs lā ʼōxlanōlisas
lāxa ʼnegʼaslaxa kʼlinēlē. Wā, lā ālēʼsta lāxa ālʼēkʼas lā āxa
kʼlikʼaōkʼwa, wā, hēʼmisa LEqʼemsē. Wā, laem āxtsʼōts lāxa
35 lexʼayē. Wā, lā ʼōxlālaxa LEqʼemdatsʼlē lexāxs laaʼlā gemxelaxa
kʼlikʼaōkʼwāxs laē nāʼnakwa. Wā, lā gemxenōlisasa kʼlikʼaōkʼwa
la magʼinwalisasēs ʼnegʼaslaxa kʼlinēlē. Wā, laxaē ʼōxlegʼalisasa
LEqʼemdatsʼlē lexā lāxaaq. Wā, lāʼla lāʼwūnemas kʼlāxwaxa
ʼnālʼnempʼenkʼē lāxens qʼwāqʼwaxʼtsʼānaʼyēx wūnāgūla qa eēxʼbēs;
40 wā, hēʼmis qa lēlxʼinēs qa ʼōdēmsa kʼlinēlē. Wā, gʼilʼmēsē gwā-
lexs laē āxʼēdxa ʼnemsgēmē lāxa kʼlinēlē qaʼs ʼōtʼēdēsa ʼōdemē
wūnagūl lāx nexsemaʼyas. Wā, lā ʼnaṣwaem ʼnemtsʼaxsemālēda
kʼlinēlaxa ʼōdemē gʼa gwālēgʼaxs laē ʼōdekwa (*fig.*). Wā, laʼmē ʼnāṣwa
gwālalaxs laē gʼitsʼlā lāxa lexʼayē. Wā, lā āxʼēdēda begwānemaxa
45 kʼlipʼlāla qaʼs kʼlipsʼālaxʼīdēxa kʼlēsē qʼūlxʼītsa qʼlēxālē. Wā,
gʼilʼmēsē ʼwīʼlēda gūltāxs laē āxʼēdxa LʼESLʼekwē qaʼs tsʼaxʼālōdēs
lāxa xʼixʼixsemāla tʼēsēma. Wā, lā āxʼēdxa LEqʼemsē qaʼs tsʼlā-
kʼiyīndēs lāxa LʼESLʼekwē. Wā, lā āxʼēdxa kʼlikʼaōkʼwa qaʼs
LEpeyīndē lāxa LEqʼemsē. Wā, gʼilʼmēsē gwālexs laē āxʼēdxa
50 ʼōdekwe kʼlinēla qaʼs gʼēdzōdalēs lāxa kʼlikʼaōkʼwa. Wā, gʼilʼmēsē
gwālexs laē LʼENqēmʼsālaxa kʼlwaʼxlāwē lāxa kʼlikʼaōkʼwa qa
laxʼsālatsa ʼwāpē lōʼ qa kʼixʼsālatsa kʼlāʼlā. Wā, gʼilʼmēsē gwā-

and the steam to come out. When this is done, | he pours water on, 53 and he takes some skunk-cabbage | leaves and spreads them over the top; and when it is all covered, he || takes mats and covers (the 55 whole). When this is done, he | leaves it. After about four hours | (the chitons) are done. Then he takes off the cover-mats and | also takes off the skunk-cabbage cover. When the | cover is all off, he calls the people who are walking about to come and eat the chitons. || When they sit down, he gives each | one a spit with a chiton on it, 60 and immediately they | begin to eat chitons. Nobody gets two | spits of steamed chitons, for they taste very salt; | and when they eat many chitons, these cause diarrhœa. || After they have finished, 65 they all go home. They do not invite | many tribes for this, and it is not eaten by the Kwakiutl. | Only the Seaward-Dwellers eat chitons, and also the Koskimo | and Gwats!ēnox^u and G'âp!ēnox^u and the L!asq!ēnox^u. | Only those eat it. That is all about this. ||

Boiled Chiton.—(When chitons have been gathered [sec p. 293], 1 they are eaten in the following manner:) At once (the woman) sends her husband to go and | invite his numaym. Immediately the woman takes | her kettle and pours water into it; and when it is half full, | she puts it on the fire. When it begins to boil, || the woman takes the 5 basket of chitons by the handle and pours | them into the kettle.

lexs laē tsās'itsa 'wāpē lāq. Wā, lā āx'ēdxa waōkwē k'lik'!aō- 53
kwa qa's LEPEYINDĀLĒS lāq. Wā, g'il'mēsē hamelqeyaxs laē
āx'ēdxa lēl'wa'yē qa's nāseyindēs lāq. Wā, g'il'mēsē gwālexs laē 55
bās. Wā, laxent!a mōts!agelelag'ila lāxens q'lāq!alak'!ayoxens
'nālāqēxs laē L!ōpa. Wā, la'mēs lēt!ēdex nāyimas lēl'wa'ya.
Wā, laxaē lāwi'yōdxa nayimē k'!aōk'!wa. Wā, g'il'mēsē 'wi'lāwē
nayimasēxs laē Lē'lālaxa q!ūnamē'sta qa lās k'linlk'!al'idxa
k'linēlē. Wā, g'il'mēsē k'ūs'ālisēxs laē ts!Ewanagemēda 'nāl- 60
'nemts!aqē ōdek^u 'neg'ik^u k'linēl lāq. Wā, lā 'nāxwaem hēx'ī-
daem k'linlk'!al'idxa k'linēlē. Wā, laem k'!eās malts!axk'!etsēxa
ōdek'wē 'neg'ek^u k'linēla, qaxs Lōmaē dēmp!a. Wā, hē'misēxs ālaē
wulēliselamasēx q!ēk'!edzayaēda k'linēlaxs hā'ma'yaē. Wā, g'il-
'mēsē gwālexs laē 'wi'la nā'nakwa. Wā, laem k'!ēs Lē'lālayo lāxa 65
q!ēnemē lēlqwālala'ya. Wā, lāxaa k'!ēs hā'māsa Kwāg'ulē, la
lēx'a'ma L!āl!asiqwāla k'linlk'!al'ixa k'linēlē Lē'wa Gōsg'imo'xwē
Lē'wa Gwats!ēnoxwē Lē'wa G'âp!ēnoxwē, wā hē'misa L!asq!ē-
noxwē. Hēem 'waxēda hā'māpaq. Wā, laem gwāl lāxēq.

Boiled Chiton.—Wā, hē'x'ida'mēsē 'yālaqaxēs lā'wūnemē qa lās 1
Lē'lālaxēs 'nē'mē'mōtē. Wā, la hē'x'ida'mēsēda ts!ēdā'qē āx'ē'd-
xēs hānx'Lā'nowē qa's gūxts!ō'dēsa 'wā'pē lāq qa 'negoyā'lē-
sēxs la'ē hā'nx'Lēnts la'xēs lēgwī'lē. Wā, g'il'mēsē medelx'wī'-
dexs la'ēda ts!ēdā'qē k'!ō'qūlīlxēs q!ēnyats!ē lex'a'ya qa's gūx. 5
stē'ndēs la'xa hā'nx'Lānowē. Wā, la āx'ē'dxēs k'!lplā'la qa's

- 7 Then she takes her fire-tongs and | pokes the chitons in the water; and as soon as the skin comes off, | they are done. Then she takes the kettle off of the fire. | She takes a large dish and dips up with
10 a spoon || the chitons in the water, and she puts them into the dish. She does not | put the liquid into the dish also. As soon as the dish is full, | the woman pours fresh water on the chitons in the dish, | and she puts it down before the guests of her husband. | They eat at
15 once with their hands. || They peel off the shells on the back, and they throw them into the | dish, with the guts. As soon as they finish eating the chitons, they | wash their hands in the water of their food; and | after they have eaten, those who have eaten chitons go out. |

Large Chiton (Getting large chiton).—When a man wants to eat ||
20 chitons, he launches his | small canoe at low water, and he goes to a place where he knows there are many chitons. | When he arrives there, he puts the stern of his chiton-catching | canoe ashore and gets off. He picks up chitons which | lie on the stony beach, and
25 he throws them into his small chiton-catching canoe. || When he has many, he launches | his chiton-catching canoe, goes aboard, and he | paddles back. He picks up driftwood where there is much of it, and | he puts it into his chiton-catching canoe. As soon as it is |

- dzeK'elga'yēs la'xēs q!E'nsēla. Wā, g'í'!ēmēsē qūs'ē'dēs L!ētse-
7 ma'yē, wā, laE'm L!ōpa laxē'q. Wā, hē'x'ida'ēmēsē hā'n'x's'ēndeq. Wā, la āx'ē'dxa 'wā'lasē lō'q!wa qa's xelō'tsōdēsa k'ats!ēna'qē la'xēs q!E'nsēla qa's lē xelts!ā'las la'xa lō'q!wē. Wā, laE'm k'!ēs
10 ō'gwaqa lē 'wā'palās lā'xa lō'q!wa. Wā, g'í'!ēmēsē qō't!ēda lō'-q!wāxs la'ēda ts!ēdā'qē gū'q!Eqasa ā'!ta 'wā'pē lā'xa la lēx'ts!ā'la q!anā'sa. Wā, lē k'ax'dzamo'līlas lax lē'lanēmasēs lā'wūnēmē. Wā, hē'x'ida'ēmēsē xa'max'ts!ā'naxs la'ē dā'x'idxēs hā'ma'yē. Wā, laE'm sēx'ā'lax xE'ldzēg'a'yas. Wā, la ts!exts!ā'las lā'xa
15 lō'q!wē lē'wēs ts!ēy'īnē. Wā, g'í'!ēmēsē gwāl q!E'nsq!asexs la'ē hē'em ts!ēnts!ēn'x'widēdē 'wapa'lāsēs hā'ma'yē. Wā, g'í'!ēmēsē gwā'lēxs la'ē hō'qūwelsēda q!E'nsq!asē.

- Large Chiton** (K!āk!Enot!āxa k!Enōtē).—Hē'maaxs hā'ma-
ēxsdaēda begwānēmāxa k!Enōtē. Wā, ā'misē wī'x'stēndxēs xwā-
20 xwagūmaxa lā x'āts!aēsa qa's lā lāxēs q!ālē q!eq!ādxa k!Enōtē. Wā, g'í'!ēmēsē lāg'aa lāqēxs laē āLaxLax'idxēs k!āk!Ent!aats!ē xwāxwagūma qa's lōltāwē. Wā, lā mēn'x'idxa k!Enōtaxs qep-qep!āē lāxa t!ēdzek!wa qa's ts!ēgēxsēlēs lāxēs k!āk!Ent!aats!ē xwāxwagūma. Wā, g'í'!ēmēsē q!ēyōlēxs laē hēx'idaem lā wī'x's-
25 tēndxēs k!āk!Ent!aats!ē xwāxwagūma qa'slaxsēq. Wā, g'āxē sēx-wīda qa's lā ānēxbālah q!ēxala lāxa q!ēyaasasa q!ēxalē. Wā, lā mōxsēlas lāxēs k!āk!Ent!aats!ē xwāxwagūma. Wā, g'í'!ēmēsē qō-t!axs laē lāxsa qa's sēx'widē; laem lāl nā'nak^u lāxēs g'ōkwē. Wā,

full, he goes aboard and paddles home to his house. || When he arrives 30
at his beach, he throws the | driftwood ashore. He goes up and goes
to get a basket from his | house, and he comes carrying it down to
the place where his chiton-catching | canoe is. He also carries his
knife, and he | puts the basket into the small canoc. || Then he takes 35
one of the chitons, puts it down on its back, | and cuts along its
belly. Then he pulls out the entrails, | and he throws them into the
water; and he scrapes it, so that the red color | on the body of the
chiton comes off. When it is all off, he | washes it in salt water.
After he has done so, he throws it || into the chiton-basket. He does 40
this with all the others. | As soon as they are all ready, he carries the
basket of chitons; | and when he is in his house, he puts it down in
the | corner of the house; and he goes down to the beach to bring
up | the driftwood, and he carries it into the house, and he puts it
down || by the side of the fire, and he puts it on the fire. | If he wishes 45
to eat the chiton raw, he takes his knife | and cuts the belly of the
chiton, which looks like the tongue | of a quadruped. He puts them
into a small dish with | water in it. He also cuts close along the shell
on its back || the whole length of the body of the chiton; and | when 50
it is off, he cuts it into pieces half a | finger-width thick. Then he puts
these pieces into a small dish with water in it; | and when he has

g'il'mēsē lāg'alīs lāxēs L'ema'isaxs laē hēx'idaem sep'ultōdxēs 30
q'lēxanēmē q'lēxala. Wā, lā lāsdēsa qa's lā āx'ēdex lexa'ya lāxēs
g'ōkwē qa's g'āxē dents!ēselaq lāx hā'nēdzasasēs k'lāk'!ent!aats!ē
xwāxwagūma. Wā, hē'mis daax"sēs ts!ēwūlēgayo k'lāwayowa.
Wā, lā hāng'aalēxsasa lexa'yē lāxa k'lāk'!ent!aats!ē xwāxwagū-
maxs laē dāx'īdxa 'nemsgēmē k'!enōta qa's t!ex'ālēxsēq. Wā, 35
lā qwagenōdzendex tek'lāsēxs laē gēlx'weqōdex yāx'yīg'ilas
qa's ts!exstendēq. Wā, lā k'ōdzeltsemdeq qa lawāyēsa gūgūm-
yemstowē āxsemēxa k'!enōtē. Wā, g'il'mēsē 'wīlāxs laē ts!ōx'wī-
deq lāxa demsx'ē 'wāpa. Wā, g'il'mēsē gwālēxs laē ts!exts!ōts
lāxēs k'!endats!ē lexa'ya. Wā, lā 'nāxwaem hē gwēx'īdxa wāō- 40
kwē. Wā, g'il'mēsē 'wīlāxs laē k'!ōx'weiltōdxēs k'!endats!ē lexa-
'ya. Wā, g'il'mēsē laēlas lāxēs g'ōkwaxs laē hāng'alīlas lāxa ōnē-
gwīlasēs g'ōkwē. Wā, lā lents!ēs lāxa L'ema'isē qa's lā wīx'wūs-
dēsa lāxa q'lēxalē qa's lā wīg'ilēlas lāxēs g'ōkwē qa's lā wīx'ālī-
las lāxa mag'īnwalīlasēs lēgwīlē. Wā, la leqwēlax'īda. Wā, g'il- 45
'mēsē 'nēx' qa's k'līlx'k'lax'ēxa k'!enōtaxs laē āx'ēdxēs k'lā-
wayowē qa's t!ōsōdēx tek'lāsa k'!enōtēxa hē gwēx'sa k'!ile-
maxsa g'il'g'aōmasē, wā, qa's āxts!ōdēs lāxa lalogūmē 'wābets!ā-
laxa 'wāpē. Wā, laxaē t!ōsōdxa māk'ildzōdalāxa xeldzēg'a'ya
hēbendāla lāx 'wāsgemasas ōgwida'yasa k'!enōtē. Wā, g'il'mēsē 50
lawāxs laē hēlōx'send t!ōt!ets!endeq qa k'!ōdenēs wīwōgwasas
lāxens q!wāq!waxts!āna'yēx, laē āxtālas lāxa 'wābets!āwasa lā-

enough, he takes the tongs and | holds the pieces of chiton and throws
 55 them into the || fire, and then he picks them out again with the
 tongs and puts | them back into the dish, and he washes them, and
 then he eats them. | He only stops when he has eaten enough. Then
 he rinses his-mouth | with water; and after he has rinsed his mouth,
 so that the salt taste | is removed, he drinks a little water. That is
 60 all about || one way of cooking them. |

1 **Baked Large Chiton.**—There is another way of cooking | chitons.
 They only cut out the entrails; and as soon as all | the entrails are
 out, the woman takes her tongs and digs a hole | in the hot ashes.
 5 Then she takes the chiton whose guts have been removed and || puts
 it into the hole that she has dug, and she covers it over with hot
 ashes. | As soon as she has done so, she takes a dish and pours water
 into it | until it is half full. When she has done so, she takes a spoon |
 and puts it down by the side of the fire, and also the dish, | and she
 takes the tongs and uncovers the chiton which has been buried in the
 10 ashes. || With her tongs she lifts the buried chiton and | puts it into
 the dish, and she takes the spoon and with it she scrapes off | the
 ashes that stick on it from the outside. | As soon as they are all off, she
 pulls off the shell from the back, for it is very soft, because | it is
 15 thoroughly cooked. As soon as all the dirt is off, she || changes the

53 lōgūmē. Wā, g'il'mēsē hēla āxa'yasēxs laē āx'ēdxēs ts!ēslāla qa's
 dālēqēxs laē dāx'īdxa t!ēwēkwē k'!enōta qa's ts!ēxlālēq lāxēs
 55 lēgwilē. Wā, xwēlaqa'mēsē k'!ip!ētsa ts!ēslāla lāq qa's lā k'!ip-
 stālas lāxa lōq!wē. Wā, lā ts!ōx'wīdeq qā's k'!intk!at!ēdēq. Wā,
 laem ā'ēm gwālexs laē pōl'ida. Wā, lā hēx'idaem ts!ēwēl!ēxō-
 tsā 'wāpē. Wā, g'il'mēsē gwāl tsewēl!ēxōdexs laē 'wīlāwa dem-
 p!aēl!ēxawayasēxs laē nāx'īdxa hōlalē 'wāpa. Wā, laem gwāla
 60 'nemx'īdāla hamēx'silaēnēq.

1 **Baked Large Chiton.**—Wā, g'a'mēsē nemx'īdāla hā'mēx'silaēnēxa
 k'!enōtēg'a, yīxs ā'maē ts!ēwelēgēkwa. Wā, g'il'mēsē 'wīlāwē
 yax'yīg'ilasēxs laēda ts!ēdāqē āx'ēdxēs ts!ēslāla qa's labēsē lāxa
 ts!ēlqwa gūna'ya. Wā, lā āx'ēdxa ts!ēwelāgēkwē k'!enōta qa's
 5 mēx'ts!ōdēs lāxēs 'lāpa'yē. Wā, lā dzemsgēmtsā ts!ēlqwa gūna'yē
 lāq. Wā, g'il'mēsē gwālexs laē āx'ēdxa lōq!wē qa's gūxts!ōdēsa 'wāpē
 lāq qa negōyoxsdālēs. Wā, g'il'mēsē gwālexs laē āx'ēdxa k'āts!ēnaqē
 qa's g'āxē g'ēg'alilāq lāx mag'inwalilasēs lēgwilē lē'wa lōq!wē. Wā,
 lā. āx'ēdxa ts!ēslāla qa's lēt!ēdēs lāxēs dzamēsase'wē k'!enōta.
 10 Wā, lā k'!ip!ētsa ts!ēslāla lāxa dzamēdzekwē k'!enōta qa's lā
 k'!ipstents lāxa lōq!wē. Wā, lā āx'ēdxa k'āts!ēnaqē qa's k'ōdzel-
 tsem!ēs lāx ōsgema'yas qa lawālēsa gūna'yē la k'ūtsemēq. Wā,
 g'il'mēsē 'wīlāxs laē gēlqālax xēldzēg'a'yas qaxs laē xās'ida qaxs
 laē ālak'!āla la l!ōpa. Wā, g'il'mēsē 'wīlāwa 'yāx'sema'yāsēxs laē
 15 l!ayōdex 'wāpasēxs laē nēqwa. Wā, laem gūqōdēq lāx l!āsanā-

water, for it is dirty. Then she pours it out outside | of the house, 16 and she pours some fresh water on it, and she | washes it again; and when all that looks like red paint comes off, it is done. | Then they begin to eat the baked chiton; | and when they have finished, (the woman) draws some water and rinses her mouth to || remove the 20 salt taste; and when it is all gone, she drinks | water. That is all about this. |

Boiled Large Chiton.—First | the woman takes a kettle, and she pours some water into it until it is | more than half full, and she puts it on the fire; and she takes || a chiton, and takes the knife for cutting 25 out the insides, and cuts | along one side of its belly. Then she pulls out the entrails and throws them down by the side | of the fire. As soon as they are all out, she scrapes off with the | back of her knife what looks like red paint on its body; | and when it is all off, she washes it in a dish || with water in it; and by the time it is all washed, 30 the kettle on the fire begins to boil. | Then she puts the chitons into it; and when | they are all in, she calls her friends to come and eat the | boiled chitons. When they have all come in, the | woman takes her spoons and dishes and || puts them down where she is sitting, and 35 she takes her tongs and stirs | the chitons that she is cooking while they are still on the fire. | After they have been boiling for maybe

‘yasēs g’ōkwē, qa’s lāxat! gūxts!ōtsa ‘wē’wāp!Emē lāq; lāxaē ēt!ēd 16 ts!ōx’wīdeq. Wā, g’il’mēsē ‘wīlāwa hē gwēx’s gūgūmyixs laē gwāla. Wā, hēx’ida’mēsē k’!entk’!at!ēdxa dzamēdzekwē k’!enōta. Wā, g’il’mēsē gwālexs laē tsēx’idxa ‘wāpē qa’s ts!EWEL’EXōdē qa la-wāyēsēs demp!aē!EXawa’yē. Wā, g’il’mēsē ‘wīlāxs laē nāx’idxa 20 ‘wāpē. Wā, laem gwāl lāxēq.

Boiled Large ‘Chiton (Hānx’Laak^u k’!enōt). — Wā, hēm g’il āx’ētsō’sa ts!Edāqēs hānx’lanowē qa’s gūxts!ōdēsa ‘wāpē lāq qa ēk’!ōldza’yēs. Wā, lā hānx’lents lāxēs legwīlē. Wā, lā āx’ēdxa k’!enōtē qa’s āx’ēdēxēs ts!ēwelagayo k’!āwayowa qa’s qwagenō- 25 dzendēx tek’!āsēxs laē gelxūqōdex yax’gīg’ilas qa’s ts!Egenōlisēs lāxēs legwīlē. Wā, g’il’mēsē ‘wīlāxs laē k’osālas āwēg’a’yasēs ts!ēwelagayu k’!āwayowē lāxa hē gwēx’s gūgūmyimē lāx ōsge-ma’yas. Wā, g’il’mēsē ‘wīlāxs laē tsōx’wīdeq lāxa lōq!wa ‘wābets!ālila. Wā, g’il’mēsē ‘wīla ts!ōkūxs laē medelx’widēda 30 hānx’lanowē. Wā, lā āxstālasa k’!enōtē lāq. Wā, g’il’mēsē ‘wīla’staxs laē lēlālaxēs ‘nē’nemōkwē qa g’āxēs k’!ek’!enōtg’ixa hānx’laakwē k’!enōta. Wā, g’il’mēsē g’āx ‘wīlaēlexs laēda ts!Edāqē āx’ēdxēs k’āk’ets!Enaqē Lē’wa hōelq!wē qa’s g’āxē k’ā-g’alilas lāxēs k’!waēlasē. Wā, lā āx’ēdxēs ts!ēslāla qa’s xwēt!ēdēs 35 lāxēs k’!entēla k’!enōtexs hē’māc ālēs hānx’lāla lāxa legwīlē. Wā, lāxent!a hāyāqax ‘nemts!agelelag’ila lāxens q!aq!alak’!a’yaxsens

38 more than an hour according to the watch, | she takes them from the
 fire. | Then they are boiled to pieces and they are cooked thoroughly.
 40 Then she takes her || long-handled ladle, and with it she takes out
 the boiled chitons and | pours them into the dishes. As soon as they
 are all in the dishes, | she puts them down in front of her guests.
 She takes the spoons and distributes | them; and when she has given
 one to each, | they begin to eat the boiled chiton and the liquid. ||
 45 They try to eat with spoons all the boiled chiton. After | they have
 eaten it all, they drink very little water. Now, that is all about this. |

Chitons are the food eaten by the poor people who can not | get
 the real good food. It is not often eaten by chiefs | and young men
 50 and young women. The only time it is eaten || by chiefs and young
 men and young women is when they are | caught in bad weather and
 by strong winds, and when they have to stay out for a long time, or
 when their canoes | capsize. Then they get chitons and large chitons |
 and winkles, and also small mussels and large mussels. This and |
 various kinds of shell-fish are the food of those who are caught, and
 55 often this || saves their lives. That is all about this. |

1 **Raw and Roasted Sea-Eggs.**—As ¹ soon as (the spear) is finished, (the
 man) waits | until it gets calm at low tide; and when it is calm, at low
 tide in the | morning, he launches his sea-egg spearing-canoe, | and he

38 ʔnālāqē ʔwāʔwaslalasas maemdelqūlaxs laē hānxʔsendeq lāxēs legwī-
 lē. Wā, laem xāsʔida. Wā, laem ālakʔlāla la lʔōpa. Wā, lā āxʔēdxā
 40 gʔiltʔEXlāla tsēXlā qaʔs xāloʔstendēxa hānxʔlaakwē kʔ!enōta qaʔs
 lā tsētsʔlālas lāxa loelqʔwē. Wā, gʔilʔmēsē ʔwīlaxs laē kʔaxʔdzamō-
 līlas lāxēs lēʔlānemē. Wā, lā āxʔēdxā kʔākʔetsʔ!enaqē qaʔs tsʔ!ewa-
 naēsēs lāq. Wā, gʔilʔmēsē ʔwīla la āxnōgwatsa kʔākʔetsʔ!enaqaxs
 45 lāxʔdaʔxwāē ʔyōsʔidxa hānxʔlaakwē kʔ!enōt lēʔwis ʔwāpala. Wā,
 laʔmē ʔwāʔwīlaa ʔyōsaxa hānxʔlaakwē kʔ!enōta. Wā, gʔilʔmēsē
 ʔwīlaxs laē nāxʔidxa hōlalbidawē ʔwāpa. Wā, lawēsʔa gʔwāl lāxēq.

Hēm hēmawālasa wīʔwosēlagēda kʔ!enōtē, yīxa wayapolala
 lālelaxa ālaʔmē hēmawāla. Wā, la kʔ!ēs qʔlūnāla hāʔmāsa gʔigʔigā-
 maʔyē lēʔwa hāʔyālʔa lēʔwa ēalostāgasē tsʔēdaqa. Lēxʔaem hamxʔi-
 50 daatsa gʔigʔigāmaʔyaq lēʔwa hāʔyālʔāʔq lēʔwa ēalostāgasaqēxs lala-
 wōlʔidaē lāxa ʔyaxʔsamē ʔnālāx yānemaaxs gʔayagʔiliselaē lōxs
 qepaē. Wā, hēmis la āxʔēdaatsēxa qʔ!anasē lēʔwa kʔ!enōtē
 lēʔwa gʔilayowē, lōʔma laēsē lēʔwa xōlē. Wā, hēm hēmawālasa
 lalawōlʔēdē lēʔwa tsʔ!ētsʔ!ekʔ!wēmasē. Wā, hēm qʔlūnāla qʔlūlā-
 55 maseq. Wā, laem gʔwāl lāxēq.

1 **Raw and Roasted Sea-Eggs.**—Wā,¹ gʔilʔmēsē gʔwālexs laē ēsela
 qa kʔ!imākʔilisēxa xʔatsʔ!aēsē. Wā, gʔilʔmēsē kʔ!imāqelaxa xʔā-
 tsʔ!aēsaxa gaālāxs laē wīʔxʔstendxēs māmasēqʔwaatsʔlēlē xʔwāxwa-
 gūma. Wā, hēmesa māmasēqʔwaxʔseyasē sēʔwayo āxʔētsōs lēʔwis

¹ Continued from p. 154, line 18.

also takes his paddle and bailer || and spear. He paddles, and goes 5 to a place where there are many sea-eggs. | Then he takes his spear and puts it into the | sea; and he spears the sea-eggs, and puts them into his | sea-egg spearing-canoe. When he has many of them, | he goes home. ||

As soon as he arrives on the beach of his house, he calls his | tribe 10 to come and break the sea-eggs and to eat them. | Immediately all the men and women and | children go down to the beach where the sea-egg spearing-canoe is, | and all the men go into the sea || and 15 stand by the side of the canoe containing the sea-eggs. | They take out the sea-eggs, and they go and give two each | to their wives, and they also take two each for themselves; and | all the others do the same. As soon as | they have them, they sit down by the side of the water. Each takes a || stone, and with it breaks one side of the sea- 20 egg at the side where the | mouth is, and they pull out the edible insides and | wash them in sea-water; and after washing them, they | squeeze out the sea-water and they eat them,—*lex^ewid* as the Seaward people call the eating | of sea-eggs, while the Kwāg'ul call the eating of sea-eggs || *memsēx^ug'ēta mesēqwē*; and they all do the 25 same as | they eat the sea-eggs; namely, the good sea-eggs, which are the female | sea-eggs. The male sea-eggs are bad. That is what the

tsälawayōwē lō^e māmaseq!wayās. Wā, lā sēx^ewīda qa's lā lāx q'eyaa- 5 sasa mesēqwē. Wā, lā dāg'ilēxsaxēs māmaseq!wayowē qa's mēdenses lāxa demsx^e. Wā, lā sex^eīdxa mesēqwē qa's k'wēt!lēxselēs lāxēs māmaseq!waats!ē xwāxwagūma. Wā, g'ilēmēsē q'eyōlēxs laē nā'nak^u lāxēs g'ōkwē.

Wā, g'ilēmēsē lāg'alis lāx l!ema'isasēs g'ōkwaxs laē 'lāqūlaxēs 10 g'ōkūlōtē qa g'āxēs tsāk'a qa's memsēx^ugūxa mesēqwē. Wā,, hēx^eīda'mēsa 'nāxwa bēbegwānem lē'wis ts!ēdaqē lē'wa g'ing'īnānem la hōqūnts!ēs lāx hānstalīdzasasa mesēgūxsāla xwāxwagūma. Wā, lā 'nāxwa'maēda bēbegwānemē la la'ēsta lāxa demsx^e 'wāpa qa's lā lāx^ewag'ilisxa mesēgūxsāla xwāxwagūma. Wā 15 lax'da'xwē dāg'ilēxsaxa mesēqwē qa's lā tsāsa maēmaltsemē mesēq^u lāxēs gēgenemē. Wā, laxaē maltsemē āxānemas qaxs hāē. Wā, lā 'nāxwaem hē gwēx^eīdē waōkwās. Wā, g'ilēmēsē 'wīlxtōxs laē k'ūdžextalīsela lāxa demsx^e qa's 'nāxwē āx'ēdxa t!ēsemē qa's tsōx^ewīdēxa ēpsanā'yasa mesēqwē lāxa gwēnā'yē lāx 20 semsas. Wā, lax'da'xwē gēlx'ūlts!ōdex hāmts!āwas qa's ts!ōx'wīdēq lāxa demsx^e. Wā, g'ilēmēsē gwāl ts!ōxwaqēxs laē q!wē-sōdxa demsx^e. Wā, lā lēx^ewīdēq 'nēk'a l!alasiqwālāxa hā'māpaaxa mesēqwē; wā, lālēda Kwāg'ulē 'nēk'axs hā'māpaaxa mesēqwē memsēx^ugūxa mesēqwē. Wā, lā 'nāxwaem hē gwēg'ilaxs laē 25 memsēx^ug'ixa mesēqwē lāxa eyāx'sē mesēqwa yīxa ts!ēdaqasa mesēqwē. Wā, lā 'ya'yax'sa begwānemē yīx gwē'yāsa bāk'lūmē

28 Indians call | "milky sea-eggs." The milky sea-eggs are not eaten
 raw by the Indians. | They keep them; that is one of the number of
 30 those who are || eating sea-eggs. The woman gathers the | milky
 sea-eggs that have been thrown away by the eaters. After the
 people have eaten the | good sea-eggs, she takes the milky sea-eggs
 and washes out the | large empty sea-egg shells. Then she takes the
 milky sea-eggs and | pulls out the edible insides. She washes them
 35 in salt water; || and after she has done so, she squeezes them so that
 the water comes out, | and she puts them back into the empty sea-
 egg shells. She continues doing this | with the others; and as soon
 as they are all done, there may be five | empty sea-egg shells filled
 with milky sea-eggs. She | carries them up the beach into the
 40 house. || Then she puts them down by the side of the fire. Then she
 roasts them. Some | Indians call this *ts!ēsa*. They are almost |
 under the side-logs of the fire. Sometimes it takes almost | half a
 day to cook them. They are not taken off the fire | until they are
 burnt black. Then they are done. The one who is roasting them ||
 45 invites her numaym to come and eat the | roasted sea-eggs; and as
 soon as the guests come and sit down, | the one who invited his numaym
 takes the roasted sea-eggs and | puts them down in front of the guests.
 There are two men to each | sea-egg shell containing roasted sea-eggs.

28 dzēdaq mesēqwa. Wä, hēm k!ēs k!ilx'k!ax'sō'sa bāk!ūma
 dzēdaqē mesēqwa. Wä, lä axēlaq yīxa 'nemōkwē lāx 'wāxaasasa
 30 memsēx'g'ixa mesēqwē. Wä, lä q!ap!ē'nakūla ts!eqelayāsa
 memsēx'g'ixa mesēqwē, yīxa dzēdaqē. Wä, lä g'wāl memsēx'g'ixa
 eyax'sē mesēqūxs laē āx'ēdxa dzēdaqē mesēqwa qa's ts!ōxūg'indēxa
 'wālasē la'x'mot mesēqwa. Wä, lä āx'ēdxa dzēdaqē mesēqu qa's
 g'elx'qōdēx hāmts!āwas. Wä, lä ts!ōx'wīdeq lāxa demsx'ē. Wä,
 35 g'il'mēsē gwālexs laē q!wēs'ēdeq qa lawāyēs 'wāpaga'yas. Wä,
 lents!ōts lāxa lōpts!ā la'x'mot mesēqwa. Wä, lä hana! hē g'wē-
 g'ilaxa waōkwē. Wä, g'il'mēsē 'wī'laxs laē 'nal'nemp!ena sek!ēx-
 lēda la'x'motē mesēqu qōqūt!axa dzēdaqē mesēqu. Wä, lä
 k'alāq qa's lä k'osdēsēlaq qa's lä k'aēlēlas lāxēs g'ōkwē. Wä,
 40 k'anōlisēlas lāxēs legwīlē. Wä, laem L!ōpaq. Wä, la 'nēk'ēda
 waōkwē bāk!ūmqēxs ts!ēsaaq. Wä, laem hālsēlaem k!ēs nega-
 bālits k'āk'ēdenwa'yasēs legwīlē. Wä, lä 'nāl'nemp!ena hālse-
 laem k!ēs neqālag'ila k!ēs L!ōpa. Wä, al'mēsē āxsānōxs laē
 k!ūmk'iyax'īda. Wä, laem L!ōpa laxēq. Wä, g'il'mēsē L!ōpexs
 45 laē lē'lālēda ts!ēsaq lāxēs 'nē'mēmōtē qa g'āxēs ts!ēts!ēdzeg'ixa
 ts!ēdzekwē mesēqwa. Wä, g'il'mēsē g'ax k!ūs'ālila lē'lānemāxs
 laēda lē'lālāxēs 'nemēmōtē, āx'ēdxa tsēdzekwē mesēqu qa's lä
 k'ag'imlilēlas lāxēs lē'lānemē. Wä, lä māmaēlaxa 'nāl'nēmēxla
 ts!ēdzegwats!ē mesēqwa. Wä, lax'da'xwē xamāx'ts!ānalaxs laē

They eat with their hands as || they begin to eat it. The people of 50 ancient times called this | "eating roasted sea-eggs." As soon as they finish, | they go out of the house. That is all about this. |

Boiled Sea-Eggs.—When the one who goes to get sea-eggs | comes 1 home, he immediately takes the | anchor-line of his sea-egg-catching canoe and ties it to a | stone on the beach. He goes up and takes a large || dish out of the house, and carries it down to where the sea- 5 egg | catching-canoe is. He puts it down on top of the sea-eggs, and | he takes an elongated stone to break the shells of the sea-eggs. | He sits in the bow of his canoe, and his wife sits in the stern. | His wife often carries a yew-wood wedge to break the sea-eggs. || Then 10 they begin to break the mouth-side of the sea-eggs, and they | pull out the edible insides and wash them on one side of the | canoe. After washing them, they throw them into the | large dish, and they do this with the whole number; | and when it has been done with all of them, they carry the clean sea-eggs and go to put them down || in 15 the house. (The man) takes a medium-sized kettle and pours | fresh water into it; and when it is half full, he puts it over the | fire; and when it begins to boil, he takes the dish with clean | sea-eggs and drains off the liquid. When the liquid is all | drained off, he pours the clean sea-eggs into the || boiling water in the kettle on the 20

hāmX'ideq. Wā, la 'nēk'ēdā g'alē begwānema ts!ēts!ēdzeg'ixa 50 ts!ēdzekwē mesēqwa. Wā, g'il'mēsē gwālexs laē hēx'idaem hōqūwelsa. Wā, laem gwāl lāxēq.

Boiled Sea-Eggs (HānX'Laak^u mesēq^u).—Wā, hē'maaxs g'āxāē 1 nā'nakwēda māmaseq!wāxa mesēqwē, wā, lā hēx'idaem āx'ēdex mōgwanā'yasēs māmaseq!waats!ē xwāxwagūma qa's mōx'walisēs lāxa māK'libālisē lāxa L'ema'isē. Wā, lā lāsēdēsa qa's lā āx'ēdex 'wālasa 5 lōq!wa lāxēs g'ōkwē, qa's lā k'ints!ēsēlaq lāx ha'nēdzasasēs mesēgūx- salalisē xwāxwagūma. Wā, lā hānK'iyints lāxa mesēqwē. Wā, lā āx'ēdxa suX'semē t!ēsēma qa's tsōgwayāxa mesēqwē. Wā, lā k!wā- g'iyōdxēs xwāxwagūmē. Wā, la genemas k!wāg'iwa'ya. Wā, la q!ūnāla dālē genemasēxa L'Emq!lē LEMg'ayo qa's tsōkūlaxa mesēqwē. Wā, lax'da'xwē tsōx'wīdex semdzenwa'yasa mesēqwē. Wā, lax'da- 10 'xwē gelx'ūlts!ōdex hāmTs!āwas qa's ts!ōx'wīdēq lāx āpsaxdza'yasēs xwāxwagūmē. Wā, g'il'mēsē gwāl ts!ōxwaqēxs laē lēxts!ōts lāxa 'wālasē lōq!wa. Wā, lā 'nāxwaem hē gwēx'ideq lāxēs 'wāxaasē, wā, g'il'mēsē 'wī'laxs laē k'ōltōdxa elg'igwats!ē mesēqwa qa's lā k'aēlēlas lāxēs g'ōkwē. Wā, lā āx'ēdxa hē'la hānX'lanowa qa's gūxts!ōdēsa 15 'wewāp!emē lāq qa ēk'!ōldza'yēs. Wā, la hānX'lents lāxēs legwīlē. Wā, g'il'mēsē medelx'wīdexs laē āx'ēdxa elk'!EX'uts!ālāxa mesēqwē lōq!wa qa's x'ūts!EX'īdēx 'wāpaga'yas. Wā, lā 'wī'lā- wēda 'wāpaga'yasēxs laē gūxstentsa elg'ekwē mesēq^u lāxa maemdelqūla 'wābets!āsa hānX'lāla lāxa legwīlasēs g'ōkwē. Wā, 20

21 fire of his house. | They keep boiling over the fire a long time, but in the evening | they are done. Then he invites his numaym to come and eat | boiled sea-eggs. As soon as they have all come in, the man takes | a long-handled ladle and puts it down by the side of the ||
 25 kettle. He also takes many dishes and puts them down by the side | of the kettle in which the sea-eggs are boiling; and he takes a | large dish and puts it down on one side of the | kettle. They take hold of it on each side, and drain off the liquid from the | sea-eggs into the
 30 large dish; and when the liquid of the sea-eggs is in the dish, || they pour it out outside of the house. (The man) takes a | long-handled ladle and dips it into the boiled sea-eggs, and | dips them out and puts them into the dish. When it is half full, he stops. | He takes a cedar-stick and splits it in pieces; and these are thin. | They are each
 35 one span in length, || and they are all of the same length. He gives | one to each of his guests. Then he lifts the dish and | puts one down in front of each four men. | When the dishes have been placed in front of the guests, | they take their sticks and with them begin to
 40 put || the boiled sea-eggs into their mouths. After they finish, | they go out. They never drink water, | because they are afraid to drink water after eating | the sea-eggs; for, if they drink soon after eating boiled sea-eggs, they get heart-burn. | Therefore they are

21 lā gēx·lāla maemdelqūla lāxa legwīlē. Wā, hēt!a la dzāqwaxs laē l!ōpa. Wā, lā lē!lāxēs ēnē!mēmōtē qa g·āxēs memsēx"guḡa hānx·laakwē mesēqwē. Wā, g·ilēmēsē g·āx ēwī!laēlexs laē āxēdēda begwānemaxa g·ilt!exlāla tsēx!a qa's g·āxē hānōlilas lāxa hānx·
 25 lanowē. Wā, laxaē āxēdxa q!ēx!a lōelq!wa qa's lā k'anōlilēlas lāx māg'inwalilasa mesēqwē!lats!ē hānx·lanā. Wā, lā āxēdxa ēwālasē lōq!wa qa's k'anōlilēs lāx āpsanālilasa mesēqwē!lats!ē hānx·lanowa. Wā, lā dādanōdeq qas x'ats!osēs ēwāpalāsa mesē-
 30 qwaxs laē gūqōyo lāx l!āsanaēyasa g·ōkwē. Wā, lā āxēdxa g·ilt!exlāla tsēx!a qa's tsēx·ēidēs lāxa hānx·laakwē mesēqwa qa's lā tsēts!ālas lāxa lōelq!wē. Wā, g·ilēmēsē naengoyālaxs laē gwāla. Wā, lā āxēdxa k!wa·xlāwē qa's xōxex"sendēq qa wīswūlētowēs. Wā, lā ēnālēnemp!enk·ē āwāsgemasas lāxens q!wāq!wax'ts!āna-
 35 ēyaxs laē l!el!ex"sālaq qa ēnemēs āwāsgemasas. Wā, lā yāxēwītsa ēnālēnemts!aqē laxēs lē!lānemē. Wā, lā k'ag'ililxa lōq!wē qa's lā k'ag'imlilēlas lāxa mōkwē bēbegwānem lāxa ēnālēnemēx!a lōq!wa. Wā, g·ilēmēsē la ēwī!la la k'ax'dzamālilēda lōelq!wāxa k!wēlaxs laēda k!wēlē hēx·ēidaem āxēdxēs k!wēdayowē k!wa·xlāwa qa's k!wētq!E-
 40 selēsa hānx·laakwē mesēq" laxēs semsē. Wā, g·ilēmēsē ēwī!laxs laē hēx·ēidaem hōqūwēsa. Wā, laem hēwāxa nāx·ēidex ēwāpa. qaxs k!lēlaē nāgēk'ilaxa ēwāpē qaxs g·ilēmaē nēxwāg·e nāgēk'ilēda memsēx"guḡa hānx·laakwē mesēqūxs laē hēx·ēidaem newēq!ūp!ēda

afraid to drink water after eating this kind of food. || That is all about 45 this. |

Raw Sea-Eggs (Raw sea-eggs soaked in cold water).— | When 1 good sea-eggs are being broken, they take a | new dish and put it down on the beach close to the salt water. | They pull out the edible insides of the sea-egg and || wash them in salt water. Then (the man) 5 throws them into the new dish, | and they all do the same with the others. As soon as they are all | washed, they are carried up the beach; and they carry them up the river, and | pour some water into the (dish). With his right hand (the man) stirs them so as to wash them, | and he pours off the dirty water; and he puts the dish || into 10 the water, and puts stones on each end to keep it down. Then he leaves | it there. For one night it remains in the river; but at noon on the | following day (the man) walks up the river and takes out the dish with the clean | sea-eggs, and drains off the liquid; and he goes back carrying it down, | and takes it into his house. Then he calls his || numaym to come to his house; and when they have all come 15 in, he takes | many dishes, and puts them down by the side of the dish with | clean sea-eggs; and he takes a large ladle and | dips up the clean sea-eggs and puts them into the dishes. | The depth of the clean sea-eggs is only one layer in the dish. || As soon as there are some 20

Wā, hē^εmis lāg[·]ilas k[·]ilela nagēk[·]ilēda hā^εmāpax g[·]wēx[·]sdemas. 45
Wā, laem g[·]wāl lāxēq.

Raw Sea-Eggs (K[·]lilx[·] mesēq^u ts[·]lētali[·] lāxa ^εwūda^εsta ^εwāpa).— 1
Wā, hē^εmaaxs laē ts[·]lōkwase^εwa eyāx[·]s mesēqwa, wā, lā āx^εetse^εwa
alōlaq lōq[·]wa qā^εs lē hāng[·]alidzem lāx awāxslalisasa demsx[·]ē.
Wā, lā g[·]ilx[·]ēwūts[·]loyiwa hāmts[·]lāwasa mesēqwē. Wā, lā ts[·]lōx[·]
^εwideq lāxa demsx[·]ē. Wā, lā lexts[·]lōts lāxa alōlaqē lōq[·]wa. Wā, 5
lā ^εnāxwaem hē g[·]wēx[·]idxa waōkwē. Wā, g[·]il^εmēsē ^εwī^εla la
ts[·]lōkūxs laē k[·]āsdēselaq qā^εs lā k[·]āstalaq lāxa ^εwā. Wā, la
gūq[·]leqasa ^εwāpē lāq qā^εs molēxūlg[·]indēsēs hēlk[·]lōts[·]lāna^εyē a^εyasō
lāq. Wā, lā gūqōdxa nēqwa ^εwāpa. Wā, lā hānensasa lōq[·]wē
lāxa ^εwāpē qā^εs t[·]lēt[·]lāxbendēq qa wūnsālayōs. Wā, laem bās 10
lāxēq. Wā, la xamastālis lāxa wā. Wā, hēt[·]la la neqālaxa la
lensexs laē qās[·]id lāq qā^εs lā k[·]āstendxa elg[·]ix[·]ts[·]lāla^ε elg[·]ikwē
mesēqwa. Wā, la x[·]ats[·]lex[·]idex ^εwāpaga^εyas. Wā, g[·]āxē k[·]ālt[·]lālaq
qā^εs lā k[·]āēlelaq lāxēs g[·]ōkwē. Wā, hēx[·]ida^εmēsē lē^εlāxēs ^εne^εmē-
mota qa g[·]āxēs lāxēs g[·]ōkwē. Wā, g[·]il^εmēsē ^εwī^εlaēlexs laē āx^εēdxa 15
q[·]lēxla lōelq[·]wa qā^εs g[·]āxē k[·]anōlilelas lax mag[·]inwalilasa elg[·]ix[·]-
ts[·]lāla ^εwālas lōq[·]wa. Wā, lā āx^εēdxa ^εwālasē k[·]āts[·]lānaqa qā^εs
tseyōselēsa elg[·]ikwē mesēq^u lāxa lōelq[·]wa. Wā, la ^εnemx[·]ide-
ts[·]lāem lāx āwāgwīdasasa elg[·]ikwē mesēq^u lāxa ōts[·]lāwasa lōq[·]wa.
Wā, g[·]il^εmēsē ^εwī^εla g[·]ēxlālēda lōelq[·]wāxs, wā, lā āx^εēdxa q[·]lēxla 20

- 21 in all the dishes, he takes many | spoons and distributes them among his guests. | They take up the spoons, and the host | takes up the dishes, and places one in front of each four | guests. As soon as they
25 have all been put down, they eat with spoons || the clean sea-eggs; and when they finish, they go out. | That is all about this. |

I have forgotten this. It is just the same as boiled sea-eggs | when they are put into cold water for one night so that they may | get
30 stiff. Some Indians call it "to get hard." || They are also afraid to drink water after eating sea-eggs | that have been in the river; for they really get heart-burn when they eat | this kind of food, and they drink water after it. Therefore they are afraid of | water. That is all about this. |

- 1 **Flat Sea-Eggs.**—The means of obtaining | flat sea-eggs is also the same as that for obtaining large sea-eggs; but they do not | often spear flat sea-eggs, because it breaks them. Therefore | they use the
5 scraping-net.¹ . . . As soon as it gets calm at low tide, || (the man) immediately goes and launches his small sea-egg scraping- | canoe. He carries into the canoe the sea-egg-scraping paddle | and the bailer and his scraping-net. Then he goes aboard his | canoe, and he paddles to where he knows that there are | many flat sea-eggs. The
10 flat sea-eggs are where there is sandy and level bottom and no || eel-

- 21 k'āk'ets!enaqa qa's lä ts!ewanaēsas lāxēs Lē'lānemē. Wā, lax'da-
'xwē 'wī'la āx'ēdēda k!wēlaxēs k'āk'ets!enaqē. Wā, läda Lē'lā-
nemē āx'ēdxa lōlq!wē qa's lä k'ax'dzamōlilas lāxa maēmokwē
lāxa k!wēlē. Wā, g'il'mēsē 'wīl'g'alilexs laē hēx'idaem 'yōs'idēda
25 k!wēlaxa elg'ikwē mesēqwa. Wā, g'il'mēsē g'wālexs laē hōqūwelsa.
Wā, laem g'wāl lāxēq.

- Hēxōlen L!lēlwēsōxs 'nemāx'is'maē Lē'wa hānx'laakwē mesēqwa,
yīxa mesēqwaxs laē xama'stalaē lāxa 'wūda'sta 'wāpa, yīxs laē
L!lāx'ida. Wāx'ida waōkwē bāk!ūma, wā, lä 'nēx'qēxs L!lāx'edaē.
30 Wā, laemxaē k'ilēla nāx'ēdxa 'wāpaxs laē g'wāl memsēx'gūxa
'wāsgēmāla mesēqwa qaxs ālak'!ālaē newēq!ūpelāmasxa hā'māpax
g'wēx'sdemasēxs laē nagēk'ilaxa 'wāpē. Wā, hē'mis lāg'ila k'ilēmasa
'wāpē. Wā, laem g'wāl lāxēq.

- 1 **Flat Sea-Eggs** (Xelōsāxa āmdema).—Wā, hēemxat! āemt!a-
yosēxa āmdemēs māmaseq!wayowaxa mesēqwē. Wā, la k'lēs
q!ūnāla sek'as lāxa āmdema qaxs q!wēlamasaaq. Lāg'ilas hē
āx'elasēda xelōdzayowē.¹ . . . Wā, g'il'mēsē k'īmāx'idxa x'āts!aē-
5 saxs laē hēx'idaem la wī'x"stendxēs xelōdzats!ēlaxa āmdema
xwāxwagūma. Wā, laem dāxsēlaxēs xelōtsa'yasē sē'wayowa
Lē'wis tsālayuwē. Wā, hē'misla xelōdzayās. Wā, lä lāxs lāxa
xelōdzats!ās xwāxwagūma. Wā, lä sēx'wida qa's lä lāxēs q!lālē
q!ēq!ādxa āmdema. Wā, hē'misa ēx'stē'wēsē 'nemaēsaxa k'!eāsē

¹ Continued on p. 163, line 1, to p. 166, line 75.

grass. That is good for scraping | sea-eggs. When he arrives there, 11
 he | takes up his scraping-net and puts it into the water. He |
 pushes it down to the bottom with the mouth of the | scraping-net
 towards the bow of his canoe, and the canoe goes stern first, as || the 15
 man turns his face towards the stern of his canoe; | and he pushes
 down the scraping-net forcibly, and pulls it so that | the sea-eggs
 jump into the scraping-net. As soon as it is full, he | hauls it up and
 empties it out towards the bow of the canoe. He continues doing |
 so, and only stops when his canoe is almost full || of sea-eggs. Then 20
 he goes home to his house. | As soon as he arrives at the beach of his
 house, he calls his tribe | to come and cut the flat sea-eggs. Immedi-
 ately all the men, | their wives, and the children go to the beach
 where | the canoe with sea-eggs is, and they take along || horse-clam 25
 shells. If there are no horse-clam shells, then they | take small
 clam-shells. If there are none of these, they | take large mussel-shells
 to break the sea-eggs. They | walk out to where the canoe with the
 sea-eggs is, and they take the sea-eggs in the folds of their | blankets
 and carry them ashore. They put them down on the beach || near the 30
 edge of the water, and all the others | do the same. Then they sit
 down on the beach, and each takes | one sea-egg and cuts all round it

ts!äts!ayim q!wāxalēs lāx āxāsasa āmdema. Wā, hēm ēx^u xelō- 10
 sēxa āmdemēda hē gwēx^usē. Wā, g'ilēmēsē lāg'aa lāqēxs laē
 hēx'idaem dāg'ilexsaxēs xelōdzayowē qa's mēdensē. Wā, lā
 L!enxalisasēxs laē gwāyaxstālēda xelōdzayuwē lāxa āg'iwa'yasa
 xelōdzatslē xwāxwagūm qa's lē hex^udzegemāla yixs laē gwēg'i-
 malēda xelōts!ēnoxwē lāxa ōxlā'yasēs xelōdzatslē xwāxwagūma. 15
 Wā, lā L!enk'elasēs xelōdzayowē. Wā, lā gēlqēlaq qa dex^uts!ā-
 lēsa āmdema lāxa xelōdzayowē. Wā, g'ilēmēsē qōt!axs laē nēxo-
 stōdeq qa's qep!ālēxsēq lāxēs nālēlēxsē. Wā, laem hēx'sā gwē-
 g'ila. Wā, ālēmēsē gwālēxs laē elāq qōt!ēs xelōdzatslē xwāxwa-
 gūmxa āmdema. Wā, lā hēx'idaem nā'nak^u lāxēs g'ōkwē. Wā, 20
 g'ilēmēsē lāg'alis lāx L!ēma'isasēs g'ōkwaxs laē Lē'lālxēs g'ōkūlotē
 qa lās tsāk'axa āmdema. Wā, hēx'idaēmēsa 'nāxwa bēbēgwānem
 lē'wis gēgenēmē lē'wis g'ing'inānemē la hōqūnts!ēs lāx hā'nē-
 dzasasa āmdexsāla xwāxwagūma. Wā, lā 'nāxwaem dādeg'ilīse-
 laxa xālaēsasa met!āna'yē; wāx'ē k'leās xālaētsa met!āna'yaxs laē 25
 āx'ēdxa xōxūlk'limōtasa āwāwē g'āweq!ānema wāx'ē k'leās laē
 āx'ēdxa xālaēsasa xōlē qa's tsāg'ayōxa āmdema. Wā, lāx'da'xwē
 taxt!a lāx hewālasasa āmdexsāla xwāxwagūma qa's lā hānx'ētsēs
 'nēx'una'yē lāq qa's g'āxē hānqelaxa āmdema qa's hānx'alīsēq
 lāxa māg'ixstalisasa demsx'ē 'wāpa. Wā, lā 'nāxwa'ma waōkwē 30
 hē gwēx'id ōgwaqē. Wā, lāx'da'xwē k'ūdzextalīsexs laē dāx'idxa
 'nal'nemsgēmē āmdema. Wā, lā tsāx'sē'stālasa xālaēsasa met!āna-

with the clam-shell. | They cut along the edge, for the sea-eggs are
 35 flat. | After they have cut around it, they take off || one half, and
 throw away the side of the sea-egg with the mouth, | for the edible
 part is on its back; and as soon as the one half comes off, | they throw
 it away. The other one they turn upside down in the salt water, | so
 that the entrails come out, and they eat the edible part; | and they
 40 do the same to all the others. When || one of them gets a milky sea-
 egg, he gives it to one who | gathers them. After they have eaten,
 they go up the beach and | go into their houses. There they take
 water and | rinse their mouths; and after doing so, they drink a little
 45 water. | That is all about this. But the woman does the same || with
 the milky flat sea-eggs as she did with the | milky large sea-eggs when
 she roasted them by the side of the fire. | That is all about this. |

Picking Flat Sea-Eggs off the Rock at Low Water.—When | there
 50 is spring-tide at full moon, (the man) launches his || sea-egg-picking
 canoe, takes two | large baskets and his paddle, and he | paddles to a
 place where the swell made by the southeast wind in winter does not
 reach. | That is the time for getting flat sea-eggs. That is the | place
 55 to gather them. When he reaches there, he takes his basket and || gets
 out of his sea-egg-picking canoe; and when he finds | many (sea-eggs),

33 'yax āwē'stāsa āmdema. Wā, laem tsāk'asō'sēda āwūnxa'yasa pexse-
 mēna'yasa āmdema. Wā, g'il'mēsē lā'stē tsāk'a'yasēxs laē āxōdxa
 35 āpsōdīlē qa's ts!ex'ēdēq, yīx āxālaasas semsasa āmdema, qaxs hāē
 k'lūtālaatsa hāmts!āwa āwēg'a'yasa. Wā, g'il'mēsē lāwāyēda āpsōdī-
 laxs laē ts!ex'īdēq. Wā, ā'mēsē qep!ālayōdēq lāxa demsx'ē 'wāpa.
 Wā, hē'mis la 'wīl'āwats yāx'yīg'ila. Wā, lā hāmx'īdex hāmts!ā-
 was. Wā, ā'mēsē la 'nāxwaem hē gwēg'ilē waōkwa. Wā, g'il'mēsē
 40 lāla 'nemōkwaxa dzēdaqē āmdemāxs laē ts!ās lāxa 'nemōkwē
 q!ap!ē'nakūlaq. Wā, lā gwāl tsāk'axs laē hōx'wesdēsa qa's lā
 hōgwēlēlē lāxēs g'ig'ōkwē. Wā, hē'mis la āx'ēdaatsēxa 'wāpē qa's
 ts!ewēl'exōdē. Wā, g'il'mēsē gwālexs laē nāx'īdxa hōlalē 'wāpa.
 Wā, laem gwāl lāxēq. Wā, lāla āem nāqemg'iltā'yē gwēg'ilasasa
 45 ts!edāqaxēs gwēg'ilasaxa dzēdaqē āmdema lāxēs gwēg'ilasaxa
 dzēdaqē mesēqwaxs laē ts!ēsaq lāx onālisasēs legwīlē. Wā, laem
 gwāl lāxēq.

Picking Flat Sea-Eggs off the Rock at Low Water.—Wā, hē'maaxs
 laē 'wālasa x'āts!a'yaxa nexsemālaēda 'mekūla, lā wī'x'ustendxēs
 50 k'lāk'!elaats!ē xwāxwagūmaxa āmdema. Wā lā dāxselaxa mā-
 tsemē āwā lāelxa'ya lē'wis k'lāk'!elax'sa'yasē sē'wayowa. Wā,
 lā sēx'wīda qa's lā lāxa k'lēsē lāg'naatsa qūlāsa melasē qaxs
 ts!āwūnxaē k'lāg'ilax'demāxa āmdema. Wā, lā hēem q!āp!e-
 yats!ē. Wā, g'il'mēsē lāg'na lāqēxs laē āx'ēdxēs lēxa'yē qa's lā
 55 lāltā lāxēs k'lāk'!elaats!ē xwāxwagūma. Wā, g'il'mēsē q!āxa

he picks out the large ones and | puts them into his basket; and when 57
the basket is full, | he takes it up and goes and pours (the contents)
into his canoe. | He continues doing this, and he only stops when he
has enough. || Then he goes aboard his little canoe and goes home. 60
When | he arrives at the beach of his house, he puts the anchor | of
his sea-egg canoe into the water. After doing so, he goes up the
beach | and goes into his house; and his wife takes her back- | mat
and goes down to the beach, and she carries the basket with || sea- 65
eggs up the beach into her | house and puts it down by the side of the
fire. | After doing so, she sends out some of her children to call | all
the men to go and carry up the sea-eggs. | Then they all take baskets
and go down to the || beach, and they go alongside the sea-egg canoe 70
and | put the sea-eggs into their baskets; and as soon as they have
enough in their | baskets, they go up the beach and go into their
houses, carrying | the sea-eggs in the baskets on their backs. Then
they take their dishes | and pour fresh water into them, and take
their knives || to cut the sea-eggs. They take the sea-eggs out of the | 75
basket, which they place by the side of the dish; and they chop them
with the knife. | As soon as they have cut a sea-egg all around, they
throw one half | towards the fire, and put the other half with the

q!Eyaasasēxs laē māmenōqewaxa āwāwē āmdema qa's men- 56
ts!ālēs lāxēs k'!āk'!elaats!ē lexaxa. Wā, g'il'mēsē qōt!a
lexelāsēxs laē k'!ōqūlōdeq qa's lā gūx'ālexsas lāxēs xwāxwagūmē.
Wā, la hanāl hē gwēg'ilē. Wā, ālmēsē gwālexs laē hēlōla. Wā,
lā lāxs lāxēs xwāxwagūmē qa's lā nā'nakwa. Wā, g'il'mēsē 60
lāg'alīs lāx L!ema'isasēs g'ōkwē, wā, ā'mēsē q!elstentsa q!eltse-
masēs āmdexsāla xwāxwagūma. Wā, g'il'mēsē gwālexs laē lāsdēsa
qa's lā laēl lāxēs g'ōkwē. Wā, lā gēnemas āx'ēdxēs Lebēg'a'yē
lē'wa'ya qa's lā lents!ēs lāxa L!ema'isē. Wā, lā ōxlex'ēdxa
āmtts!āla lexaxa qa's lā ōxlōsdēselaq qa's lā ōxlaēlelaq lāxēs 65
g'ōkwē. Wā, lā ōxleg'alīlas lāx māg'īnwalīsasēs legwīlē. Wā,
g'il'mēsē gwālexs laē 'yālaqasa grayōlē lāxēs sāsēmē qa lās āxk'!ā-
laxa 'nāxwa bēbēgwānem qa lās nanagwāla lāxa āmdema. Wā,
hēx'ida'mēsē 'nāxwa āx'ēdxa laelxa'yē qa's lā hōqūnts!ēs lāxa
L!ema'isē, qa's lā heg'āgendālaxa āmdexsāla xwāxwagūma qa's 70
k'!ats!ālēs āmdema lāxēs laelxa'yē. Wā, g'il'mēsē hayā'ats!āwē
laelxa'yasēxs laē hōx'ūsdsēsa qa's lā hōgwīl lāxēs g'ig'ōkwē cōxla-
laxēs āmdats!ē laelxa'ya. Wā, hēx'ida'mēsē āx'ēdxa lōelq!wē
qa's gūxts!ōdsēsa 'we'wāp!eme lāq. Wā, lā āx'ēdxa k'!āwayowē
qa's tsāg'ayāxa āmdema. Wā, lā dōlts!ōdxa āmdema lāxa 75
lexax'yē qa's mekwāgendēs lāxa lōq!wāxs laē tsāx'ītsa k'!āwayowē
lāq. Wā, g'il'mēsē lā'sta tsāk'a'yasēxs laē ts!egenōlīsasa āpsōdīlas
lāxēs legwīlē. Wā, lā k'īpstents āxts!ē'wasasa hāmts!āwē lāx

edible part bottom up into | the water in the dish and wash it, so that
 80 the entrails come out. || As soon as they are all out, then they eat the
 edible part, | and all the people do the same. After they have
 finished, | they rinse their mouths; and when they have done so, their |
 wives gather up the empty shells and put them into a basket. As soon
 as | they are all in, the woman takes a large firebrand and puts it on
 85 top of the || empty shells. Then she picks up (the basket) and empties
 it outside of the | house.¹ . . . As soon as it is day, (the people) eat
 the flat and the | large sea-eggs. . . . This is all about the flat sea-
 eggs. |

- 1 **Blue Sea-Eggs.**—I have forgotten the blue sea-eggs. They are |
 the same as flat sea-eggs, for they are eaten in the same way | as the
 flat sea-eggs when they are broken. Only that is different, | when
 they go to get them, that the only time to get them is when it is
 5 really low || water at spring-tide, when the moon is new or when it is
 full. | When the tide is nearly at its lowest, the woman takes her |
 basket for carrying them, and she carries it on her back, going down
 the rocky beach to the | point of land; for that is the only place where
 there are many blue sea-eggs, where the largest waves are, | what
 some people call breakers, for that is where the blue sea-eggs stay,
 10 where there are || many cracks in the flat rocks, and that is where |
 the women go to look for blue sea-eggs, carrying their clam-digging

°wābets!āwasa lōq!wē qa°s ts!ōx°wīdēq qa lāwāyēsa yāx°yīgīlas.
 80 Wā, g°il°mēsē °wīlāxs laē hām°x°idxa hām°ts!āwās. Wā, lā °nā-
 xwaem hē gwēg°ilēda g°ōkūlōtas. Wā, g°il°mēsē gwālexslaē °nāxwa
 ts!ewē!lexōda. Wā, g°il°mēsē gwālexs laē q!āp!ēg°ililē genema-
 sēxa tsāx°mōtē qa°s k!ats!ōdēs lāxa lexa°yē. Wā, g°il°mēsē
 °wīlts!āxs laē āx°ēdxa gūlta °wālastōkwās qa°s ānk°yīndēs lāxa
 85 tsāx°mōtē. Wā, lā k!lōqūlilaq qa°s lā k!ādes lāx L!āsanā°yasēs
 g°ōkwē.¹ . . . Wā, g°il°mēsē °nāla tsāx°demaxa amdema Lē°wa
 mesēqwē. Wā, lawēs!a gwāl lāxa amdema.

- 1 **Blue Sea-Eggs (Lēwa).**—Hēden L!elēwēsē°wa lēwa, yīxa hēmaxat!
 gwēx°sa āmdema, yīxs hēmaaxat! gwēg°ilasōxs laē tsāk°asewē gwē-
 g°ilasaxa āmdemāxs laē tsāk°asē°wa. Wā, lēx°a°mes ogūqālayōsēxs
 laē āxse°wa yīxs lēx°a°maē k!āg°ilax°demqēxs ālak!ā!aē °wālasa
 5 x°ats!a°yaxa x°āsawayaēda °mekūla lōxs lā nexsemāla. Wā, g°il-
 °mēsē elāq wālemwaxs!elēsa x°ūts!a°yaxs laēda ts!edāqē āx°ēdxēs
 k!āg°ilaats!ēlē lexa°ya qa°s lā ōxlālaqēxs laē lents°eyala lāxa
 āwīlba°yē qaxs lēx°a°maē q!āyatsa lēwēda ēewiladāxa qūla yīx
 g°wē°yāsa waōkwē t!ōxwa qaxs hē°maē dzēnaatsa lēwē lōxs
 10 q!ēnemaēda xūx°xūk!a lāxa pāspēlxēla. Wā, hē°mis la al°yatsa
 ts!edāqaxa lēwa lāxēs dalaēna°yaxa k!ilākwē. Wā, g°il°mēsē

¹ If this is not done, the ghost will come and eat the sea eggs. See p. 614, line 17.

sticks. When | she finds them, she immediately pushes them off with 12
her digging-stick, and she | throws them into her carrying-basket.
As soon as it is full, | she carries the basket of sea-eggs on her back.
She carries it up the rocky beach, and || carries it into her house, and 15
puts it down in the corner of her house. | They are not eaten at once,
for they do not eat them until | after they have been four days in the
house. . . . When | they eat blue sea-eggs, they do the same as they
do when they eat the | flat sea-eggs. That is all about this. ||

Barnacles (Getting barnacles).—When the woman is getting | 1
ready to go and get barnacles, she takes | many old mats and also
many baskets and one large bucket, | and she goes and puts them
aboard her barnacle-catching || canoe. As soon as the tide begins 5
to fall, she | carries her paddle in one hand, and she goes down to
where the | barnacle-catching canoe is. She launches it and | goes
aboard. Then she paddles and goes to a place where she knows there
are many | barnacles on stones. As soon as she arrives there, she ||
goes ashore. Then she puts the old barnacle-catching canoe stern 10
first ashore; | for they never use a new canoe to go getting bar-
nacles, because | often the canoe is cracked when they use it. |
Therefore they use old canoes for getting barnacles. As soon as |

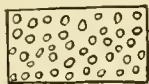
q!āqēxs laē hēx^ēidaem L!enqelōtsēs k[!]lāk^{wē} lāq qa^s ts!ex- 12
ts!ōdēs lāxēs k[!]lāg[!]ilaats!ē lexā^{ya}. Wā, g[!]il^ēmēsē qōt!axs laē
ōxLEX^ēīdxēs lewaats!ē lexā^{ya} qa^s g[!]āxē ōxlōsdeyālaq qa^s lā
ōxLācLElaq lāxēs g[!]ōkwē qa^s ōxLEG[!]alilēs lāxa onēgwilasēs g[!]ōkwē. 15
Wā, laxaē k[!]lēt^s!ēnox^u hēx^ēid tsax^ēideq yīxs āhnaē tsāx^ēīdqēxs
laē mōp!enxwa^{sē} ēnālās āxēt lāxa g[!]ōkwē. . . . Wā, lāla
nāqemg[!]iltawīlālaemx gwēg[!]ilasasēxs laē tsāk[!]asō lāx tsāk[!]ala-
na^{ya}xa āmdema Lō^ē tsāk[!]lēna^{ya}xa lewa. Wā, laem gwāl lāxēq.

Barnacles (K[!]wētāxa k[!]wēt![!]ā^{ya}ē).—Wā, hē[!]maaxs laē xwānale- 1
lēda ts!edāqē qa^s lā k[!]wēt[!]axa k[!]wēt![!]ā^{ya}ē, wā, hē[!]mis āx^ēōtsōsēda
q!ēnemē k[!]lāk[!]lobana, wā, hē[!]misa q!ēxla laelxā^{ya}. Wā, hē[!]-
misa ēnemsgemē ēwālas nagats!ā qa^s lā āx^ēālexsas lāxēs k[!]wēda-
ts!ēlē xwāxwagūma. Wā, g[!]il^ēmēsē x[!]ats!eg ātowa ēyīxwūlāxs laē 5
dak[!]ōtelaxēs k[!]wētsayasē sēwayowāxs laē lents!ēs lāx hanaxsta-
lidzasasēs k[!]wēdats!ēlē xwāxwagūma. Wā, lā wī[!]x[!]stendeq qa^s
laxsē lāq. Wā, la[!]mē sēx^ēwīda qa^s lā lāx q!lālas q!ēq!ādex t!ēs-
t!āla. Wā, g[!]il^ēmēsē lāg[!]aa laqēxs laē hāng[!]alisa. Wā, laem
ālaxlax^ēīda qa^s k[!]lax^ēalisēs ōxla^{ya}sēs k[!]wēdats!ēyē ts!āts!ag[!]īma 10
qaxs k[!]lēsaē k[!]wēdats!ēxa k[!]wēt![!]ā^{ya} ēk[!]ē xwāxwagūma qaxs q!ū-
nālaē hōx^ēwīdēda ēk[!]ē xwāxwagūmxs laē yā[!]yats!ā. Wā, hē[!]mis
lāg[!]ilas hē k[!]wēdats!ēxa k[!]wēt![!]ā^{ya} ts!āts!ag[!]īma. Wā, g[!]il^ēmēsē
k[!]lax^ēalisē ōxla^{ya}sēxs laē hēx^ēīdzem lāltāwa qa^s mēnxselā-

- 15 she puts the stern ashore, she goes ashore and picks up || some drift-wood and puts it aboard her old canoe; and | when she has enough, she pushes the canoe off the beach and goes aboard. | She goes seaward, and looks downward into the water; and | when she sees many barnacles on stones, she takes her anchor | and puts it overboard
20 where she thinks it will run dry at half || tide. She cuts shavings of dry cedar-wood; and | when her old barnacle-catching canoe is left dry on the beach, she takes a large | bucket and fills it with salt water. When it is full, | she just lifts it; and when it stands upright, she lets it go. | When her canoe is left dry on the beach, she unloads
25 the small pieces of driftwood, and || lays down the cross-ends for a fire on the beach, and she takes two other pieces and lays them | down as side-pieces. Between them she puts | the shavings for kindling. Then she places cross-pieces | of medium size on top of the side-pieces. | Then she picks up stones close alongside, and puts them on top;
30 top; || and when she thinks she has enough, she lights the fire underneath; and when | the fire is burnt up, she takes her basket and picks up the barnacle-stones and puts them | into the basket; but she only puts into the basket those that have many | barnacles on them. When she thinks that the basket is heavy, she carries it | and pours out
35 (the contents) close to the fire for heating stones; || and she continues picking up the barnacle-stones. She only stops when she has | gathered many; and as soon as she finishes, she takes two pieces of

- 15 x^εidēxa q^lāq^lēxēmē lāxēs k^lwēdats^lēyē ts^lāts^lag^līma. Wā, g^lil^εmēsē hēlōlexs laē wīqūlisasēs k^lwēdats^lēyē ts^lāts^lag^līma q^las lax-sēq. Wā, lā l^lāsta q^las hānxensēlēxa demsx^εē wāpa. Wā, g^lil^εmēsē dōx^εwalēlaxa q^lāēdzasa t^lēst^lāla laē āx^εēdxēs q^lēltsemē q^las q^lēltendēs lāxēs k^lōdlē q^lax^εwidēlxa lāla naenxseg^lilalīlxa
20 x^lāts^laxela. Wā, lā k^lāk^l!ēx^lmōtilaxa lem^lxwa k^lwa^εxlāwa. Wā, g^lil^εmēsē elāq lem^lxwalīsē k^lwēdats^lēs ts^lāts^lag^līm^lxs laē āx^εēdxa wālas nagats^lā q^las tsēstendēs lāxa demsx^εē. Wā, g^lil^εmēsē qōt^laxs laē āem dālaq. Wā, g^lil^εmēsē hāng^lalīsēxs laē dawāq. Wā, g^lil^εmēsē lem^lxwalīsē yāyats^lāsēxs laē mōltōdxa q^lāq^lēxēmē. Wā, lā gē-
25 galīsasa g^libālasa legwīslē. Wā, lā āx^εēdxa malts^laqē q^las k^lāk^lēdenōdēs. Wā, laem k^lāk^lēdenwa^εya. Wā, lā mōmāg^lōtsa āmema-^εyastowē lāx ēk^lālīsasa g^lālastoyīwē k^lāk^l!ēx^lmōta. Wā, lā gēki-yīntsa hāy^lalastowē q^lēxal lāx ōkūyāyasa k^lāk^lēdenwa^εyas. Wā, lā menx^līdxa t^lēsemē lāx māg^līnwa^εyas q^las xeqūyīndalēs lāq. Wā,
30 g^lil^εmēsē k^lōtaq laem hēl^laxs laē mēnabō^lēq. Wā, g^lil^εmēsē x^liqo-stāxs laē āx^εēdxēs lex^layē q^las meng^lilīsēxa t^lēst^lāla q^las ments^lālēs lāxēs lex^layē, yīxs lēx^lamaē āx^εētsōsēda q^llēsgemalaēda t^lēsemaxa k^lwēt^layē. Wā, g^lil^εmēsē gwanāla lōx^lsēs lex^layaxs laē k^l!ōqūlisāq q^las lā gūgēnōlīsas lāxa māg^līnwalīsasēs t^lēqwapa^εyē. Wā, lā
35 hanal hē gwēg^lila menaxa t^lēst^lāla. Wā, āl^lmēs gwālexs laē q^lēnemē q^lap^lay^εas. Wā, g^lil^εmēsē gwālexs laē āx^εēdxa malts^laqē

driftwood, | each one fathom in length and generally | one short span | thick, and puts them down close to the || fire for heating 40 stones; and she takes two other pieces of the same thickness, | but only half a fathom long. When she | has finished this, the fire for heating stones is burnt out. | Then she takes a long thin piece of driftwood, and uses it to take out the firebrands | from the red-hot stones; and as soon as all the firebrands have been taken out, || she 45 takes one of the one-fathom pieces of round driftwood and | places it by the side of the red-hot stones; and she does the same with the | piece half a fathom in length. She places it across the end, and also | with the other one of the same length at the other end; and she takes | the one-fathom piece and puts it down || on the ends of the 50 two short ones; and after she has done so, | she takes a long thin piece of driftwood and levels down the top of the red-hot | stones, so that they are level, and so that they fill the corners of the | driftwood enclosure all around the place for steaming the barnacle-stones. As soon | as she finishes, she puts the barnacle-stones on the red-hot || stones; and she heaps up the barnacle- 55 stones on top, so that they are quite | thick. Then she takes the old mats and spreads them alongside of the place; | and when they are all ready, she takes the large



ˈnālˈnemp!enkˈ lāxENS bālāqē āwāsgemasas. Wā, lā, q!ūnala 37
 ˈnālˈnemp!enkˈ lāxENS ts!EXˈts!ānaˈyaxsENS q!wāq!waxˈts!ānaˈyēx
 yīx āwāgwidasasa q!lēxalē qaˈs kˈat!ālisēs lāx māgˈinwalisasēs t!ē-
 qwapaˈyē. Wā, lāxāē ēt!ēd āxˈēdxa malts!aqaxat! hēm āwāgwita 40
 gˈālē āxānEMS. Wā, lāla āEM neq!Ebōdē āwāsgemas s. Wā, gˈil-
 ˈmēsē gwālexs laē q!lūxˈīdē lexk!wēdzemas t!ēqwapaˈyas. Wā,
 lā āxˈēdxa wīlē gˈilt!a q!lēxāla qaˈs k!wāk!wēt!EQEWēxa gūltā
 lāxa xˈixˈixsemāla t!ēsema. Wā, gˈilˈmēsē ˈwīloqāwa gūltāxs laē
 āxˈēdxa ˈnems!aqē lāxa ˈnālˈnemp!enkˈē lēlxˈin q!lēxala qaˈs 45
 kˈadenōlisē lāxa xˈixˈixsemāla t!ēsema. Wā, lā ēt!ētsa ˈnems!aqē
 lāxa neq!Ebōdās āwāsgemasē qaˈs gēbēndēs lāq. Wā, lā ēt!ētsa
 hēˈmaxat! ˈwāsgem lāxa āpsbaˈyasa gˈiltagawaˈyē. Wā, laxāē āxˈēd-
 xa ˈnems!aqē ˈnemp!eukˈs ˈwāsgemsē lāxENS bālax qaˈs kˈat!ē-
 dēs lāx ēpsbaˈyasa ts!elts!ekwagawaˈyē. Wā, gˈilˈmēsē gwālexs 50
 laē āxˈēdxa gˈilt!a wīlto q!lēxala qaˈs golxˈīdēs lāxa xˈixˈixsemāla
 t!ēsema qa ˈnemākˈiyas. Wā, hēˈmis qa lēlˈgāēs lāxa ēwanēqwasa
 ēEMXENwaˈyē q!lēxal lāx āwīˈstāsa ˈnegrasLaxa t!ēst!āla. Wā, gˈil-
 ˈmēsē gwālexs laē t!āqeyundālasa t!ēst!āla lāxa xˈixˈixsemāla t!ē-
 sema (fig.). Wā, gˈilˈmēsē lā bōleyālēda t!ēst!āla lāq qaˈs laēnˈyē 55
 wāk!wa; wā, lā āxˈēdxa kˈlāk!lobanē qaˈs LEBENōlisēs lāq. Wā,
 gˈilˈmēsē la ˈnāxwa gwālālaxs laē āxˈēdxa ˈwālasē nagats!ē qōt!a-

- 58 bucket filled | with salt water and pours it over it, and she |
quickly takes up the old mats and spreads them over what is being
60 steamed. || When it is covered over on top and on the sides, | she
takes a rest. It may be half an hour according to the watch | when
they are done. Then she takes off the mat covering; and | when it
is all off, she waits for them to get dry and also to | cool off. Then she
65 takes her large baskets and washes them || in salt water, until the
sand comes off. When it is | all off, she carries them up and puts
them down by the side of the place where the | barnacle-stones have
been steamed. She sits between the two large baskets. | She takes
the barnacle-stones and she pulls off the barnacles, and she | throws
70 away the stones when the barnacles are all off; and she || puts the
barnacles into the baskets carefully, so as not to break them | when
she puts them in. She continues doing this with the whole number; |
but, even if she takes the barnacles quickly off the stone, | generally
the tide rises to the place where she is steaming the barnacle-stones,
for steaming in this way is slow. | When they are all off, she carries
75 the basket of barnacles || and puts them on board the old barnacle-
canoe. | As soon as they are all in, she puts aboard her old mats and
the large | bucket; and when they are all aboard, she goes home to
her house. | When she arrives at the beach of her house, she | gets
out of the old canoe, which she lands stern first. Then she takes the

- 58 *lalēsxa demsx'ē wāpa qa's lā tsādzeleyints lāq. Wā, lā ha'na-*
kwila āx'ēdxā k'lāk'lobana qa's lepeyindalēs lāxēs 'nek'ase'wē.
60 *Wā, g'il'mēsē 'wī'la nādzekwē ōsgema'ya lē'wēs ēwanā'yaxs laē*
x'ōs'ida. Wā, hāyāqxent'lēx nexsēg'ilela lāxens q'laq'lalak'laya-
xens 'nālāxs laē l'ōpa. Wā, la'mē nāsōdxā nayimas. Wā, g'il-
'mēsē 'wī'lāxs laē ēsela qa lemlemx'stōx'widēs. Wā, hē'mis qa
k'ōx'widēsēxs laē āx'ēdxēs āwāwē lāelxa'ya qa's lā ts!ōx'wīdeq
65 *lāxa demsx'ē wāpa qa lāwāyēsa ēg'itsema'yas. Wā, g'il'mēsē*
'wī'lāxs laē dālaq qa's lā mexenōlisas lāx āpsānā'yasēs 'nek'ase'wē
t!ēst'lāla. Wā, lā k!wāk!wagawēxa maltsemē āwā laelxa'ya.
Wā, lā dāx'ēdxā t!ēst'lāla qa gelqālēxa k!wēt!a'yē lāxa t!ēsemē
qa's ts!eqelēxa t!ēsemāxs laē 'wī'lāwa k!wēt!a'yē lāq. Wā, lā
70 *aēk'ilāxs laē āxts!ōtsa k!wēt!a'yē lāxa lexā'yē qa k!ēsēs tētepsa-*
lāxs laē g'ēts'lā. Wā, lā hēx'sāem gwēg'ilāq lāxēs 'wāxaasē. Wā,
lāla māmāxūlqāxs laē āxālaxa k!wēt!a'yē lāxa t!ēsemē qāxs
q'lūnālāē 'yaxānema 'nek'āxa t!ēst'lālāxs āwābalaēda 'nek'āx gwēx's-
demas. Wā, g'il'mēsē 'wī'lāxs laē k!lōqūlīssa k!wēdats!ē lexā'ya
75 *qa's lā k!lōgūxselas lāxēs nanak!aats!āxa k!wēt!a'yē ts!āts!ag'ima.*
Wā, g'il'mēsē 'wīlxsāxs laē mōxsāxēs k'lāk'lobana lē'wa 'wālasē
nagāts'lā. Wā, g'il'mēsē 'wīlxsēxs g'āxāē nā'nakwa lāxēs g'ōkwē,
wā, g'il'mēsē lāg'aa lāx l!ēma'isasēs g'ōkwāxs laē hēx'ēdaem
lōt!ālāxēs ts!āts!ag'imē lāxēs ālax!ālaēna'yē. Wā, la'mēsē dabēx

end || of the anchor-line of the old canoe, goes up the beach, and ties | 80
 the end to a stone on the beach. She goes into her house, | and imme-
 diately she eats; and her husband clears up the house | and spreads
 mats around the floor. When he has done so, he invites his | tribe
 to come and eat the barnacles. When they come in, || the host takes 85
 long narrow mats to eat from, | and he spreads them down in front
 of the barnacle-eaters; | and he takes cedar-sticks, which he splits
 into thin pieces, | and he breaks them into pieces four finger-widths
 in length. | He distributes these, one stick || to each one of the 90
 barnacle-eaters, to pull out the | edible part of the barnacles. As
 soon as each has one, he goes down to the | place where the old canoe
 of his wife is, and he carries on his back the basket with bar-
 nacles. | He carries them into the house and puts them down by
 the side of the | door of the house. Then he goes down again, and
 carries on his back the || other large basket of barnacles; and he goes 95
 and carries them into his house; | and he walks right back to the rear
 of the house, and pours them on the | mats from which the barnacles
 are to be eaten. Then he pours them out all along in front of those
 who | are to eat the barnacles; and he takes the other basket of
 barnacles | and goes and pours them out. Then the barnacle-
 eaters || take up the barnacles with the left hand, and with the | 100
 right hand they hold the cedar-stick and push at the "eye" | of the

q!eldzanâ'yases ts!âts!ag'imaxs laē lāsdeſela qa's mōx^usemlēsēs 80
 ōba'yas lāxa megwīsē t!ēsema. Wā, lā laēl lāxēs g'ōkwē.
 Wā, hēx'ida^{mēsē} L!EXwa. Wā, lāla lā^{wū}nemas ēx^{wīd}xēs g'ōkwē
 qa's LEpsēstalilelēsa lēl'wa'yē. Wā, g'il^{mēsē} gwālexs laē lē^{lā}lāxēs
 g'ōkūlōtē qa g'āxēs t!esaxa k!wēt!a'yē. Wā, g'il^{mēsē} g'āx ^{wī}lāē-
 laxs laēda k!wētelaLaxa k!wēt!a'yēxa begwānemē āx^{ēd}xa g'ilsg'ilde- 85
 dzowē lēl'wa'ya qa's lā LEpdzamōlilas lāxa t!esāLaxa k!wēt!a'yē.
 Wā, lā ēt!ēl āx^{ēd}xa k!wa^{xL}āwē qa's xōxox^usendēq qa wīswēlto-
 wēs. Wā, lā k'ōk'EX^us^uendeq. Wā, laem maēmōdenē āwāsgemasas
 lāxens q!wāq!wax'ts!āna'yēx. Wā, lā ts!ewanaēsasā ^{nāl}ēnemts!aqē
 lāxa ^{nāl}ēnemōkwē lāxa t!esalaxa k!wēt!a'yē qa L!ENxsālayōsēxa 90
 hāhāmastā'yasa k!wēt!a'ya. Wā, g'il^{mēsē} ^{wīl}xtōxs laē lents!ēs lāxa
 ha^{nēd}zasas ts!ag'ōlasēs gēnemē qa's ōxlōltōdēxa k!wēdats!ē lexa'ya
 qa's lā ōxlaēlelas lāxēs g'ōkwē qa's lā hāng'alilas lāxa āwīlelās t!ē-
 x'īlāsēs g'ōkwē. Wā, lā ētents!ēs qa's ēt!ēdē ōxLEX^{ēd}xa ^{nems}gē-
 mē ^{wā}las k!wēdats!ē lexa'ya qa's lā ōxlaēlelaq lāxēs g'ōkwē. 95
 Wā, lā hēg'iyōlilelas lāxa ōgwīwalilē qa's lā gūgēdzodālas lāxa t!ē-
 dzedzōwē lē'wa'ya. Wā, laem gūgē^{nakū}las lāx L!āSEX^udzamālilas
 t!esalaxa k!wēt!a'yē. Wā, lā āx^{ēd}xa ^{nems}gēmē k!wēdats!ē le-
 xa'ya qa's lā gūgūgēqas lāq. Wā, hēx'ida^{mēsēd}a t!esalaxa k!wē-
 t!a'yē dāg'īlilxa k!wēt!a'yē yīsēs gēmxōlts!āna'yē. Wā, lā dākasēs 100
 hēlk'ōts!āna'yē lāxa L!Engayowē k!wa^{xL}āwa qa's L!EL!ENxstowēs

2 barnacles, so that the edible part comes out; and after they have pushed out | the edible part, they pinch the shell teeth of the barnacles, and bite off the | lower end and eat it; and they all do the same ||
 5 while they are eating the barnacles. They eat them very quickly; | and after they have eaten them, the host who is giving the barnacle-feast draws some water and | gives it to the feasters. They rinse their mouths so as to | remove the salt taste from the inside of the mouth; and when the salt taste is out of the mouth, | they drink a
 10 little water. Then || they go out of the house; and the host gathers | the empty shells, puts them into a mat, and throws them | out of his house. That is all about this. |

Another Way of preparing Barnacles.—Burning barnacles on | level sandstone. When the | woman gets ready to go and start a fire over the barnacles, she | first takes her large basket; and she takes a
 5 short, broad board and || splits it in pieces the thickness of a finger. | She ties them up with cedar-bark, and she also takes her yew-wood | clam-digging stick and matches, and she carries her | large basket. She carries the split cedar-sticks on her shoulder, | and in one hand she carries the yew-wood clam-digging stick, and she walks down the
 10 rocky || beach in front of her house at Fort Rupert. Then she looks for | a sheet of barnacles; and as soon as she finds a large patch of

2 lāxa k!wēt!a'yē qa lāx'sālēs hāmts!āwas. Wā, g'il'mēsē L!enx'sōd-xa hāmts!āwasēxs laē ēp!ēdex q!ēg'īmasa k!wēt!a'yaxs laē q!ēk'ō-dex ōxsde'yas qa's hāmx'īdēq. Wā, lā ēnāxwaēm hē gwēgilaxs
 5 k!wētk!wataaxa k!wēt!a'yē. Wā, lā hālabālaēmxs hā'māpaaq. Wā, g'il'mēsē 'wīlaxs laē āx'ēdēda k!wētēlāxa k!wētā'yēxa 'wāpē qa's lā tsēx'īts lāxēs k!wētēlag'ilē. Wā, lax'da'xwē ts!EWēL!Exōda qa lawāyēs demp!aēL!EXawa'yas. Wā, g'il'mēsē 'wīlāwē demp!aēL!EXawa'yasēxs laē xāl!EX'īd nāx'īdxa 'wāpē. Wā, hēx'īda'mēsē
 10 ēnāxwa hōqūwēsa. Wā, laxaēda k!wētēlax'dē hēx'īdaēm q!ap!ē-g'ilīlxa t!asmotē qa's k!āts!ōdēs lāxa lexā'yē qa's lā k!ōdes lāx L!āsanā'yasēs g'ōkwē. Wā, laēm gwāl lāxēq.

1 **Another Way of preparing Barnacles.**—Ānāxa k!wēt!a'ya lāxa k!wēdek!wa t!ēsema lāxa ēnēmaa de'nāxek!wa. Wā, hē'maaxs laē xwānalelēda ts!ēdāqaxs lālē ānaxa k!wēt!a'yē, wā, hē'mis g'il āx'ētsō'sēs 'wālasē lexā'ya. Wā, lā āx'ēdxa ts!āts!ax'sēmē
 5 qa's xōxōx'sendē qa yīwēs āwāgwītens q!wāq!wax'ts!āna'yēx. Wā, lā yīlōyōtsa denasē lāq. Wā, hē'misa L!emq!Ek'linē k!līlākwa; wā, hē'misa k'ēdzayowa. Wā, lā ōxlāxēs 'wālasē lexā'ya. Wā, lā wīk'ilaxa mendzaakwē k!wa'xlāwa. Wā, lā dāk!ōtelaxēs L!emq!Ek'linē k!līlākwaxs laē lets!eyāla lāx
 10 L!ema'īsasēs g'ōkwē lāx'ga Tsāx'ēsek. Wā, lā alēx'īdex ēnemxsaaāsa k!wēt!a'ya. Wā, g'il'mēsē q!āxa lēxeya tasāla k!wēt!a'ya,

barnacles | (that is what the old Indians call a sheet of barnacles), | 12
 then she puts her cedar-sticks down on the rock, and also her clam-
 digging stick, | and she carries her basket on her back as she is going
 up the beach where she goes to get || eel-grass at high-water mark. 15
 She puts it into her basket. | When it is full, she goes down again to
 the rocky beach where she left | her split cedar-sticks, and she puts
 down the | basket of eel-grass. She takes out the eel-grass, and |
 scatters it over the barnacles. She does not put it on thick when she
 scatters the || eel-grass. After she has done so, she splits up | into 20
 small pieces one of the cedar-sticks to start her fire. | After she has
 done so, she takes her matches and lights them. | With them she
 burns the end of the cedar-stick for starting the fire. She puts it | on
 the middle of the scattered eel-grass, places the || split cedar-sticks on 25
 it, and scatters them all over. As soon as it is burnt up, | she sits
 down on the rocks and waits for the | split cedar-sticks to burn up.
 When they are burnt, | the woman takes her clam-digging stick,
 sweeps away the eel-grass and | the ashes of the burnt wood, and,
 when they have all been removed, she pries off the barnacles with her
 digging-stick. || The cooked barnacles come off in large cakes, as they 30
 are in | cakes. Then the woman breaks them into smaller pieces |
 and puts them into her basket; and when all that has been cooked is
 off, | she carries the barnacle-basket on her back and goes to her

hēm gwe^ʔyōsa g'ālē bāk'lūm 'nemxsaatsa k'wēt^{la}ēyēda hē gwālē, 12
 wā, la āxālōdxa mendzaakwē k'waxlāwa, wā, hē^ʔmesēs k'łilākwē.
 Wā, lā ōxlōsdēselaxēs lex^ayaxs laē lāsdēsla q^as lā āx'ēd lāxa
 ts'lāts'layimē lāxa 'ya^ʔx'mutē q^as hexts'lōdēs lāxēs lex^ayē. Wā, 15
 g'ilēmēsē qōt'laxs laē xwēlaqents'lēs lāxa L'emayaa lāx g'riyaāsa-
 sēs mendzaakwē k'wa^ʔxlāwa. Wā, lā ōxlegaalōtsēs ts'layatslē
 lex^aya. Wā, lā āx'wūlts'lōdxa ts'lāts'layimē lāxa lex^ayē, q^a
 bēleyindālēs lāxa k'wēt^{la}ēyē. Wā, k'łōst'la wāk'waxaē lexeyaya
 ts'lāts'layimē lāq. Wā, g'ilēmēsē gwālexs laē hēlox^usend xōxōx^u- 20
 sendxa 'nemts'laqē lāxa mendzaakwē k'waxlāwa q^as g'ālastoyā.
 Wā, g'ilēmēsē gwālexs laē āx'ēdxēs k'ēdzayowē q^as k'ēs'ēdēq.
 Wā, lā mēx'bendxa g'ālastoyowē k'wa^ʔxlāwa. Wā, lā āxeyints
 lāx naq!eq^{la}yasa lā lex^a ts'lāts'layima. Wā, lā k'āteyindālāsa
 mendzaakwē k'wa^ʔxlā lāq q^a gwēlē. Wā, g'ilēmēsē x'iqōstāxs laē 25
 k'wāgraāla lāxa t'lēdze^ʔlwa. Wā, laem ēsela q^a q'łūlx'īdēsa
 mendzaakwē k'wa^ʔxlāwa. Wā, g'ilēmēsē q'łūlx'īdexs laē āx'ēdēda
 ts'ledāqaxēs k'łilākwē q^as xox'wīdēs lāxa ts'lāts'layimē lē^ʔwa
 q'łūq'wālemōtē. Wā, g'ilēmēsē 'wī^ʔlaxs laē k'wēt^{la}elalasēs k'łilākwē
 lāxa k'wēt^{la}ēyē. Wā, ā^ʔmisē la qwāk'łūg'ilālēda la L'ōp k'wēt^{la}ya 30
 lāxēs āwādzewēnāyē. Wā, ā^ʔmēsa ts'ledāqē la hēlox^us'alālā wewex'-
 sālaq q^as āxts'lālēs lāxēs lex^ayē. Wā, g'ilēmēsē 'wī^ʔlāwa la L'ōpexs
 laē ōxlex^ʔīdxa k'wēdats'lē lex^aya q^as lā na^ʔnakwa lāxēs g'ōkwē.

- 35 house. | Then she calls her husband and her children, or, if || she has no children, she calls her friends, to come and eat | barnacles. When they come and sit down, she spreads | mats in front of those who are to eat the barnacles. Then the woman goes down to the | beach of the house and picks up stones and carries them up. | She carries them
40 into the house and puts them down || where she sits down, and she gives to those who are to eat the barnacles, each two stones. | Then she pours out the barnacles in front of those | whom she invited. Then those who are to eat the barnacles put | one of the stones down on the floor. That is the one on which they will break the barnacles; |
45 and they take a barnacle in the left hand and put it on || the stone on which it is to be broken; and they take the hammer- | stone in the right hand and strike the barnacle and break its | shell. Then they eat the edible part. They keep on | doing so as they are eating the barnacles; and | when they have finished, they do just as I have told
50 before, || when I talked about the way they do when the guests finish eating barnacles at a barnacle-feast. | That is all about this. |
- 1 **Cryptochiton.**—As soon as the tide is low, (the woman) takes her | small basket and her digging-stick for cryptochiton and she goes down to the | rocky beach. Then she looks under stones on the rocky beach; | and when she sees a cryptochiton, she pushes the crypto-

Wä, hēx¹ida¹mēsē lē¹lāxēs lā¹wūnemē lē¹wis sāsēmē. Wä, g'il-
35 ¹mēsē k¹lās sāsēm¹ laē lē¹lāxēs ¹nē¹nēmōkwē qa¹ g'āxēs t¹esaxa
k¹wēt¹la¹yē. Wä, g'il¹mēsē g'āx k¹lūs¹alilex¹ laē lēpdzamōlilema
lē¹wa¹yē lāx t¹esālaxa k¹wēt¹la¹yē. Wä, lēda ts¹edāqē lents¹lēs lāx
l¹ema¹isāsēs g'ōkwē qa¹s xex¹widēxa t¹lēmē qa¹s lā xex¹ūsdēsē-
laq. Wä, lā xegwilelaq lāxēs g'ōkwē qa¹s lā xex¹walilas lāxēs
40 k¹waēlasē. Wä, lā ts¹āsa maēmaltsemē t¹lēm lāxēs k¹wētēlag'ilaxa
k¹wēt¹la¹yē. Wä, lā gūgedzōtsa k¹wēt¹la¹yē lāx l¹āsēx¹dzamā¹yasēs
lē¹lānemē. Wä, hēx¹ida¹mēsa k¹wētk¹watlaxa k¹wēt¹la¹yē mēxwa-
lilasa ¹nēm¹gemē t¹lēmema qaxs hē¹maē t¹esdemalxa k¹wēt¹la¹yē.
Wä, lā dāx¹itsēs gemxōlts¹lāna¹yē lāx k¹wēt¹la¹yē qa¹s āxsem¹dēs lāx
45 t¹esdema t¹lēmema. Wä, lā dāx¹itsēs hēlk¹lōts¹lāna¹yē lāx t¹āyowē
t¹lēm¹ laē t¹es¹its lāx k¹wēt¹la¹yē. Wä, hē¹mis lā tep¹lēdāmasxa
xālaēsasa k¹wēt¹la¹yē. Wä, lā hām¹x¹idēx hām¹ts¹lāwas. Wä, āx¹sā-
¹mēsē hē gwēgilaxs k¹wētk¹wataaxa k¹wēt¹la¹yē. Wä, g'il¹mēsē
gwālexs laē āem la negeltewēxen g'ālē wāldemxg'in lā gwāgwēx-
50 s¹āla laqēxs laē gwāl k¹wētk¹wata lē¹lānemasa k¹wētēlāx k¹wē-
t¹la¹yē. Wä, laem gwāl lāxēq.

- 1 **Cryptochiton.**—Wä,¹ g'il¹mēsē x¹āts¹lāēsēxs laēda genemas āx¹ēdxēs
lālxamē lē¹wis q¹enyayāxa q¹lanasē. Wä, lā lents¹lēyāla lāx
l¹emayaa. Wä, lā hēx¹idaem dōdegūpaxa ¹mēx¹mēk¹wa t¹lēmema.
Wä, g'il¹mēsē dōx¹walelaxa q¹lanasē laē l¹enqelōtsēs q¹enyayowē

¹ Continued from p. 151, line 21.

chiton digging-stick || under it; and when it is turned on its back, 5 she takes it and throws | it into her cryptochiton basket. She continues doing this | as long as she finds cryptochitons; and when her little basket is full, | she goes up the beach into her house. |

Then she takes her small kettle and washes it out with water. || When this is done, she pours fresh water into it, until it is | half full, 10 and she puts it over the fire. When it | begins to boil, she takes her cryptochiton basket and pours the | chitons into the boiling water. When they are all in, | she takes her tongs and stirs them with them, so that they stop boiling, for the || chitons are cold. Therefore the 15 water stops boiling at once. | She keeps on stirring it while the cryptochitons are in the kettle; and | as soon as the water boils up again, she takes the | kettle off the fire. She takes a dish and quickly | pours fresh water into it. Then she takes a large ladle, || and with 20 it she takes out the cryptochitons she is cooking and puts them into the | dish with water in it. When they are all in, she calls | her husband to come and eat the boiled cryptochitons. | Then he goes and sits down by the side of the dish with cryptochitons; | and he takes out one, peels the shell off its back, and || throws it into the kettle. 25 He pulls out the | entrails and throws them into the kettle; and when they have | “berries” on the back,—these are of red color and soft,—

lāx āwābā^εyas. Wā, g'il^εmēsē nelelaxs laē dāx^εideq qa^εs ts!ex- 5 ts!ōdēs lāxēs q!enyats!ē lālaxama. Wā, āx^εsā^εmēsē hē gwēg'ilaxēs q!āsewē q!anasā. Wā, g'il^εmēsē qōt!ē q!enyats!ās lālaxamaxs laē lāsdeśa qa^εs lā laēl lāxēs g'ōkwē.

Wā, hēx^εida^εmēsē āx^εēdxēs ha^εnemē qa^εs ts!ōxūg'indēsa ^εwāpē lāq. Wā, g'il^εmēsē gwālexs laē gūxts!ōtsa ^εwē^εwāp!emē lāq qa 10 negoyoxsdālēs. Wā, lā hānx^εlents lāxēs legwīlē. Wā, g'il^εmēsē medelx^εwīdexs laē āx^εēdxēs q!enyats!ē lālaxama qa^εs gūxstendēsa q!anasē lāxa maemdelqūla ^εwāpa. Wā, g'il^εmēsē ^εwīla^εstaxs laē āx^εēdxēs ts!ēslāla qa^εs xwēt!ēdēs lāqēxs laē g'wāl medelqūla qaēda q!anasaxs ^εwūdaē lāg'ilas hēx^εidaem g'wāl medelqūlē. Wā, lā 15 xwētax^εsāemqēxs laē g'ēstalēda q!anasē lāxa hānx^εlanowē. Wā, g'il^εmēsē ēt!ēl medelx^εwīdexs laē hēx^εidaem hānx^εsendxa hānx^εlanowē lāxa legwīlē. Wā, lā āx^εēdxa lōq!wē qa^εs hālabalē gūxts!ōtsa ^εwē^εwāp!emē lāq. Wā, lā āx^εēdxa ^εwālasē k'ats!ēuqa qa^εs xalōstendēs lāxa q!ānsēlāsēda q!anasē qa^εs lā xelts!ōts lāxa 20 ^εwābets!ālēlē lōq!wa. Wā, g'il^εmēsē ^εwīlosexs laē hēx^εida Lē^εlaxēs lā^εwūnemē qa g'āxēs q!ensq!asxa hānx^εlaakwē q!anasā. Wā, hēx^εida^εmēsē la k'wāg'āgelilxa q!ensq!ayats!ē lōq!wa. Wā, lā dāx^εidxa ^εnemsgemē q!anasā qa^εs sex^εālēx xeldzēg'a^εyas qa^εs ts!exts!ālēs lāxa q!ensēlats!ē hānx^εlanowa. Wā, lā gelx^εūqōdex 25 yīx'yīg'ila qa^εs ts!exts!ōdēxaas lāxa hānx^εlanowē. Wā, g'il^εmēsē

he puts them into his mouth | and eats them; and he washes the
 30 clean cryptochitons in | the dish; and after washing them, he || eats
 them. Some Indians call this "cryptochiton-eating;" | and when
 one has been eaten, they take another one | and clean it, as they did
 the first one, before; | and after it has been cleaned and washed,
 they | eat it; and the one who eats the chitons does this with every
 35 one of them; || and as soon as he has finished, water is given to him
 He rinses | his mouth; and after rinsing his mouth, he drinks a |
 very little water; and after doing so, he sits still. | That is all about
 this. |

1 **Baked Cryptochiton.**—The woman also takes | a small basket of
 cryptochitons. She takes a handful and throws them under her |
 fire, at the side-logs, scraping out some of the hot ashes. | When she
 5 throws the chitons into the ashes, she takes her || tongs and stirs the
 ashes about, so that they will be scattered, and she continues stirring
 them. | She does not leave them there a long time; and when they
 are burnt black, she | pulls them out with her tongs and puts them
 down by the side of the | fire. She takes her small dish and pours
 some water into it | until it is half full. Then she picks up the
 10 roasted cryptochitons and || puts them into the dish with water in it,
 and she stirs them round with her | hand; and when all the ashes are

27 q!emdzegwēk'ilaxa L!ax^ustowē telkūxs laē ts!ōq'lūsa lāxēs sēmsē
 qa's hām^xīdēq. Wā, lā ts!ōx^ēwīdxa sēnk^{wē} q!anasa lāxa
 q!ensq!ayatslē lōq!wa. Wā, g'il^{mēsē} gwāl ts!ōxwaqēxs laē
 30 hām^xīdēq. Wā, lā 'nēkēd'a waōkwē bāk'lūma q!ensq!asēdxa
 q!anasē. Wā, g'il^{mēsē} 'wīlaqēxs laē ēt!ēd dāx^īdxa 'nemsgēmē
 q!anasa qa's ēt!ēdē sēx^īdēq lāxēs g'ālē gwēg'ilasxēs g'ālē sēx^a-
 sē'wa. Wā, g'il^{mēsē} sēnkūxs laē ts!ōx^ēwīdēq. Wā, lāxāē
 q!ensq!asēdēq. Wā, lā 'nāxwaem hē gwēg'ilaxs q!ensq!asaē.
 35 Wā, g'il^{mēsē} gwālexs laē tsēx^ītsō'sa 'wāpē. Wā, lā ts!ewēl!e-
 xōda. Wā, g'il^{mēsē} gwāl ts!ewēl!exōdexs laē xāl!ex^īd nāx^ēd-
 xa hōlalbida'wē 'wāpē. Wā, g'il^{mēsē} gwālexs laē āem k!ūs'ālila.
 Wā, laem gwāl lāxēq.

1 **Baked Cryptochiton.**—Ts!ēdzek^u q!anas, yīxs hē'maē āx^ēdēda ts!e-
 dāqaxa q!anasēs lālxamē. Wā, lā k'!ōlts!ōdēq qa's k'!aābōlisēs lāxēs
 lēgwīlē lāxa k'āk'edenwa'yas yīxs laē gōlx'aakwēda ts!Elqwa gūna'ya.
 Wa, g'il^{mēsē} la k'!ag'ilisa q!anasē lāxa gūna'yaxs laē āx^ēdēxs ts!ēs-
 5 lāla qa's gōlilālēq qa gwēl^īdēs. Wā, la hēmen!em golg'elgēq. Wā,
 k'!ēst!a ālaem gaēsexs laē k!wēk'lūmēlsgēm^xīda. Wā, ā'mēsē
 gōlxsestsēs ts!ēsLāla lāq qa g'āxēs k'!anālēs lāx māg'īnwalīsasēs
 lēgwīlē. Wā, lā āx^ēdēxs lālogūmē qa's gūxts!ōdēsa 'wāpē lāq.
 Wā, la negoyoxsdālaxs laē k'!āg'ililxa ts!ēdzekwē q!anasa qa's
 10 lā k'!astents lāxa 'wābets!āwasa lōq!wa. Wā, lā xwētelgentsēs
 a'yasowē lāq. Wā, g'il^{mēsē} 'wīl'āwē gwēgūnēsgēma'yasēxs laē

off, | she pours away the dirty water; and she pours more water into 12
it so as to | change it, and she again stirs it with her hand, and again |
she pours off the dirty water. Now they are clean. || She pours 15
more water on them, and she peels off the shell from the back, as she
did in the case | I first talked about when I talked about | boiling
cryptochitons, and she does the same as she does when | eating
them. That is all about this. |

Winkles.—The woman just takes her small basket and || goes down 20
to the rocky beach of her house at low tide, about | the time when
the Indians are going to Knight Inlet; for that is the time when |
winkles gather to spawn, and that is what the woman searches for. |
As soon as she finds them, the woman just puts her small basket under
the place where there are many winkles, | and she scrapes the
winkles into her small basket; and as soon as || the small basket is 25
full, she comes up from the rocky beach carrying the winkle- | basket
in her hands, and she puts it down by the side of the fire. Then she
takes her small | kettle and puts it down by the side of the winkle-
basket. She takes it | and pours the winkles into the small kettle.
When they are all in, she | takes the water and pours a little into it.
She takes an || old piece of matting and tucks it in. Then she puts 30
the kettle on the fire, | and it stays on the fire a long time boiling.
It takes about | four hours according to the watch before they are

gŭqōdxā nēqwa ēwāpa. Wā, lā et!ēd gŭq!eqasa ēwāpē lāq qa's L!ā- 12
yōdēq. Wā, laēmxaē xwōtelg'intsēs a'yasowē lāq. Wā, lāxaē ēt!ēd
gŭqōdxā nēqwa ēwāpa. Wā, la'mē ēx'sēm x'ida. Wā, laxaē ēt!ēd
gŭq!eqasa ēwāpē lāq. Wā, lā sēx'ā!ax xeldzēg'a'ya lāxēs g'wēg'i- 15
lasaxen g'ālē wāldēm x'g'in lāk' g'wāgwēx's'ālalak'ēxs laē q!ēnsq!as-
xa hānx'laukwē q!anasa. Wā, laēm āem neqemg'iltewēqēxs laē
hā'māpeq. Wā, laēmxaē g'wāl lāxēq.

Winkles (G'ēlayo).—Āemlēda ts!edāqē āx'ēdxēs lālaxamē qa's lā
lents!ēsela lāxa L!ēmāyāsēs g'ōkwaxa x'āts!aēsē lāxs laē mem- 20
wāē!ēnx lax Dzāwadē qaxs hē'maē la q!ap!ēx'ēdex'dēmsa g'ē-
layowē lāxēs wāēlaslē. Wā, hē'mis la ālāso'sa ts!edāqē. Wā,
g'il'mēsē q!āqēxs laē āem hānābōtsēs lālaxamē lāx q!ayasasa g'ē-
layowē qa's g'olts!ōdēsa g'ēlayowē lāxēs lālaxama. Wā, g'il'mēsē
qōt!ē lālaxamāsēxs g'āxaē lālsdēyala k'lōxk'lōtelaxēs g'ēlayoatslē 25
lālaxama qa's lā hā'nōlilas lāxēs lēgwilē. Wā, lā āx'ēdxēs ha'ne-
mē qa's hā'nōlilēs lāxēs g'ēlayoatslē lālaxama. Wā, lā dādanōdeq
qa's gŭqōsēsa g'ēlayowē lāxa ha'nēmē. Wā, g'il'mēsē ēw'elaxs laē
āx'ēdxā ēwāpē qa's xal!aqē gŭq!eqas lāq. Wā, lā āx'ēdxā k'lā-
k'lōbana qa's dzōpeyīndēs lāq. Wā, lā hānx'lents lāxēs lēgwilē. 30
Wā, la gēx'lāla lāxa lēgwilē yāla maēndelqūla. Wā, laxentē
mōts!agēlelag'ila lāxens q!āq!alak'layaxens ēnālāxs laē l!ōpa. Wā,

33 done. | Then she takes them off and pours off the water; and when
all the | liquid is off, she takes out the old mat that she tucked in,
35 and || she takes two stones to break the winkles. She uses | the mat
to break them on, and spreads it out outside of her seat. | Then she
takes the winkle-kettle and pours the | winkles on the mat on which
they are to be broken. She takes up one of the stones | and puts it
40 on the mat to break them on it. In her || right hand she takes the
other hammer-stone, and she takes up | one of the winkles, puts it on
the one stone, and | strikes it with the hammer-stone. Then the |
shell of the winkle breaks to pieces. She takes out the | edible part
45 and eats it, and she does the same with the others. || After she has
eaten all, she rinses her mouth, so that the salt taste comes out, | and
she drinks a little water; and she gathers the | broken shells, puts
them into her mat on which they were broken, and she | goes out and
throws them away outside the house, for these are not given at a
50 feast to | many tribes,—winkles, cryptochitons, and chitons. || Only
chiefs and their children eat winkles. | I do not know why they are
the only ones to eat them. That is all | about this, for there is only
one way of cooking them. |

1 **Eel-Grass** (Twisting off eel-grass).—In springtime, | when the
winter is past, then all the women get ready to | twist eel-grass. . . .

33 lä hānx'sendeq qa's x'ats!ex'īdē 'wāpalās. Wā, g'il'mēsē 'wīlāwē
'wāpalāsēxs laē laweyōdex dzōpeya'yas k'!āk'lobanē. Wā, lä
35 āx'ēdxa maltsemē t'lēsema qa's t!āyoxa g'ēlāyowē. Wā, lä āx'ēd-
xa t!ēdzā lē'wa'ya qa's lep!ālilēs lāxēs l!āsālilāsēs k'!wāēlasē.
Wā, lä āx'ēdxa g'ēlayots!āla hānx'lanowa qa's gūgedzōdēsā g'ēla-
yowē lāxa t!ēdzā lē'wa'ya. Wā, lä āx'ēdxa 'nemsgemē t'lēsema
qa's 'megūdōdēs lāxa t!ēdzā lē'wa'ya. Wā, lä dālasēs hēk'!ō-
40 ts!āna'yē lāxa 'nemsgemē t!āyo t'lēsema. Wā, lä dāx'īdxa 'nems-
gemē g'ēlayo qa's 'mē'x'semdēs lāxa t!esdema t'lēsema. Wā,
lä t!es'ēdeq yīsēs dāsgemēsē'wē t!āyō t'lēsema. Wā, hē'mis la
tetepsaatsa xeltsema'yasa g'ēlayowē. Wā, lä āx'ēdex hāmts!ā-
was qa's hāmx'īdēq. Wā, ā'misē hē gwēgilaxa wāōkwē. Wā,
45 g'il'mēsē 'wīlaxs laē ts!ewīl!exōda qa lawāyēs demp!aēl!exawa-
'yas. Wā, lä xal!ex'īd nāx'īdxa 'wāpē. Wā, lä q!ap!ēg'ilītxēs
t!asēsawa'yē qa's lä 'wīladzōts lāxēs t!ēdzā lē'wa'ya qa's lä
k'!āts lāx l!āsanā'yasēs g'ōkwē, yīxs k'!ēsaē k'!wēladzēm lāxa q!ē-
nemē lēlqwālala'yaxa g'ēlayowē lē'wa q!anasē lē'wa k'!enōtē.
50 Wā, lāla lēx'ama g'īg'īgāma'yē lē'wis sāsēmē hā'māpxa g'ēlayowē.
Wā, len k'!ēs q!ālelax hēg'ag'ilmas hā'māpeq. Wā, laem g'wāl
lāxēq qaxs 'nemx'īdālamaē hā'mēx'silāēna'yaq.

1 **Eel-Grass** (K!īlpāxa ts!āts!ayīmē).—Wā, hē'maaxs laē q!waxenxa
laas hāyāqaxa ts!āwūnxē laē xwānal'īdēda 'nāxwa ts!ēdaqa qa's

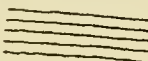
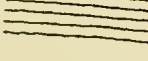
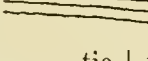
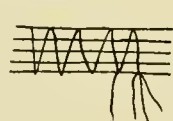
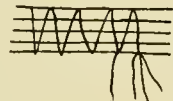
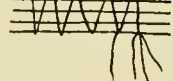
The man's wife | who is going to twist eel-grass first takes her eel-grass twisting || paddle and her anchor-line of cedar-bark rope, and 5 also her | eel-grass twisting hat, for generally they wear a hat when they twist | eel-grass, because generally sea-water splashes into their faces | when the women pull up the twisting-stick with the eel-grass twisted around | its end. Then it splashes into their faces || when 10 they wash the eel-grass; and therefore (the woman) wears an eel-grass twisting hat. | She carries down every thing as she goes down to the beach | to her little old canoe for twisting eel-grass, and she also | carries her bailer and her eel-grass twisting-stick. She launches | her small old canoe, and puts into it what I have named. || When it is all aboard, she sits in the stern of the small eel-grass 15 twisting | canoe. She takes up her eel-grass twisting paddle and paddles, | and she goes to a place where she knows that there is thick eel-grass and that the eel-grass is growing in soft sand. | When she arrives at the place where the eel-grass is, | she takes the cedar-bark rope and ties the || stone to its end and throws it into the water; and 20 when it touches the bottom so that it is vertical, | she ties it to the stern-seat. After doing so, she | takes her twisting-stick and puts the tip into the water. | She pushes it down into the sea-water and strikes the sandy bottom where | there is much eel-grass. Then she

k'lipēlxa ts!āts!ayīmē.¹ . . . Wā, laēm lālē GENEMASA begwā- 3
nemē k'lipaīxa ts!āts!ayīmē. Wā, hē^εmis gril āx^εētsōsēs k'lipsa-
yasē sē^εwayowa L^εēwēs q!ēldzana^εyē DENSEN DENEMA. Wā, hē- 5
^εmisēs k'lipemlē LETEMla qaxs hēmenāla^εmaē LETEMālēda k'lipāxa
ts!āts!ayīmē qaxs hēmenāla^εmaē kūsx^εegemālaxa demsx^εē ^εwa-
pexs laē nēxōstōdēda ts!ēdāqaxēs k'lipba^εyāxs laē x'ilk'ūtba^εya
ts!āts!ayīmē lāx ōba^εyas. Wā, hē^εmis lā kūsx^εegemālatsēxs laē
ts!ōts!exōdxa ts!ātsayīmē. Wā, hēm lāgrilasa k'lipemlē LETEM- 10
la. Wā, lā ^εwi^εla dents!ēselaqēxs laē lents!ēsela lāxa 1.1ema^εisē
lāx hā^εnēdzasasēs k'lipbats!ēlē ts!āgrōl xwāxwagūma. Wā, hē-
^εmisēs tsālayowe L^εēwis k'elbayowaxa ts!āts!ayīmē. Wā, lā wix^u-
stendxēs ts!āgrōl xwāxwagūma. Wā, lā āx^εālexselaxen lā lēlēqela-
sē^εwa. Wā, gril^εmēsē ^εwilxsexs laē k'lwaxlendxēs k'lipbats!ēlē xwā- 15
xwagūma. Wā, lā dāx^εidxēs k'lipsayasē sē^εwayā qa^εs sēx^εwidē
qa^εs lā lāxēs q!ālē wāx^us ts!āts!ayīmē. Wā, hē^εmisa telgwēsas ēgr^εisē
q!waxasasa ts!āts!ayīmē. Wā, gril^εmēsē lāgrāa lāxa k'lipbadaxa
ts!āts!ayīmāxs laē āx^εēdxa densenē denema qa^εs mōx^ubendēsa
t!ēsēmē lāq qa^εs q!ēlstendēs. Wā, ā^εmēsē a^εwereneselaxs laē mōx- 20
^εwalēxsas lāxa LEXEXstewēlexsē. Wā, gril^εmēsē gwālalexsexs
laē dāgrilēxsxēs k'lipbayowē qa^εs mētsendēs wilba^εyas qa^εs mē-
densēs lāxa demsx^εē ^εwāpa qa^εs L^εenxalisēs lāxa ēgr^εēdzegwisē lāx
q!ayasasa ts!āts!ayīmāxs laē k'lip!ida. Wā, la^εmēda ts!āts!ayīmē

¹ Continued on p. 155, line 19, to p. 156, line 45.

25 begins to twist it. Then the eel-grass || is twisted around the twisting-stick. When she cannot turn the | twisting-stick any more, she pulls it up. The twisting woman pulls up the twisting-stick. | As soon as the eel-grass comes in sight, she untwists | it to get it off from her twisting-stick, and then the eel-grass comes off; | and she squeezes
 30 one span around it, || beginning at the head-end. That is what we refer to as the roots. | She washes it in salt water, so that the sand comes off. | When it is all off, she measures two spans | from the upper end of the roots, and she breaks off the lower end. | When it is
 35 all off, she puts it in front of herself, || and she puts the twisting-stick back into the water, and she does the same | as she did before. When she has much of it, the tide rises, | for they only twist at spring tide. As soon as the tide | comes up, she hauls up the anchor and goes home; | and when she arrives at the beach of her house, she gets
 40 out of her || old canoe for twisting eel-grass. She takes out her anchor and carries it up; | and when the anchor-line gets taut, she puts it down. | Then she sends her husband to go and invite his tribe | to come and peel eel-grass. The man immediately obeys |
 45 his wife. He invites his tribe. || When he comes back, he clears out his house, | and spreads the mats around for those who are going to peel the eel-grass to sit down on. | As soon as he has done so, he takes

25 la k'ilp!enēxa k'ilbayowē. Wā, g'il'mēsē gwāl se'x'ts!a k'ilpē-
 lēda k'ilbayāxs laē nēxōstodēda k'ilp!ēnoxwē ts!edāqxēs k'ilba-
 yowē. Wā, g'il'mēsē g'āx nē'ēdēda ts!āts!ayimaxs laē aōdzāaqa
 qwēlk!ēwēsēdxēs k'ilbayowē. Wā, hēm!is la lāwiyatsa ts!āts!a-
 yimē. Wā, lā q!wēs'idxa 'nemp!enk'ō lāxens q!wāq!wax'ts!āna-
 30 'yēx g'āg'ilela lāxa ōg'ūma'ayas yixens g'wē'yōwē l!ōp!ek's. Wā,
 lā ts!ōx'weltālaq lāxa demsx'ō 'wāpa qa lawā'yēsa ēg'isē. Wā,
 g'il'mēsē 'wī'lāxs laē bāl'idxa malp!enk'ō lāxens q!wāq!wax'ts!ā-
 na'yēx g'āg'ilela lāx āwanā'ayasa l!ōp!ek'sēxs laē p!ōqālax ēwaxsda-
 'yēs. Wā, g'il'mēsē 'wīwūlx'sēxs laē g'ig'aalēxsas lāxēs nalēlēxsē.
 35 Wā, lā xwēlaqa mēdensasēs k'ilbayowē. Wā, ā'mēsē neqemg'il-
 tewēxs g'ālē gwēg'ilasa. Wā, g'il'mēsē q!eyōlēxs laē 'yixwa
 qaxs lēx'a'maē k'ilpdema 'wālasē x'ats!a'ya. Wā, g'il'mēsē k!wa-
 yōsdēsa 'yixwāxs laē denx'ēdxēs q!eltsemē qa's lā nā'nakwa.
 Wā, g'il'mēsē lāg'ulis lāx l!ēma'isasēs g'ōkwaxs laē lōltālxēs k'il-
 40 b'ats!ē ts!ag'ōla qa's dāg'ilexsēxs q!eltsemē qa's lā dās'dēselaq.
 Wā, g'il'mēsē hek'lūt!ēdē q!eldzaanāyasēxs laē 'mex'wālisāq. Wā,
 hēx'ida'mēsē 'yālaqaxēs lā'wūnemē qa lās lē'lālxēs g'ōkūlōtē qa
 g'āxēs sēx'axā ts!āts!ayimē. Wā, lēx'ida'mēsē nānageg'a'ya be-
 gwānēmax wāldēmasēs genēmē. Wā, lā lē'lālxēs g'ōkūlōtē.
 45 Wā, g'il'mēsē g'āx aēdaaqaxs laē hēx'ida'em ēx'wīdxēs g'ōkwē
 qa's lēpsē'stalilelēsa lēlē'wa'yē lāq qa k!wadzōsa sēx'alaxa ts!ā-
 ts!ayimē. Wā, g'il'mēsē gwālalilexs laē āx'ēdxēs ts!ēts!ēbats!ē

his oil-dishes | and oil and brings them, so that they are ready. 48
 Then those who are to peel the | eel-grass come in; and when they
 are all inside, the man asks the || young men of his numaym to go and 50
 carry up the eel-grass. | Immediately the young men go and carry it
 up. They | carry it into the house and put it down in front of those
 who are to peel it. | The man takes the oil and pours it into the |
 oil-dishes; and when the oil is in every one, (the young men) place
 them in front || of those who are to peel the eel-grass, at the outer side. 55
 There are four | men to each oil-dish. Then the eel-grass is scattered
 in front of | those who are to peel it. When this is done, the | men
 take up four pieces of eel-grass and pluck off | the small roots. When
 they are all off, they peel off the || leaves of the tail-end. They begin 60
 at the upper end of the thick | root; and when they have peeled it as
 far as the soft part in the middle of the | eel-grass, they do the same
 with the other three pieces. When | this has been done with all of
 them, they put the roots together so that they are | three finger-
 widths in length, and then they  break || them off; 65
 and they break them off again so  that they are all
 the same length, | in this manner:  Then there are
 eight pieces in all. They  tie | them together with
 the leaves, in this manner,  and they hold them at | 1.
 Then they dip (the bundle)  into the oil and eat it,
 and | all the others do the same. After they have

LE'wa Llē'na qa g'āxēs gwālila. Wā, g'āxē hōgwīlēlēda sēx'ālaxa 48
 ts!āts!ayīmē. Wā, g'il'mēsē 'wīlaēlēxs laēda begwānemē hēlaxa
 hā'yāl'āsēs 'nēmēmōtē qa lās gēm'ūs'dēsaxa ts!āts!ayīmē. Wā, 50
 hēx'ida'mēsē lāx'da'xwēda hā'yāl'a qa's lā gēm'ūs'dēsaq qa's lā
 gēm'xēlelaq qa's lā gēm'xēmlīlēlas lāx ōx'ūdzamālīlasa sēx'ālaq.
 Wā, lā āx'ēdēda begwānemaxa Llē'na qa's k'lūnxts!ālēs lāxa ts!ē-
 ts!ebats!ē. Wā, g'il'mēsē q!wāxōts!ēwakūxs laē k'ax'dzamolīlas
 lāxa sēx'ālaxa ts!āts!ayīmē lāx l!asālilas. Wā, lā maēmālēda bē- 55
 begwānemaxa 'nāl'nēmēxla ts!ēts!ebats!ā. Wā, lāla gwēlēmalīlēda
 ts!āts!ayīmē lāxa sēx'ālaq. Wā, g'il'mēsē gwāl'alīlēxs laē hēx'ī-
 da'na bēbegwānemē dāx'īdxa maēmōts!aqē ts!ats!ayīma qa k'ūl-
 wālēxa ām'āma'yē L!ōp!Ek's. Wā, g'il'mēsē 'wīlāxs laē sēx'ālaxa
 wīwakūya'ya ōgwīda'yas ōxsa'yas g'ūg'īlēlālax āwānā'yasa Lēkwē 60
 L!ōp!Ek's. Wā, g'il'mēsē lā'gaa sēx'a'yas lāx teltelq!ūq!a'yasa
 ts!āts!a'yīmaxs laē ēt!ēd hē gwēx'īdxa yūdux'uts!aqē. Wā, g'il-
 'mēsē 'wīla la hē gwēkūxs laē q!ap!lēx'īdex L!ōp!Ek'asēxs laē yaē
 dux'ūden lāxens q!wāq!wax'ts!āna'yēx yix āwāsgemasasēxs laē k'ō-
 k'exsendeq. Wā, lā ēt!ēd k'ōk'exsendeq qa 'nēmēs āwāsgemasa 65
 g'a gwālēg'a (*fig.*). Wā, lā hāmalgūna'kts!aqā!axs. laē yiltsemts qwē-
 qūL'exsda'yas lāq g'a gwālēga (*fig.*). Wā, hē'mis la dāfasōsēda
 (1) axs laē ts!ep!lēts lāxa Llē'na qa's ts!āsts!Es'ēdēq. Wā, 'nā-

70 finished eating, || they pick up what they did not eat and go out of the house; and they go into | their houses and put down in front of their | wives the eel-grass that they have taken along. They never drink water before they go out | and when they go into their houses. That is the eel-grass peeling feast given to | many tribes, for it is the
75 food of the first people || in the time of the first Indians of the mythical period. Therefore | an eel-grass feast is a valuable feast given by a man. | That is all that is to be said about eel-grass, for there is only one way | of eating it and of getting it. |

1 Seaweed.—When the visitors have finished | eating dried salmon, the woman takes her seaweed | and tears it into strips; then she gives it to each of the young men. | And some take an adz and put
5 the seaweed || on a block of hemlock-wood made on purpose: it is a span | and a half long and three | spans around, and it stands on the floor of the | house. Then they lay the seaweed flat on it, and the young men cut it with the adz; | and some of the young men chew
10 it and put it || into a large dish. As soon as enough of the seaweed has been chewed, | they stop chewing, and the others stop chopping it with the adz. | Then a kettle is taken, and water is poured into it | until it is half full. Then the chewed | seaweed is put into it. Then

xwaem hē gwēgilē waōkwās. Wā, g'ilēmēsē gwāl ts!āsts!ESEXs laē
70 āem gēmXLIXēs k!ēts!a'yawayē qa's lā hōqūwēsa. Wā, lā hōgwīl
lāxēs g'ig'ōkwē qa's gēgēmXEmLilēlēēs mamutē ts!āts!ayīm lāxēs
gēgēNEMē. Wā, laēm hēwāxa nāx'idEX 'wāpaxs laē hōqūwēsa
Lōxs laē hōgwīl lāxēs g'ig'ōkwē. Wā, hēem sēx'ilag'ilaxa ts!āts!a-
yīma q'lēNEMē lēlEqwālaLa'ya qaxs hēmawalaasa g'ālē begwāNEMA
75 g'ālaōlēx bekūng'alisa 'nāxwa nuX'nemisa. Wā, hē'mis lāg'ilas
awilax'sēlakwa ts!āts!ayīmxs ts!āsēlaēda begwāNEMē. Wā, laēm
gwāla ts!āts!ats!alāxa ts!āts!ayīmē qaxs 'NEMX'idāla'maē ts!āts!E-
ts!ēna'yaq Lē'wa lāLElaēna'yaq.

1 Seaweed (LEqaxa lEq!ESTe'nē).—Wā, hē'maaxs la'ē gwāl hā-
'ma'pa k!wē'taxa xa'mā'sē, wa, la āx'ē'dēda ts!ēdā'qaxēs lEq!ESTe'nē
qa's k!ūlk!ūlpas!lēq. Wā, lā ts!awanaqas lā'xa ha'ya't'a. Wā,
lēda waō'kwē āx'ē'dxa k!īmLAYowē qa's pā'xbendēsa lEq!ESTe'nē
5 lā'xa hēkwila'yē tē'mk!EWē q!waxasa. Wā, laēm ē'seg'eyō la'-
xENS q!wā'q!waxts!āna'yēX. Wā, lā yū'dux'p!ENX'sēsta lā'xENS
q!wā'q!waxts!āna'yēX yīx wa'g'idasas. Wā, lā Lāēl lā'xa g'ō'-
kwaxs la'ē pagetālilēda lEq!ESTe'nē la'qēxs la'ē tsetSEX'sa!lēda
hā'yā't'āq. Wā, lēda waō'kwē hā'yā't'a mā'lekwaq qa's āxts!ā'lēs
10 lā'xa 'wā'lasē lō'q!wa. Wā, g'ilēmēsē hē'ē'da malēg'EKwē lEq!ES-
te'nxs la'ē gwāl malē'kwa Lē'wa waō'kwaxs tsek'aa'sa k!īm-
LAYO. Wā, laēm āx'ē'tsē'wēda hānx'LANowē qa's gūxts!ō'tsē-
'wēsa 'wā'pē qa 'NEGoyā'lēs. Wā, la k!ESTa'nowēda malēg'EKwē
lEq!ESTe'nē lāq. Wā, lā xwē'tasa g'elt!EXLā'la k'ats!ENa'qē lāq.

they stir it with a long-handled ladle, || and they watch it so that it 15
does not become too thick when it is | on the fire. They keep on
stirring it while it is on the fire; | and after it has been boiling for a
long time, oil | is poured on the seaweed. It is stirred again a long
time, | so that it becomes well mixed. When it is really mixed, ||
the kettle is taken off the fire. Then it is done, | when the oil 20
disappears from the top of the seaweed. Immediately | a food-mat is
taken and is spread before | those who are to eat the seaweed. Then
spoons are given to the | guests. Then the small kettles are lifted
by the handle, and || are put down at the outer edge of the food-mat, 25
and they begin to eat with spoons | the seaweed. They do not drink
water before they eat it, | because they drank water before they ate
dried salmon. | After they have finished eating with spoons the
seaweed, they cool themselves | by drinking fresh water; and after they
have finished they go out. || They eat seaweed at all times, in the morn- 30
ing and at | noon and in the evening; but only in the morning they
eat | dried salmon first; and when there is no dried salmon, then they
eat | dried halibut in its place: They do not eat dried salmon first,
at | noon and in the evening. ||

Powdered Seaweed.—(The powdered seaweed) is only taken when 1
the owner wants to eat some of it; | and they do it in the same way
when it is cooked | as they do with the chopped and chewed seaweed.

Wä, la dö'qwałaq qa hēlā'les genk'alaēna'yasēxs la'ē hā'nx'lents 15
lā'xa legwī'lē. Wä, lä hē'mēnałag'ilil'ēm xwētē'da hā'nx'lāla.
Wä, hē't!a la gē'g'ilil mā'e'mdełqūłaxs la'ē āx'ē'tse'wa lē'ēna qa's
k!ūq!egēmē lā'xa leq!este'nē. Wä, lä'xaa ē't!ēd gē'g'ilil xwē'-
tase'wa qa lełgowēs. Wä, g'il'mēsē la' ā'lak'lāla le'lgōxs la'ē
hā'nx'sanō lā'xa legwī'lēda hā'nx'lanowē. Wä, lae'm l'ō'pēxs 20
la'ē x'is'ī'dēda lē'ēna lāx ō'kūya'yasa leq!este'nē. Wä, hē'x'id-
mēsē āx'ē'tse'wa hā'madzowē lē'ēwa'ya qa's lē lepdzamōlilas
lā'xa lexlā'qlē. Wä, la tsławanaē'dzema k'ak'ets!ēna'qē lā'xa
k!wē'lē. Wä, lä k'!ō'kūlilase'wa hēha'nēmē qa's lē hānemg'ā'lilem
lāx l'lā'sēnxa'yasa ha'madzowē lē'ēwa'ya. Wä, lax'da'xwē 'yō's- 25
'idxēs lexlā'qse'wē. Wä, lae'm k'lēs nanaqalgiwalax 'wā'pa
qaxs la'mē'x'dē nā'qaxa 'wā'paxs lē'x'dē hā'ma'pxa xa'ma'sē.
Wä, g'il'mēsē gwāl 'yō'saxēs le'xlēxsē'waxs la'ē k'ō'xwaxōd nā'-
x'īdxa a'lta 'wā'pa. Wä, g'il'mēsē gwā'lēxs la'ē hō'qūwēla.
Wä, k'leā's k'lēs hā'mā'pdēmxa leq!este'nē lē'wa gaā'la lē'wa 30
'neqā'la lō'ma gā'nulē. Wä, lē'x'a'ma gaā'la ha'ha'malgiwalat-
sēxa xa'masē. Wä, g'il'mēsē k'leā's xa'masēxs la'ē hē'dēda
k'lā'wasē hā'mā's. Wä, lä k'lēs hahā'malgiwalaxa xa'masaxa
'neqā'la lē'wa dzā'qwa.

Powdered Seaweed.—Wä, ā'mēsē la āx'ē'daasēxs lexlāq!ēxsdaēda 1
āxnōgwadās. Wä, la hē'ēmxał! gwē'g'ilasōxs la'ē hā'mēx'silā-
se'wē gwē'g'ilasaxa tseg'ekwē lē'wa malē'g'ekwē. Wä, g'il'mēsē

As soon as | the seaweed gets cold quickly, the guests who eat it ||
 5 take tongs, and red-hot stones are taken | and put into a small
 kettle. Then it | keeps warm for a long time while they are eating
 it. Seaweed is never | boiled in a large kettle, but they use a | small
 10 kettle, for they eat it out of it; and || not once is it put into a dish, |
 for it is not good when it gets cold, and it is only good | when it is
 hot. That is all about this. |

Salmon-Spawn with Seaweed.—I have | forgotten this. When two
 15 spoonfuls of scattered || dog-salmon spawn are boiled, when they are
 nearly done, | the kettle is taken off from the fire, and then cold water
 is poured | into it until the kettle is more than half full. | Then
 chopped seaweed is put in and is stirred. | When it is just the right
 20 thickness, the kettle is put back || on the fire. Then it is left to boil
 for a long time; and | it is taken off again, and oil is poured into it. |
 This is eaten with spoons when it is done. |

Clams with Seaweed.—And also four large (small) | clams are
 25 taken and are opened. Then || the sand is picked off; and when it
 is all off, they are put into the | kettle. When this is done with
 four | large clams, water is poured on, but not very | much water. |

ha'labala 'wūDEX'ī'dēda lēq!ESTE'naxs la'ē lēxla'qa k!wē'laxs la'ē
 5 āx'ē'tse'wa k'lipLā'la qa's k'lipleda'yuwē lā'xa x'ixSEMāla t!ē'-
 sema qa's lē k'lipsta'no la'xa ha'nemē. Wā, hē'x'ida'mēsē la
 gā'la ts!E'lqwxaxs la'ē 'yō'sēda lēxla'qē. Wā, hē'mēsēxs k'lē'saē
 hē hā'mēx'silats!ēda 'wā'lasē hānx'Lano lā'xa lēq!ESTE'nē hē'ē
 hā'nx'LENDaa'ts!ēda EM'ema'yē hā'nx'LANāq qaxs hē'maē ha'ma-
 10 ats!ēq qaxs k'lē'saē 'ne'mplēna lo'xts!oyo lā'xa lō'q!wēda lēq!ES-
 tē'nē, qaxs k'lē'saē ē'k'EXS 'wūda'ē yīxs lē'x'a'maē ē'g'asEXS
 ts!E'lxtaē. Wā, lae'mxaa gwāl lā'xēq.

Salmon-Spawn with Seaweed (LE'q!EqElaxa gē'nē).—Hē'den L!E-
 lē'wēSE'wa gē'nāxs hā'nx'LEntse'waēda mā'lEXLa gwē'lēdzē gē'nēsa
 15 gwa'xnīsē lā'xa k'ā'ts!ēnaqē. Wā, g'ī'lēmēsē elā'q L!ō'pEXS la'ē
 hā'nx'sanowēda hā'nx'LANowē lā'xa legwī'lē. Wā, gūq!Eqasōsa
 'wūda'ēsta 'wā'pa qa ē'k'ōldza'yēs lā'xa hā'nx'LANowē. Wā, lē
 k'la'stanowēda tseg'E'kwē lēq!ESTE'n lāq. Wā, lā xwē'tase'wa.
 Wā, g'ī'lēmēsē hē'lālē gē'nk'alaēna'yasēxs la'ē xwē'laqa hā'nx'LEN-
 20 dayo lā'xa legwī'lē. Wā, la'mēsē gē'g'ilil qa's maE'mdElqūlaxs
 la'ē hā'nx'sanō lā'xa legwī'lē. Wā, lā k!ū'nq!Eqasōsa L!ē'na.
 Wā, ā'mēsē la 'yō's'itsōxs la'ē L!ō'pa.

Clams with Seaweed.—Wā, hē'mēsa mō'sgemē awā' g'ā'wēqlā-
 nema yīxs āx'ē'tsewaē. Wā, lā k'ō'x'witse'wa. Wā, la men-
 25 wā'lasē'wēda ē'g'isē. Wā, g'ī'lēmēsē 'wi'ēlāxs la'ē āxts!o'yo lā'xa
 hā'nx'LANowē. Wā, g'ī'lēmēsē 'wi'ēla la hē gwē'kwēda mō'sgemē
 āwā' g'ā'wēqlānema la'ē gūq!Eqasōsa 'wā'pē. Wā, la k'lēs ā'laem
 qlē'nema 'wā'pē.

The woman takes with her hands the meat || of the cleaned clams and 30 squeezes it, and she only stops squeezing it | when the water is quite milky. Then | she puts the kettle over the fire, and she lets it boil a long time. | Then she pours oil into it. When it is | done, she takes it off the fire. Then she pours || cold water into it, until the kettle 35 is more than half full. | Then she takes chopped seaweed and puts it in, and | she stirs it until it is the right thickness; and she puts the kettle back | on the fire, and she lets it boil for a long time, and she puts more | oil into it. Then she takes the kettle off the || fire, 40 and it is done; and it is only eaten with spoons. | That is all about this. |

Fern-Root (1).—After she has (dug the fern-roots) the woman takes 1 the basket on her back | and goes home. On the following day, as soon as day comes, when the weather is good, | she takes a large mat and spreads it out on the ground in front of the | house. Then she goes back into her house and takes the || basket of fern-roots. Then 5 she goes out with it and pours the fern-roots on the | spread mat, and she scatters the fern-roots over it. Now she | dries them, so that they may become dry, and she turns them over again; | and when they all become dry, the woman | takes a piece of cedar-stick and measures it so that it is the size of one || span, and half the thickness 10

Wā, lē'da ts!edāqē dā'x'ētsēs ē'eyasōwē lā'xa ē'lg'ekwē g'a-wēq!ānema qa's q!wē'q!ūltš!ālēq. Wā, a'l'mēsē gwāl q!wē'q!ūl- 30 ts!ālaqēxs la'ē ā'ēm la dze'mx'stowēda ēwā'pas. Wā, lē hā'nx'-LENTsa hā'nx'lanowē lā'xa legwī'lē. Wā, lē g'ē'g'ilī'ēm la mae'mdeqūlaxs la'ē k'lū'nq!eqasa l'lē'na lāq. Wā, g'il'mēsē gwāl'ēxs la'ē hā'nx'sendeq lā'xa legwī'lē. Wā, la'xaē gūq!eqasa ēwūda'ēsta ēwāp lāq, qa ēk'!ō'ldza'yēs lā'xa hā'nx'lanowē. Wā, lē 35 āx'ē'dxēs tseg'ekwē' lēq!estē'na qa's k'lā'stendēs lāq. Wā, lē xwē'taq qa hē'lālēs genk'alāē'na'yas. Wā, lē hā'nx'LENTs la'xēs legwī'lē. Wā, lē g'ē'g'ilī'ēm mae'mdeqūlaxs la'ē ē'tlēd k'lū'nq!eqasa l'lē'na lāq. Wā, lā'xaē hā'nx'sendxa hā'nx'lanowē lā'xa legwī'lē. Wā, lae'm l'lō'pa. Wā, ā'mēs la ē'yō's'itse'wa. Wā, 40 lae'm gwāl lā'xēq.

Fern-Root (1).—Wā,¹ lā gwālexs laē ōxlex'ēdxēs tsāg'ats!ē lexā'ya 1 qa's lā nā'nakwa. Wā, g'il'mēsē ēnāx'ēidxa la lēnsa yīxs ēk'aēda ēnāla, la āx'ēdxa ēwālasē lē'wa'ya qa's lā LEP!ēlsas lāx l'lāsanā'yasēs g'ōkwē. Wā, la xwēlaqa laēl lāxēs g'ōkwē qa's āx'ēdēxēs tsāg'ats!ē lexā'ya. Wā, la lawēlsas qa's lā gūgedzōlsasa tsāk'usē lāxā 5 LEP!ēsē lē'wa'ya. Wā, lā gwēldzōlsasa tsāk'usē lāq. Wā, laem x'ilāq qa lemlemx'semx'ēdēs. Wā, la xwēlaqelaem lēx'ēideq. Wā, g'il'mēsē ēnāxwaem la lemlemx'semx'ēdexs laēda ts!edāqē āx'ēdxa k!wa'xlāwē qa's mens'ēdēq qa ēnemp!enk'ēs ēwāsgēmasas lāxens q!wāq!wax'ts!ānā'yēx. Wā, la k'lōdenē wāgwasas lāxens 10

¹ Continued from p. 196, line 12.

- 11 of a finger, | and it is one finger-width wide; | and she whittles down the end of it until it is thin. As | soon as she has finished this, she takes the root and holds it bottom up in her | left hand; and the woman
 15 holds the cleaner, the cedar-stick, in the middle || and scrapes off the dirt that is on the fern-root, and the | small roots that are on its surface. As soon as | the dirt and the roots that were on the outside of the fern-root are all off, she | puts them on the mat again; and she only stops doing so when | all the fern-roots have been
 20 cleaned. As soon as this is done, she takes || her basket and puts the cleaned fern-roots into it; | and when they are all in, she takes up the basket of fern-roots and hangs | it up in the rear of the house, behind the fire. They are kept twelve | days drying in the rear of the house. When this is done, the woman | gets some fire-wood, and makes every-
 25 thing ready. When she || has the fire-wood, the woman takes a rest and when the fern-roots have been drying for eleven | days, the woman takes her large basket | and looks for good hemlock-branches and also wet leaves; that is to say, the | leaves of the salmon-berry bush and of the thimble-berry bush. These are referred to by the Indians as "wet leaves." | As soon as she finds them, she puts the
 30 wet leaves into her basket; || and when it is full, she breaks off hemlock-branches and carries them under her arms; | and she carries the

- 11 q!wāq!wax'ts!āna'yēx. Wā, la 'nemdenē 'wādzewasas lāxens q!wāq!wax'ts!āna'yēx. Wā, la k'ōxbendeq qa pexbās. Wā, g'il'mēsē gwālexs laē āx'ēdxa tsāk'usē qa's dālēsēs gēm̄xōlts!āna la-qēxs laē ēk!axsdāla. Wā, lā q!wēdzo'yāyēda ts!edāqaxēs k'imda-
 15 yāxa k!wa'xlāwaxs laē k'imtāla' dzex'ⁿsema'yasa tsāk'usē lē'wa L!ōp!ek'menēxwē lāx ōsgema'yas. Wā, g'il'mēsē 'wī'lāwēda dzex'ⁿsema'yas lē'wa L!ōp!ek'axs laē ēx'sema tsāk'usē. Wā, la xwē-laqa āxdzōts lāxa lē'wa'yē. Wā, la āl'em gwāl hē gwēgilaxs laē 'wī'la la k'ēk'imdekwa tsāk'usē. Wā, g'il'mēsē gwālexs laē āx'ēd-
 20 xēs lexa'yē qa's nex'ts!ōdēsa la k'ik'imdek'ⁿ tsāk'ōs lāq. Wā, g'il'mēsē 'wī'laxs laē k'lōqūlsxēs tsāgrats!ē lexa'ya qa'sl ā tēx'ewa-lilaq lāxa ōgwiwēwalilases legwīl. Wā, laem ma'lexsag'iyogwilalxa 'nāla x'ilelālelal lāxa ōgwiwalilē. Wā, g'il'mēsē gwāla laē ānē-x'ēdēda ts!edāqaxa leqwa qa g'āxēs gwālila. Wā, g'il'mēsē g'āxēda
 25 leqwāxs laē x'ōs'īdēda ts!edāqē. Wā, g'il'mēsē 'nēm̄xsag'iyowē 'nālāsa tsāk'use la x'ilalaxs laēda ts!edāqē āx'ēdxēs 'wālasē lexa'ya qa's lā ālāx ēk'a q!wāxa. Wā, hē'mēsa leq!emsē yīx māmā-mamōtasa q!wālmēsē lē'wa tsegehmēsē, gwe'yāsa bāk!ūmē leq!-emsa. Wā, g'il'mēsē q!āqēxs laē mōts!ālasa leq!emsē laxēs lexa'yē.
 30 Wā, g'il'mēsē qōt!axs laē L!ex'wīdxa q!waxē qa's gēm̄xelēq. Wā,

basket with wet leaves on her back and goes home. | Then she puts 32 the basket down from her back in the house.¹ . . .

In the morning, as soon as day comes, she lights the fire under the stones; | and as soon as it blazes up, she takes her large basket || and 35 goes and plucks off seaweed and puts it into her basket. When | her basket is full, she carries it on her back, and she puts it down | close to the place where she is going to bake the fern-root; and she also takes two | large buckets, and she goes and draws fresh water. As soon as | she comes, she puts them down near the place where she is going to bake; || and she also takes tongs made on purpose to use 40 with the red-hot stones. | She puts them down where she put down the two buckets, | and she also takes an old mat and puts it down. Then she takes | her digging-stick of yew-wood and puts it down. Now everything is | ready.² . . . ||

And when all the fire is out of the hole, she takes with the tongs 45 the red-hot stones and puts them into the fire in the middle. Eight | stones she puts into the fire in the middle, for she puts into a heap on the floor of the house the | fire that she has taken out with her tongs from the place where she is going to bake. Then she levels down the | stones in the place where she is going to bake. ||

g'āxē ōxLalaxa LEq!Emdzadzē lexā'yaxs g'āxaē nā'nakwa. Wā, 31 lā ōxLEg'alilaxēs lexā'yē.¹ . . .

Wā, g'il'mēsē 'nāx'ēidxa gaālāxs laē tsēnabōtsa gūlta laxēs t'lē-qwapa'yē. Wā, g'il'mēsē x'iqostāxs laē āx'ēdxēs 'wālasē lexā'ya qa's lā k'lūlg'ilaxa L!ESL!ekwē qa's āxts!ālēs laxēs lexā'yē. Wā, g'il- 35 'mēsē qōt'lē lexā'yasēxs laē ōxLEX'ēideq qa's lā ōxLEg'alilaq lāxa nexwāla laxēs kūnyasLAXA tsāk'usē. Wā, laxaē āx'ēdxā maltsemē āwā naengats!ā qa's lā tsēx'ēits lāxa āltā 'wāpa. Wā, g'il'mēsē g'āxEXs laē hāng'alilelas lāxa nexwāla laxēs kūnyasLē. Wā, laxaē āx'ēdxā k'īplāla hēkwēlē qa k'īpelēxa x'ix'ixsemāla t'lēsema. 40 Wā, lā āx'ālilas lax la hēnelatsa maltsemē naengats!ā. Wā, laxaē āx'ēdxā gēmasē lē'wa'yā qa g'āxēs graēla. Wā, laxaa āx'ēdxēs L!Emq!Eklinē k'lilākwa qa g'āxēs graēla. Wā, laem 'wī'la la gwālila.² . . .

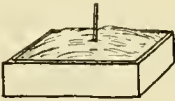
Wā, g'il'mēsē 'wī'lōlts!āwēda gūltāxs laē k'īplēdxā x'ix'EXsemāla 45 t'lēsema qa's lā k'īplents lāxa la lāqawalila. Wā, mālgnāltsemēda t'lēsemēla xEX'Lalalil lāxa lāqawalilē qaxs laē q!ap!ēsgemlilēda gūlta yix k'īpwūlts!ālayās laxēs kūnyasLē. Wā, lā 'nemāk'iyīndxa t'lēsemē lāx ōts!āwasēs kūnyasLē.

¹ Then follows the description of the oven (see Publications of the Jesup North Pacific Expedition, Vol. V, p. 408).

² Then follows remarks on the taking out of stones from the fire (see *ibid.*, p. 403).

- 50 As soon as she has done so, she takes a large clam-shell | and scrapes up the soil with it, and she puts it over the red-hot | stones; and she only stops doing so when (the soil) is four fingers | thick on top of the red-hot | stones. Then she takes the seaweed and throws
55 it on top of the soil, || and it is of the same thickness as the soil; and she takes | hemlock-branches and puts them on the seaweed, and she puts them carefully | on top of the seaweed so that none of it shows. | Then she takes the wet leaves and puts them on top of the hemlock-
60 branches, | and these are also four finger-widths thick. || Then she takes the fern-root and puts it among the wet leaves. She | places (the fern-roots) bottom upward, and they are close together. | First they are put on the right-hand side of the hole, turning the face to the | rear of the house. And when they are all in, the woman | takes wet
65 leaves and throws them over the fern-roots; and || these are also the same thickness as the thickness of those underneath the fern-roots, namely, four | finger-widths. As soon as this has been done, she levels down the top. | Then she takes hemlock-branches and places them over them, the | same amount as was first put into the hole. Then she takes seaweed | and throws it on top of the hemlock-
70 branches, and this is also four || finger-widths in thickness. Then she takes an old mat | and spreads it over the seaweed. Then she takes her

- 50 Wā, g'il'mēsē gwālexs laē āx'ēdxa 'wālasē xalaētsa met!āna'yē qa's xelx'ēidēs lāxa dzeqwa. Wā, la k'!ak'iyindālas lāxa x'ix'ix-semāla t!ēsema. Wā, āl'mēsē gwālexs laē mōden lāxens q!wāq!wax'ts!āna'yēx yix wāgwasasa dzeqwa lax ōkūya'yasa x'ix'ixsemāla t!ēsema. Wā, lā āx'ēdxa L!ESL!Ekwē qa's lexeyints lāxa dzeqwa.
55 Wā, hēemxaawisē wākwē wāgwasasa dzeqwa. Wā, laxaē āx'ēdxa q!waxē qa's LEXwūyindēs lāxa L!ESL!Ekwē. Wā, laem aēk'!a LEXwas lāx ōkūya'yasa L!ESL!Ekwē qa k'!eāsēs la nēlālas. Wā, lāxaē āx'ēdxa LEq!emsē qa's lex'ēdēs lāx ōkūya'yasa q!waxē. Wā, laemxaē mōden lāxens q!wāq!wax'ts!āna'yēx yix wāgwasas.
60 Wā, lā āx'ēdxa tsāk'usē qa's klūts!eqelēs lāxa LEq!emsē. Wā, laem ēk'!axsdālaxs laē āxts!ālayā. Wā, laxaa tasāla. Wā, la hēemxat! g'il k!wats!ōdaatsa tsāk'usa hēlk'!ōdenēx'ts!ā gwēg'imāla lāxa ōgwiwalīlasēs g'ōkwē. Wā, g'il'mēsē 'wīlts!āxs laēda ts!edaqē āx'ēdxa LEq!emsē qa's lexeyōdālēs lāxa tsāk'usē. Wā, laxaē
65 hēem wākwē wāgwasasa bena'yasa tsak'usaxs mōdenaē lāxens q!wāq!wax'ts!āna'yēx. Wā, g'il'mēsē gwālexs laē 'nemāk'iyindeq. Wā, laxaē āx'ēdxa q!waxē qa's LEXūyindēs lāq. Wā, laxaē hēem waxē waxaasasa g'ilx'dē lats!oyos. Wā, lā āx'ēdxa L!ESL!Ekwē qa's lexeyindēs lāxa q!waxē. Wā, g'il'emxaawisē mōden laxens q!wāq!wax'ts!āna'yaqē wāgwasasēxs laē āx'ēdxa gēmasē lē'wa'yaya
70 qa's LEpeyindēs lāxa L!ESL!Ekwē. Wā, lā āx'ēdxēs L!emq!ek'linē

yew-wood | digging-stick and pokes it down in the middle of what is 72
 being baked by her. | She pokes it through the middle of the mat;
 and after she has done so, | she takes a large clam-shell, scrapes up
 some soil with it, || and throws it on top of the mat. When this is 75
 level with the | floor of the house, she calls a woman who has had just
 one husband, | and whose husband is still alive, and who has never
 been | a widow, and whose monthly period terminated at least eight
 days before. | This woman is called to come and stamp down the
 soil || on top of what is to be baked. The woman continues for a long 80
 time to tread down the soil, | and she only stops when the soil on top
 of the baking-place is very hard. | Then the owner of the fern-roots
 takes her tongs | and takes the red-hot stones which she had put into
 the | fire in the middle of the house, and puts four of them into ||
 each of her buckets. As soon as she has done so, the | water in the 85
 buckets gets hot. When this has been done, | the woman again
 throws soil upon the baking-place which has been stamped down;
 and she | only finishes throwing soil on it when it
 is piled up over the baking-place, in this manner: |  90
 Now the root-digger stands out from it. After this
 is done, || she takes up the buckets by the handles,
 and she puts the two buckets | containing the hot water near to
 the baking-place. Then she pulls out the | root-digger and puts

k'!ilākwa qa's L!ENxbetendēs lāx neqeya'yasēs kūnsasowē. Wā, 72
 laem L!ENxsōdex negedzāyasa lē'wa'yē. Wā, g'il'mēsē gwālexs
 laē āx'ēdxā 'wālasē xālaētsa met!āna'yē qa's xelx'ēdēs lāxa dzeqwa
 qa's k'!āk'iyindālēs lāxa lē'wa'yē. Wā, g'il'mēsē 'nemākīya lē'wa 75
 āwinagwīlasa g'ōkwaxs laē lē'lalaxa hēem ālēs 'nemōkwē lā'wū-
 nemasa ts!edāq yīxs hē'maē ālēs q!ūlē lā'wūnemas, yīxs k'!ēsāē
 aemyōla. Wā, hē'mēsēxs laē malgūnālexsē 'nālās gwāl ēxenta.
 Wā, hēem lē'lalasō'sēda ts!edāqē qa g'āxēs t!ēpaxa dzeqwa lāx
 ōkūya'yas kūnsasē'was. Wā, lēda ts!edāqē gēg'ilil t!ēpaxa dze- 80
 qwa. Wā, āl'mēsē gwālexs laē plēs'ēdēda dzeqwa lāx ōkūya'yasa
 kūnyasē. Wā, lālēda āxnōgwadāsa tsak'usē āx'ēdxēs k'!lplāla
 qa's lā k'!lplēdxā x'ix'ixsemāla t!ēsem, yīx āxlālayōx'dās lāxa
 laqawalīlasa g'ōkwē, qa's lā k'!lplstālasa maēmōsgēmē lāxa 'nal-
 'nemsgēmē nagats!ā. Wā, g'il'mēsē gwālexs laē tsēts!elx'stēda 'wī- 85
 'wābets!āwasa naengats!ē. Wā, g'il'mēsē gwālexs laē ēt!ēdēda
 ts!edāqē k'!āk'iyīntsa dzeqwa lāxa la t!ēbek' kūnyasa. Wā,
 āl'mēsē gwāl k'!āsa dzeqwāxs laē tenk'iyālēda kūnyasē g'a gwā-
 lēg'a (fig.). Wā, laem lak'eyalīlxa k'!ilākwē. Wā, g'il'mēsē gwālexs
 laē k'!ōkūlīlxa nagats!ē qa's lā hānōlīlēlasa maltsemē ts!ēts!elx' 90
 sats!āla naengats!ēxa 'wāpē lāxēs kūnyasē. Wā, lā lēx'wīdxēs
 k'!ilākwē qa's k'at!alilēs. Wā, la āx'ēdxā 'nemsgēmē nāgats!ā

93 it down on the floor of the house; and she takes one bucket | and
pours the water into the hole on the top of the baking-place, where
the | root-digger had been standing; and as soon as it is emptied,
95 she takes the || other bucket and empties it also into the hole on top; |
and when it is emptied, she covers up the hole on top with soil. | It is
evening when she finishes; and as soon as it gets dark, | she takes her
tongs and lifts the fire from the middle of the house with her tongs, |
100 and puts the firebrands on top of the baking fern-roots; || and when
it blazes up, she puts some wet fire-wood on top, | so that it may last
until the morning. |

When she has finished, she asks the people who live in the same
house to abstain | from sexual intercourse during the night. In the
morning, when day comes, | the woman gets up, and she goes to look
5 at what is being baked by her. || As soon as the fire on top is all
burned out, she digs | it up; and when it is not burned out, she
extinguishes | the fire on top of it, and she waits for the soil to get
cool before | she digs into it. As soon as she reaches, in digging,
the | mat that has been spread on top, she takes it by the corners
10 and she lifts it up with everything on it, and || takes it out. Then
she takes her tongs and takes out | the seaweed and the hemlock and
the wet leaves. As soon as | the fern-roots show, she takes her large
basket and | puts it down by the side of the baking-place. Then she

93 qa's qepts!ödēsa 'wāpē lāxa kwaxūya'yasa kūnyasē yix lāla-
asdāsa k'ilākwē. Wā, g'il'mēsē 'wilg'ilts!āxs laē ēt!ēd āx'ēdxa
95 'nemsgemē nāgats!ē qa's lāxa qepts!ōts laxaaxa kwaxūya'yē. Wā,
g'il'mēsē 'wilg'ilts!āxs laē dzemstōtsa dzeqwa lāxa kwaxūya'yē.
Wā, laem dzāqwaxs laē gwāla. Wā, g'il'mēsē p!ēdegī'nakūlaxs
laē āx'ēdxēs k'lip'lāla qa's k'lip'lidēs lāxa lāqawalitē qa's lā k'li-
peyendālasa gūlta lāx ōsgema'yasēs kūnsasēwēda tsāk'usē. Wā.
100 g'il'mēsē x'ik'ustāxs laē āxlālasa k'lūnqē leqwa lāq qa 'nag'ilisles
x'iqelāl.

Wā, g'il'mēsē gwālexs laē hāwaxelaxēs 'nemaētwtē qa k'leā-
sēs neḡwālas lēwēs gēgenemāxa ganolē. Wā, g'il'mēsē 'nāx'ēdxa
gaālāxs laē lāx'widēda ts!ēdāqē qa's lā dōx'widxēs kūnsasēwē.
5 Wā, g'il'mēsē 'wīla q'lūlx'ēdēda leqūya'yasēxs laē hēx'ida'em 'lā-
p!eqōdeq. Wā, g'il'mēsē k'les q'lūlx'ēdexs laē hēx'ida'em k'il-
x'ēdxa leqūya'yas. Wā, la ēselaemq qa k'ōx'widēsa dzeqwāxs
laē 'lāp!eqōdeq. Wā, g'il'mēsē lāg'aē 'lāpa'yas lāxa lēpeya'yē lē-
'wa'ya laē āem dādenxendeq qa's 'nemāg'ilts!ōdē wēx'ideqēxs laē
10 āx'wūlts!ōdeq. Wā, ā'mēsē la āx'ēdxēs k'lip'lāla qa's k'lipwūlts!ālēs
lāxa l!ēs!lēkwē lēwa q!wāxē lēwa leq!emsē. Wā, g'il'mēsē 'wīla
la nēltsemx'ēdēda tsāk'usaxs laē āx'ēdxēs 'wālasē lexa'ya qa's
lā hānōlilas lāxēs kūnyasē. Wā, lā dādesgemasēs e'eyasowē lāxa

takes out the fern-roots with her hands | and puts them into the basket; and when they are all out, || then she fills up with earth again 15 the hole in which she had been baking. She | just throws the soil on top of the stones; but she throws out of the house the seaweed | and the hemlock-branches and the wet leaves which were on top of the fern-roots. | Now the fern-roots are done. That is the | end of this. ||

Eating Fern-Roots.—Four days after | the fern-roots have been in 20 the house and have been cooked, | the people are invited. Often the chiefs of the tribes eat the fern-roots, | for it is really a valuable food. | When the guests have taken their seats, the woman || takes 25 a food-mat and spreads it in front | of those who are going to eat the fern-root. Then she pours oil into oil-dishes; | and when all the oil has been poured into oil-dishes, | she takes dry spawn of the silver-salmon and she puts it | on the food-mat. Then she puts the oil-dishes || before her guests; and she takes fern-roots and | puts them 30 down, two for each man. | The guests at once take up one, and | begin to clean off what can be plucked from the lower end of the root; and | when they get off all the black bark, they dip it into the oil and || eat it; and if others prefer to eat it with dried | spawn, they 35 mix it, and they do not dip it into oil. | When they eat all the pieces

tsāk'usaxs laē äxts!älals läxa lexä'yē. Wä, g'il'mēsē 'wi'elöts!äxs laē xwēlaqa dzemts!ötsa dzeqwa laxēs künyasdē. Wä, laem âem 15 dzemēgr'intsä dzeqwa läxa t!ēsemē. Wä, läla k!ätsa L!esL!ekwē L!ē'wa q!wāxē L!ē'wa L!eq!emsē yāx ēk!ēlts!äx'däsa tsāk'usē läxa L!äsanä'yasēs g'ökwē. Wä, laem L!öpēda tsāk'usē läxēq. Wä, laem gwāla laxēq.

Eating Fern - Roots. — Wä, g'il'ēm mō'p!enxwa'sē 'nā'läsa 20 tsä'kusē la äxē'l lä'xa g'ö'kwaxs la'ē L!ö'pa. Wä, lē Lē'-lälayoem lä'xa g'ö'külotē. Wä, la hē q!ünala mek'a'xa tsä'-kusēda g'il'g'igāma'yasa lē'lqwälala'yē qaxs ä'laē lä'wēnē hē'maō-masa. Wä, hē'maaxs la'ē k!üs'ä'lila Lē'lanemē lä'da ts!edä'qē äxē'dxa ha'ēmadzowē lē'wa'ya qa's lē Lepdza'molilas lä'xa me- 25 k'a'Laxa tsä'kusē. Wä, lä k!ü'nxts!odälaxēs ts!ē'ts!ebats!äsa L!ē'na. Wä, g'il'mēsē 'wi'ēla k!ü'nxts!ewakwa ts!ē'ts!ebats!äxs la'ē äxē'dxa lällemwēts!aakwē gē'nēsa dza'wü'nē qa's lē äxdzō'ts lä'xa ha'ēmadzowē lē'wa'ya. Wä, lē k'ax'dzamölil'elasa ts!ē'ts!ebats!ē lä'xēs Lē'lanemē. Wä, la äxē'd lä'xa tsä'kusē qa's lē 30 xex'walil'elasa maē'maltsemē qaē'da 'nā'l'nemökwē bē'begwāne-ma. Wä, hē'x'ida'mēsēda k!wē'lē dā'x'ēdxa 'nā'l'nemsgemē qa's sē'x'ēdēxēs la k!ülpōyo läx ö'xsda'yasa tsä'kusē. Wä, g'il'mēsē lä'wäyēda ts!ö'la xex'wünē'sēxs la'ē ts!ep!ē'ts lä'xa L!ē'na qa's hämx'ē'dēq. Wä, g'il'mēsa waō'kwē hē äxē'tse'wa lemö'kwē 35 gē'nä, wä, la hē ma'yimsē. Wä, la k!ēs ts!epa'xa L!ē'na. Wä,

38 of fern-root, then the inner part is just | held by the chief, who often
does not eat it. He just gives it | to the one to whom he wishes to
40 give it; for the Indians say, that, if || a chief eats the inner part of a
fern-root, he will always | waver in his mind about giving away
blankets, for one side of his mind will | forbid him to give away
blankets. Therefore the inner part of fern-root is not eaten by the |
head chiefs. When the guests | have all eaten two fern-roots each,
45 they drink water, and || the woman gives each man two fern-roots to |
take home to his wife. Then the guests go out of the house. | That is
all about this. |

1 **Fern-Root (2).**—As¹ soon as she enters the house, she puts the bundle
of fern-roots down by the side | of the fire. She builds up a large
fire; | and as soon as it begins to burn low, she unties the root | with
which the bundle of fern-root has been tied, and she spreads them out
5 so that they are straight. || Then she puts them on the fire, and | turns
them over so that the whole outer side of the fern-root is charred. |
When the whole fern-root is charred, she takes it off | from the fire;
and when they are all off, she takes a | short wedge and a piece of
10 fire-wood and her fish-knife, and || she puts them down at the place
where she charred the fern-roots. Now | the fire in which she charred
the fern-roots has gone out, and she takes the long | charred roots

37 lā 'wī'ēlāwē q!wa'sgema'yasa tsā'k'usē la'ē ā'em la meg'ē'sē da-
akwasa g'ī'gāma'yē la q!ūnā'la k'lēs hā'mx'ī'deq. Wā, ā'ēmisē ts'lās
la'xēs gwe'yō' qas ts!ewats qaxs 'nē'k'āēda bā'k!ūmaqēxs g'ī'l'māē
40 hā'mā'sa g'ī'gāmaēda meg'ē'sasa tsā'k'usē, wā, la'ēlāē hē'menalaem
mā'g'isi'lālē nā'qayasa qas p!es'ī'dē loxs bēlā'ē āpsa'nēgwisē nā'qēs
qas k'lē'sē p!es'ī'da. Wā, hē'mēs lā'g'ila k'lēs hā'māsa xa'mage-
ma'yē g'ī'gāmaēda meg'ē'sasa tsā'k'usē. Wā, g'ī'l'mēsē 'wī'ēlāda
k!wē'laxa maē'maltsemē tsā'k'usēxs la'ē nā'x'īdxa 'wā'pē. Wā,
45 lā'da ts!edā'qē ē't!ēd ts!ewanaēsasa maē'maltsemē tsā'k'usa qa
mō'dōlts qas gēgene'mē. Wā, hē'x'īda'mēsē hō'qūwēlsēda
k!wē'ldē lā'xēq. Wā, lae'm g'wāl lā'xēq.

1 **Fern-Root (2).**—Wā,¹ g'ī'l'mēsē laēl lāxēs g'ōkwaxs laē g'ēnolisas
lāx legwīlasēs g'ōkwē. Wā, lā leqwēlax'īd qa L!agawaslalisēs
legwīlē. Wā, g'ī'l'mēsē q!wāla'nākūlaxs laē qwēlōdxa L!ōp!ek'ē
qenōyowēs sāgwanēmas sāgumaxs laē dāl'īdeq qa naenqelēs.
5 Wā, lā k'atlendālas lāxa q!ūq!wālemōtas legwīlas. Wā, lā
lēx'īlālaq qa 'nema'nakūlēs k!ūmēlx'īdē ōgwida'yasa sāgumē.
Wā, g'ī'l'mēsē 'naḡwa k!ūmēlx'īdē ōgwida'yasēxs laē āxsēndeq
lāxa q!ūq!wālemōtasēs legwīlē. Wā, g'ī'l'mēsē 'wī'laxs laē āx'ēdxa
ts!ek!wa Lēmg'a'yā hē'misa leqwa; wā, hē'misēs xwālayowē qas
10 lā g'īyīng'alīlas lāxa mag'īnwalīsas L!ēnāsasēxa sāgumē, yīxs la-
'maajal k'īlx'ēdē L!ex'damasēs legwīlē. Wā, lā dāx'īdxa g'īlt!a
L!enk^u sāguma qas gwānax'ēdēq. Wā, lā k'at!ents lāxa leqwa

¹ Continued from p. 616, line 63.

doubled in two, and puts them on the fire-wood, | holding them with 13
her left hand. Then she takes the sharp point of the | wedge and
strikes the charred fern-root with the top of the wedge. || She does 15
not strike it very hard, going along the whole length | while she is
striking it. As soon as the fern-root has been pounded flat, she |
takes her fish-knife and puts the handle between the big toe | and the
other toes, turning the edge of the knife upward. | Then she takes the
pounded charred fern-root and measures a piece three || finger-widths 20
long. Then she | presses it against the sharp edge of the knife which
is turned upward, | and cuts it off. She continues cutting that way;
and as soon as all the roots have been cut in pieces, | she takes her
oil-dish, puts some oil in it, | and begins to eat the pounded charred
fern-root, || dipping it into oil every time she takes a piece, and put- 25
ting it into her mouth. For a long time | she chews it and sucks at
it; and when all that is good has been sucked out, | she spits out the
fibrous part inside of the fern-root; and | she takes another piece of
pounded charred fern-root, cuts it in pieces, and dips it | into oil.
She puts it into her mouth, || chews it for a long time, and sucks at it, 30
and spits out what is left after sucking. | She continues doing this
while she is eating the cut pieces of charred fern-root. | As soon as she
has eaten enough, she puts away what is left over, and she drinks |
water. That is all about the fern-roots, for there is only one way of |

dālasēs gēm̄xōlts!āna^əyē lāq. Wā, lā dāx^əidex ēx^əba^əyasa 13
lēm̄g^əāyāxs laē t!el̄xwīts ōxtā^əyas lāxa l!enk^əwē sāguma lāxēs
k^ə!ēts!ēna^əyē eāltsēlaxs t!el̄xwaaq, la lābendālax ^əwasgēmasas t!elō- 15
^ənākūlaq. Wā, g^əil^əmēsē lā pex^əēna t!elōkwē l!enk^ə sāgumxs laē
āx^əēdxēs xwālayowē qa^əs g^əapōdēs ōxlā^əyas lāxēs qōmax^əsīdza^əyē
l^əēwēs q!wāq!wax^əsīdza^əyē lāx ēk^ə!ex^əālaēna^əyasa xwālayowē. Wā,
lā āx^əēdxa t!elōkwē l!enk^ə sāguma qa^əs mēns^əidēsa yūdu^əx^ədēnē
lāxēns q!wāq!wax^əts!āna^əyēx lāxa t!elōkwē l!enk^ə sāgumaxs laē 20
laxxwālabēnts lāxa ēk^ə!ex^əāla xwālayowa. Wā, la^əmē t!ōts!ēndeq.
Wā, ā^əmis lā hē gwēg^əilaxa waōkwē. Wā, g^əil^əmēsē ^əwī^əla la t!ewē-
kūxs laē āx^əēdxēs ts!ēbats!ē qa^əs k^ə!enxts!ōdēsa l!ē^əna laq. Wā,
lā sāx^əsex^əwīdxa t!elōkwē l!enk^ə sāguma. Wā, laem q!wālxoem
ts!ep!ēts lāxa l!ē^əna qa^əs ts!ōq!ūsēs lāxēs sēmsē. Wā, lā gēg^əilil 25
malēkwaq qa^əs k!ūmtēq. Wā, g^əil^əmēsē ^əwī^əla k!ūntālax ēg^əimas
laē kwēsōdxēs k!wāx^əmote yix dōdeq!ūga^əyasa sāgumē. Wā, laxaē
ēt!ed dāx^əidxa t!ewekwē t!elok^ə l!enk^ə saguma qa^əs ts!ep!ēdēs
lāxa l!ē^əna. Wā, laxaē ts!ōq!ūsas lāxēs sēmsē. Wā, laxaē gēg^əilil
malekwaq qa^əs k!ūmtēq. Wā, laxaē kwēsōdxēs k!wāx^əmote. Wā, 30
āx^əsā^əmēsē hē gwēg^əilaxs sāx^əsekwaaxa t!ewekwē l!enk^ə sāguma.
Wā, g^əil^əmēsē pōl^əidēxs laē g^əēxaxēs ānēx^əsā^əyē. Wā, lā nāx^əidxa
^əwāpē. Wā, laem gwa! lāxa sagumē qaxs ^ənēm^əx^əidāla^əmaē hā-

cooking it, and it is not good when eaten raw. They are not ||
35 given at feasts, for only old people eat them. |

- 1 **Fern-Root (3).**¹—She² takes the fire-tongs and piles the fire-brands |
together by the side of the fire. She takes the | fern-roots out of her
basket and throws them on the | fire, where she turns them over with
5 the fire-tongs, so that they are || scorched all over. When they are
brittle, they are done. | She takes them out with her tongs, and does
the same with | the others. When all the roots are done, | she takes
her small dish, washes it out, and when it is clean, | she breaks the
roasted roots into short pieces into the small dish. She breaks the
10 roots into pieces || one finger-width long. When she | has broken up
enough, she takes oil and pours it over them, | and she does not stop
pouring oil over them until they are all covered. Then she takes | a
spoon and begins to eat the scorched roots with oil. | She eats the
15 oil and the roasted roots with a spoon. || After she has finished, she
puts away what is left over, and | she drinks a little water, for she
does not want to vomit. Because | she has taken much oil, she does
not take much water. | There is only one way of cooking the fern-
20 roots. | They are not eaten raw by the tribes. When a || hunter goes
hunting, he holds a fern-root in his mouth in order | not to get

‘mēxːsilaēnaːyaq, yixs kːl̥saē ēkː lāx kːl̥lxːkːlaxːsewē kːl̥s kːwē-
35 ladzema qaxs lēxːaːmaē sāxːsekwa qːl̥lsqːl̥lyakwē.

- 1 **Fern-Root (3).**¹—Wā,² lā āxːēdxēs tsːl̥slāla qaːs kːel̥tsːl̥l̥ēxa gūl̥ta qa
gːāxēsē qːl̥pːlēsgemlēs lāxa on̥l̥isasēs legwīl̥ē; wā, lā LEXːūl̥tsːl̥ōdxa
lekːwaːyē lāxēs legwatsːlēyē lēxaːya qaːs LEXːl̥endēs lāxēs
L̥lenasē legwīla. Wā, lā kːēl̥l̥l̥ālasēs tsːl̥slāla lāq qa ēkːēs kːl̥m-
5 l̥nakūlaēnaːyas. Wā, gːil̥mēsē L̥l̥el̥id̥exs laē L̥l̥ōpa. Wā, lā
kːel̥tsːl̥endeq lāxēs L̥l̥EXːdema legwīla. Wā, lā hānał hē gːwēgːi-
laxa waōkwē. Wā, gːil̥mēsē ːwīːl̥l̥ā L̥l̥enkwa lekːwaːyaxs laē
āxːēdxēs l̥l̥ōgūmē qaːs tsōx̣gːindēq. Wā, gːil̥mēsē ēgːigːaxs
laē āxːēdxa L̥l̥enkwē lekːwaːya qaːs pːlox̣tsːl̥l̥ēs lāxa l̥l̥ōgūmē.
10 ːnāl̥nemdenē āwasgem̥sas pːl̥ōqwaːyasēda lekːwaːyē. Wā, gːil̥-
mēsē hēl̥ē pːl̥ōqwaːyasēxs laē āxːēdxa L̥l̥ēna qaːs kːl̥ūnqːl̥eqēs lāq.
Wā, āl̥mēsē gːwāl kːl̥ūnqːl̥eqēs laē tːl̥epːl̥eg̥el̥isa. Wā, lā āxːēdxa
kːatsːl̥enaqē qaːs l̥EXːl̥aːxːwidēxa tːl̥epːl̥eg̥el̥isē L̥l̥enkː lekːwaːya.
Wā, laem ːyōsasa kːatsːl̥enaqē lāxa L̥l̥ēna L̥l̥ēwa L̥l̥enk̥wē lekːwa-
15 ːya. Wā, gːil̥mēsē gːwāl̥a laē gːēxaxēs ānēxːsāːyē. Wā, lā
xāl̥LEXːid̥ ːnaxːid̥xa ːwāpē qaxs gːwaqːl̥ēlaē tsːl̥enkːl̥ūl̥ida qaxs
qːl̥ēkːl̥esaaxa L̥l̥ēna l̥āgːil̥as kːl̥ēs qːl̥ēkːl̥esxa ːwāpaxs laē nāxːida.
Wā, laem̥x̣aē ːnemxːid̥ālaːmē hāːmēxːsilaēnaːyaxa lekːwaːyē. Wā,
lāxaē kːl̥ēs kːwēladzema lāxa l̥ēl̥q̣wāl̥alaːyē. Wā, gːil̥mēsē hāna-
20 L̥l̥ēda hānenL̥l̥ēnoxwē laē hāmsgem̥ēxa kːl̥lxːē lekːwaːya qaːs

¹ *Dryopteris spinulosa*.

² Continued from p. 197, line 31.

hungry and thirsty, and also | those who vomit blood keep it in the mouth. That is all about this. |

Cooking Clover.—Now¹ I will talk about the cooking of | clover. 1 First of all, the husband of the woman | goes to get fire-wood to cook the clover. When | he has filled his small canoe, he goes home and || throws down the fire-wood that he has obtained. After he has thrown 5 it out | of the canoe, he carries it on his shoulders and throws it down | in his house. After the fire-wood has all been taken up, he | takes his wife's basket and goes down to the beach and | puts stones into it. When this has been done, he || carries them on his back up 10 the beach and into his house, and he puts them down | by the side of the fireplace in the middle of the house. He only stops | when he thinks that he has enough. Then he takes the fire-wood and | puts one log down at the rear end of the fireplace in the middle of the house; and he | takes one of medium size and puts one end on the first one, the || other one resting on the floor of the house; and he 15 does the | same on the opposite side. Then he splits dry fire-wood and | places it between the two side-pieces; and when it is even with the top | of the side-pieces, he takes some medium-sized | fire-wood and places it crossways over the side-pieces, putting them close together. || After this has been done, he picks up the stones and 20

k'lēse pōsq!a lō^ε qa^εs k'lēse naq!ēxsdxa 'wāpē. Wā, lāxaē 21 hāmsgēmēsō^εsa Elkwāla. Wā, laem gwāl lāxēq.

Cooking Clover.—Wā,¹ la^εmēsen gwāgwēx^εs'alal laqēxs laē LEX^ε- 1 laxēs LEX^εSEMē. Wā, hēm g'il āx^εētsō^εsa la^εwūnemasa ts!ēdāqaxs laē ānēqax leqwā qa^εs LEX^εēlax^εdemaxa LEX^εSEMē. Wā, g'il^εmēsē qōt!ē xwāxwagūmasēxs g'āxaē nā^εnakwa. Wā, hēx^εida^εmēsē sep^εwūltōdxēs ānēganemē leqwa. Wā, g'il^εmēsē 'wī^εlōtāwēda leqwa 5 lāx xwāxwagūmasēxs laē hēx^εidaem yilx^εūsdsēlaq qa^εs lā yilx^εwalilelas laxēs g'ōkwē. Wā, g'il^εmēsē 'wī^εlōsdēsa leqwāxs laē āx^εēdxa lexa^εyasēs genemē qa^εs lā lents!ēs lāxa L!ema^εisē qa^εs lā xex^εts!ālasa t!ēSEMē lāq. Wā, g'il^εmēsē gwānāla lōkūsēxs laē ōxlōsdēseq qa^εs lā ōxlaēlelas laxēs g'ōkwaxs laē ōxleg'alilās lāx 10 māg'inwalisasa laqwawalilasē. Wā, al^εmēse gwāl ōxlosdēselaxa t!ēSEMāxs laē k'ōtaq laem hēlala. Wā, lā āx^εēdxa leqwa qa^εs k'at!ālilēsa 'nemts!aqē lāx ōgwiwalilasa laqwawalilas. Wā, laxaē āx^εēdxa hēlag'itē qa^εs k'atbendēs āpsba^εyas lāq. Wā, lā xa^εma-stalilē āpsba^εyas lāxa āwinagwilasa g'ōkwē. Wā, laxaē hēm 15 gwēx^εidxa āpsanā^εyas. Wā, mendzix^εidxa lemīxwa leqwa qa^εs k'ak'etōdālēs lāxa k'ak'edenwa^εyē. Wā, g'il^εmēsē 'nemāk^εyēda mendzaakwē Lēwa k'ēk'ak'edenwēxs laē āx^εēdxa hā^εyaastowē leqwa qa^εs gēk'iyindālēs lāxa k'ēk'ak'edenwas lāxēs q!asālaēna^εyē. Wā, g'il^εmēsē gwālexs laē xex^εwidxa t!ēSEMē qa^εs lā xeqūyindālas 20

¹ Continued from p. 188, line 60.

- 21 places them on top. | When all the stones are on, he lights the fire underneath; | and when it blazes up, he sends some men of his | numaym to go and call the people. The messenger goes immediately | to call them; and as soon as he arrives at the door of the house of
25 those whom he is to call, || he says, "I call you to come and eat the clover-root," | naming the man who sends the invitation. He continues | saying these words, going to the end of the village; and the one who gives the | clover-feast takes out the clover-baskets and puts them down | at the left-hand side of the door of the house; and
30 he || takes a large steaming-box and places it in front of the | fire in the middle of the house, together with two long fire-tongs. | He also takes two large buckets, | a large cedar-withe basket, and old mats, and he sends | a second time the man who went first to invite. As
35 soon as he goes, || he sends another man of his numaym to | get fresh water in the two large buckets, which is to be poured over the | clover when it is put on the red-hot stones. | As soon as the man who went to draw water comes back, he puts it down by the side of the | steaming-box. Now the guests who are going to eat the clover come
40 in. || They go to the rear of the house and sit down. When | they are all in, they eat first scorched dried salmon. | When they eat the dried salmon, two men of the | numaym of the host take the tongs and | stand

- 21 lāq. Wā, g'il'mēsē 'wilk'eyintsa t'lēsēmaxs laē menābodeq yīsa gūlta. Wā, g'il'mēsē x'iqostāxs laē 'yālaqas grayōlē lāxēs 'ne'mēmōtē qa lās lē'lālax g'ōkūlōtas. Wā, hēx'ida'mēsē lāda 'yālagēmē qa lē'lāla. Wā, g'il'mēsē lāg'aa lāx t'lex'ilāsēs lē'lālase-
25 'waxs laē 'nēk'a: "Lē'lalenlōl qa's laōs lex'lak'xa lex'sēmē lāx . . ." ('nēx' lēx'ēdex lēgēmasēs lē'lalēlē). Wā, la hēx'sāem wāldemsēxs lābelsehaxa g'ōx'demsē. Wā, lālēda lek'ēlalaxa lex'sēmē āxwūlt'ahilēlaxa lēlēgatslē l'lāl'ebata qa's g'āxē āxstōlilēlaq lāx gēmōtstālīlas t'lex'ilāsēs g'ōkwē. Wā, lāxae ēt'lēd
30 āx'ēdxa 'wālasē q'lō'latslā qa's hāng'alilēs lāxa ōbēx'lālilīlasēs lāqawalīlasēs g'ōkwē. Wā, hē'misa mātts!aqe g'ilsg'ilt!a k'liplālaa. Wā, hēemxaāwis āx'ētsō'sēda maltsemē āwā naengatslā, hē'misa 'wālasē lex'a'ya lē'wa k'lāk'lek'lobanā. Wā, lā 'yālaqa ēt'lēd qa lās ētsē'stēda lax'dē g'il lē'lalēlg'isa. Wā, g'il'mēsē lāxs
35 laē 'yālaqasa ōgū'lamaxat! g'ayōl lāxēs 'ne'mēmōtē begwānem qa lās tsēx'itsa maltsemē āwā nagatslē lāx 'we'wāp!ema qa tsayimltsa lek'ēlās lex'sema qō lāl lāg'aalal lāxa x'ix'ixsemāla t'lēsēma. Wā, g'il'mēsē g'āxa tsāx'dāxa 'we'wāp!emaxs laē hā'nōlīlas lāxa q'lō'latslē. Wā, g'āx'mē hōgwilelēda lex'lax'laxa lex'sēmē.
40 Wā, lā hē'nakūlaem lāxa ōgwiwalīlasa g'ōkwē qa's klūs'alilē. Wā, g'il'mēsē 'wilaēlexs laē hēem g'il hām'x'itsē'wa ts'enkwē xa'māsa. Wā, g'il'mēsē xemsxas'idexs laē āx'ēdēda ma'lōkwē g'a'yōl lāx 'nemēmōtasa lek'ēlāxa lex'sema āx'ēdxa k'liplālaa qa's lā

in readiness on each side of the steaming-box, and || both pick up the 45
red-hot stones and dip them quickly | into the water that has been
brought in in the two large buckets. They take the stones out
again | and put them into the steaming-box. They do this | in
order to wash off the ashes that stick on the stones; and they con-
tinue | to do so with all the red-hot stones. When || this has been 50
done, the woman takes the large basket and pours | some water over
it, so that it is wet. Then she takes a | square box, pours some fresh
water into it, not very much. | Then she throws the clover into it and
washes off the sand that sticks to it. | When all the sand is off, she
throws the roots into || the basket for steaming clover. When all 55
the | clover has been taken out of the square box and has been
washed, the two | men take hold of it, one on each side, and they put
it on the red-hot | stones which they have put into the steaming-box.
Then they press the clover-roots down in the | large basket so that
they are close to the red-hot stones. || When they have been pressed 60
down, the woman takes some old mats | and spreads them on each
side of the place where the clover is being steamed. | Then one of the
men lifts a large bucket, | draws fresh water, and, when he comes in,
he | immediately pours the fresh water over the clover which is ||
piled up at the place where it is being steamed. When the fresh 65
water has all been poured out of the | bucket, they take old mats

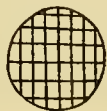
lāxumg'alil lāxa 'wāx'sanā'yasa q!ō'lats!ē. Wā, lā 'nemāx'ēid
k'!ip!ēdxa x'ix'EXSEMāla t!ēsema qa's lā hanaḡ'ēwid k'!ipstents 45
lāx 'wābets!āwasa maltsemē āwā naengats!ā. Wā, lā xwēlaxūs-
tenda'mēsēq qa's lā k'!ipts!ōts lāxa q!ō'lats!ē. Wā, hēt! hēg'ilt
g'wēg'ilaq qa's ts!oḡālēxa gūna'yē k!wēk!ūtsemēq. Wā, lā hēx'sāem
g'wēg'ilaq lāxēs wāxaāsa x'ix'EXSEMāla t!ēsema. Wā, g'il'mēsē
'wīlaxs laēda ts!edāqē āx'ēdxa 'wālasē lexa'ya qa's gūgēltsem- 50
dēsa 'wāpē lāq qa k!lūqēsē hamEXSEma. Wā, lā āx'ēdxa
k'!imyaḡla qa's gūxts!ōdēsa 'we'wāp!emē lāq, xa k'!ēsē q!ēnema.
Wā, lā lexstālasa LEX'semē lāq qa's ts!oḡālēxa ēg'isē k!wēk!ūt!ē-
nēq. Wā, g'il'mēsē 'wīlāwa ēg'isēna'yasēxs laē lexts!ālas lāxa
hēlosgema'yē lexāsa 'nek'axa LEX'semē. Wā, g'il'mēsē 'wiltslowēda 55
LEX'semē lāxa k'!imyaḡla laē ts!ōkwa. Wā, lāda ma'!ōkwē bēbe-
gwānem dādanōdeq qa's hānk'iyindēs lāxa x'ix'EXSEMāla t!ēse-
maxa la xEX'uts!ā lāxa q!ō'lats!ē. Wā, lā lāqwaxalts!ōdxa LEX'-
ts!āla 'wālas lexa'ya qa q!es'alēs lāxa x'ix'EXSEMāla t!ēsema.
Wā, g'il'mēsē q!es'alaxs laēda ts!edāqē āx'ēdxa k'!āk!ek!obanē 60
qa's lā LEPlālilēlas lāx 'wāx'sanā'yasa 'neg'ats!āxa LEX'semē,
laaḡasa 'nemōkwē begwānem āx'ēdxa 'nemsgemē 'wālas nagats!ā
qa's lā tsēx'ēdex altā 'we'wāp!ema. Wā, g'il'mēsē g'āxEXs laē
hēx'ēidaem tsādzeLEYintsa 'we'wāp!emē lāxa LEX'semaxs laē
lāk'imts!ā lāxa 'neg'ats!āq. Wā, g'il'mēsē 'wīlg'iltslāwēda nāga- 65
ts!āxa 'we'wāp!emaxs laē āx'ēdxa k'!āk!ek!obanē qa's nāse-

- 67 and cover it over. | They do not let the steam blow out. | They do not leave it there a long time, before the woman takes the short
 70 tongs | and lifts up one side of the covering of old mats. || She picks up some clover-roots and puts them into a small dish, and | she pinches them with her fingers; and if they break in two, | they are done. Then the man takes off the | old-mat covering and spreads the mats on each side of the steaming-box. | When this has been done,
 75 two men take up || each one clam digging-stick and push it through | each side of the clover-basket in which the clover has been steamed, | and they lift it up out of the | steaming-box. Then they put it down on the old mats which are spread | on the floor, and they pour
 80 it all out. When the clover is all out, || they put the basket down at the left-hand side of the house. | Then the woman spreads the hot clover over the | old mats, so that the steam comes out and so that they get cool. | After this has been done, the woman takes the dishes and | puts them down. Then the two men take the steamed ||
 85 clover-roots and put them into the dishes; and when all | the dishes are full, they begin at one end of the dishes and go to the other, breaking up | the roots with their hands. When all the clover-roots are in pieces in the | dishes, the woman takes oil and pours it over them; | and when they are covered over with oil, they mix (the roots

- 67 yindēs lāq. Wā, la^{mē} k'lēš hēlq!alaq k'ex^usālēda k'!alēla. Wā, k'!ēst!a ālaem geyaxs laēda ts!edāqē āx^ēēdxa ts!ēslāla ts!ek!wa qā's k'!wētostōdēx āpsānā'yasa nayīmē k'!āk'!ek'!obanā. Wā, lā
 70 k'!ip!ēd lāxa LEX^{SEM}ē qā's āxts!ōdēs lāxa lālōgūmē. Wā, lā ēp!ētsēs q!wāq!wāx^{ts}!ānā'yē lāq. Wā, g'il^{mēsē} hēx^ēidaem k'!ex^u-sexs laē L!ōpa. Wā, hēx^ēida^{mēsa} begwānemē nās^ēōdex nayīmas k'!āk'!ek'!obanā qā's LEP!lālihelēq lāx 'wāx^ēsanāliłasa 'neg^{ats}!ē. Wā, g'il^{mēsē} gwālexs laēda ma^ēlōkwē bēbegwānem āx^ēēdxa 'nāl-
 75 'nemts!aqē k'!ilākwa yīx dzēg'ayāxa g'āwēq!ānemē qā's L!enxsōdēs lāx 'wāx^ēsānā'yasa helōsgema'yasa la L!ōp 'neg^{ēk} LEX^{SEMA}. Wā, lax^ēda^{xwē} k!wāk!wēdāanōdeq qā's k'!wēt^ēwūłts!ōdēq lāxa 'neg^{ats}!āxa LEX^{SEM}ē qā's lā k!wēdedzōts lāxa la LEBēl k'!āk'!ek'!obanā. Wā, lā qebēdzōts lāq. Wā, g'il^{mēsē} 'wī^ēlōłts!āxs lāē
 80 hānstoliłtsa lēxā'yē lāx gēmxōtstāliłasa LEX^{LAG}ats!ē g'ōkwa. Wā, lālēda ts!edāqē lēndzodāłasa ts!elqwa LEX^{SEM} lāxa LEBilē k'!āk'!ek'!obanā qā lawālēsa k'!ālēla. Wā, hē^ēmis qā k'ox^ēwidēs. Wā, g'il^{mēsē} gwālexs laēda ts!edāqē āx^ēēdxa lōelq!wē qā's g'āxē mex^ēalilēlaq. Wā, lā āx^ēēdēda ma^ēlōkwē bēbegwānemxa 'neg^{ēkwē}
 85 LEX^{SEM} qā's lā lēxts!ālas lāxa lōelq!wē. Wā, g'il^{mēsē} 'wī^ēwel^{ts}!ewakūxs laē g'ābēndxa lōelq!wē qā's p!ōp!oxsālēxa LEX^{SEMAS}ēs e'eyasowē. Wā, g'il^{mēsē} 'wī^ēla la p!ōgēkwaxa LEX^{TS}!ālūsā lōelq!wāxs laēda ts!edāqē āx^ēēdxa L!ē^ēna qā's k'!ūnq!ēqēs laq. Wā, g'il^{mēsē} la t!ēp!ēgelīsa L!ē^ēnāxs laē xwētelg'intsēs e'eya-

and the oil) with their hands; || and when (everything) is mixed, it 90
is like mush. When | this is done, they carry the clover to those
who are to eat it. Four men | eat out of one dish of clover. Those
who | eat the clover take it with their hands. After | they have
eaten, two men take soft || cedar-bark and give to each of those who 95
have eaten the clover a piece (with which) to | wipe off the oil from
their hands. | After they have done this, they drink fresh water.
Then | they go out. The steamed clover is given at a great feast to
many tribes, | and those who eat steamed clover always try to eat it
all. || This is all about one way of cooking it. | 100

Another Way of cooking Clover.—This is another way of | cooking 1
clover. The woman takes a small kettle and | puts it down by the
place where she is sitting. She takes a cedar-stick and | splits it into
thin pieces. She measures the size of the bottom || of her small 5
kettle with the split cedar-sticks, and | breaks the cedar-sticks in
pieces and puts them in the bottom of the kettle. As soon | as they
are all in the bottom of the kettle, she places others across them,
in this | way: After this has been done, she takes her
clover-basket | and puts it down at the place where she
is sitting; and she takes a small dish || and places it by 10
the side of the clover-basket, and also a bucket of water. |



sowē lāq. Wā, g'il'mēsē lelgoxs laē genk'a. Wā, g'il'mēsē 90
gwālexs laē k'aēsas lāxa LEX'LAX'LAX LEX'SEMē. Wā, maēmālēda
LEX'LAK'AXA 'nāl'nemēxla lōq!wa. Wā, laem xāmax'ts!ānalēda
LEX'LAK'AXS laē LEX'LAX'ēidxa LEX'SEMē. Wā, g'il'mēsē gwāl
LEX'LAK'AXS laēda ma'ēlōkwē bēbegwānem āx'ēdxā q!oyaakwē
k'ādZEKwa qa's lā ts!ewanaēsas lāxa LEX'LAX'dāxa LEX'SEMē qa 95
dēdenx'wēdēsēxēs ē'eyasowaxs q!elq!elts!ānalaē. Wā, g'il'mēsē
gwālexs laē nagek'ilaxa ālta 'wāpa. Wā, g'il'mēsē gwālexs laē
hōqūwelsa. Wā, hēem k!wēladzem lāxa q!ēnemē lēlqwālala'ya
'neg'ikwē LEX'SEMA. Wā, lā 'wā'wilaasōxs LEX'LAX'SE'waēda
'neg'ikwē LEX'SEMA. Wā, laem gwāla 'nemx'ēidāla hā'mēx'silaēnēq. 100

Another Way of cooking Clover.—Wā, g'a'mēs 'nemx'ēidāla hā'mē- 1
x'silaēnēxa LEX'SEMēg'a yīxs āx'ēdaēda ts!edāqaxa ha'nemē qa's
hāng'alilēs lāxēs k!waēlasē. Wā, laxaē āx'ēdxā k!wa'XLāwē qa's
xōxox'sendēq qa wīswūltowēsē. Wā, lā mens'ēdex 'wādZEQ!EXSda-
asasa ha'nemē, yīsa xōkwē k!wa'XLāwa. Wā, hē'mis la k'ōk'oxs'ā- 5
latsēxa k!wa'XLāwē qa's k'at!EXLēdalēs lāxa ha'nemē. Wā, g'il-
'mēsē la hamelq!EXSdēq lāē galōteyīndālasa waōkwē lāq g'a gwā-
lēg'a (fig.). Wā, g'il'mēsē gwālexs laē āx'ēdxēs Lēg'ats!ē L'ābata
qa's g'axē hāng'alilas lāxēs k!waēlasē. Wā, lāxaē āx'ēdxā lālogūmē
qa's g'axē hā'nōlilas lāxa Lēg'ats!ē L'ābata. Wā, hē'mesa 'wābēts!āla 10

- 11 Then she unties the string of the clover-basket, so that it comes off | and that she can take out the roots. She takes out the clover and puts it | into the small dish; and when she thinks it is enough to go into the kettle, | she pours some water into it and she
 15 washes off the sand. || When all the sand is off, she places (the clover-roots) on top of the | cedar-sticks in the bottom of the small kettle. She does not press them down, | for she wishes (them) to lie loosely inside of the kettle, so that | the steam can pass through easily. When (the kettle) is full, she takes soft cedar-bark, | dips it into
 20 water, and covers the roots with it. || After she has tucked it in all round the small kettle, she pours a little | water all round the covering, perhaps half a teacupful, | which forms the liquid of the clover. Then she puts (the kettle) on the fire. | She does not let it boil long, before she takes it off of the fire of her house, | and leaves it on the floor while it is getting done,—while it is staying there and the steam
 25 is passing through it. || As soon as it stops steaming, the woman takes off | the top covering. She takes her small dish and puts it down by the side | of the clover-kettle. She takes her tongs, and with them she takes out the | boiled clover and puts it into the small dish. |
 30 When it is all in the dish, she takes her oil-dish and puts some || oil into it. Then she calls her husband and her children to | come and sit down; and when they sit down, she puts before them the | whole

- 11 nagats!ä. Wä, lä qwēleyindxa lēgats!ē L!ābata qa lāwāyēs t!E-mak'iyayās. Wä lä lēx'wūlts!ōdxa lēx'sēmē qa's lä lēxts!ōts lāxa lalogūmē. Wä, g'il'mēsē k'ōtaq laem hēfats!ä lāxa ha'nē-maxs laē gūq!eqasa 'wāpē lāq qa's ts!oxālēxa ēg'isē lāq. Wä,
 15 g'il'mēsē 'wīlāwēda ēg'is'ēna'yasēxs laē lēxyindalas lāxa hēlots!āwē k!wa'xlā lāx ōxsda'yasa ha'nēmē. Wä, lä k'lēs laqwaxa lēx'sēmē qaxs 'nēkaē qa hasdēxwālēs lāx ōts!āwasa ha'nēmē qa lālaqēsa k!lālela. Wä, g'il'mēsē qōt!axs laē āx'ēdxa q!oyaakwē k'adzekwa qa's t!āk'eyindēsēxs laē hāpstaak^u lāxa 'wāpē. Wä, g'il'mēsē
 20 gwāl dzōpīlālax āwē'stāsa ha'nēmaxs laē xāl!ēx'īd gūxsē'stālasa 'wāpē lāxa āwē'stāsa t!āk'eyayē wālaanawisē lo' negoyāla dēda-g'aatslē 'wāpalāsa lēx'sēmāxs laē hānx'lanō lāxa lēgwīla. Wä, lä k'lēs gēg'ilīl medelqūlaxs laē hānx'sanō lāxa lēgwīlasēs g'ōkwē. Wä, ā'mēsē la hā'nēla qa hē'mis la L!ōbē'nākūlayōsēxs laē kūnya-
 25 tasa k!lālela. Wä, g'il'mēsē gwāl k!lālelaxs laēda ts!edāqē āxōdxa t!āk'eyayās. Wä, lä āx'ēdxēs lalogūmē qa's ha'nōlītēs lāxēs lēk'ē-lats!ē ha'nēma. Wä, lä āx'ēdxēs ts!ēs!āla qa's k!līp!ēdēs lāxa hānx'laakwē lēx'sēma qa's lä k!līpts!ālas lāxa lalogūmē. Wä, g'il'mēsē 'wīlōsēxs laē āx'ēdxēs ts!ēbats!ē qa's k'lūnxts!ōdēsa
 30 L!ē'na laq. Wä, lawēs!ē Lē'lālaxēs lā'wūnēmē lē'wis sāsēmē qa g'āxēs k'lūs'ālīla. Wä, g'il'mēsē k'lūs'ālītēxs laē k'agēm!lītēsa sen-yenk!ēnālats!ālāxa hānx'laakwē lēx'sēm lalogūm lāx'da'xwaq

clover-roots in the small dish, | and the oil in the oil-dish. Then they | take some clover-roots and dip them into the oil and || put 35 them into the mouth; and they continue to do so, eating it. | After they have eaten, they drink water, after eating | the boiled clover. The married couple and | their children alone eat boiled clover. It is not given | at feasts to many tribes. That is all about || boiled 40 clover. |

Baked Clover-Root.—Now I will talk about clover baked in | hot 1 ashes. When the woman and her husband have nothing to eat | and they have no kettle, when they are camping out | in bad weather and their food is all gone, || then, since there is no place where clover does 5 not grow, the woman goes to find | the leaves of the clover. When she finds them, she | digs out (the roots); and when she has many, she goes to a place where there is water, | carrying the clover. She washes (the roots) so that the sand comes off. | When all the sand is off, she goes back || to her camp, carrying the clover, and she sits 10 down by the side of | the fire. Then she sends her husband inland to get | skunk cabbage, and, if there is no skunk-cabbage, to get dry fern-fronds. | When he gets the skunk-cabbage, he brings back two leaves and gives them | to his wife. The woman takes them and puts the || clover-roots into the skunk-cabbage leaves, which she 15

LE^éwa ts!E^ébats!ála L!ē^éna lāx L!ās^élilas. Wā, hēx^éidax^éda^éx^u- 33
 ē^émēsē dāx^éid lāxa LEX^éSEMē qa^és ts!ē^élīdēs lāxa L!ē^éna qa^és ts!ō-
 q!ūsēs lāxēs SEM^ésē. Wā, āx^ésā^émēsē hē gwēg^éilaxs laē LEX^élak^éa. 35
 Wā, g^éil^émēsē ^éwī^élaxs laē nāg^éik^éelaxa ^éwāpaxs laē gwāl LEX^éla-
 k^éāxa hānx^élaakwē LEX^éSEMA, yīxs lēx^éa^émaēda hayasek^éāla LEX^éwis
 sāSEMē LEX^élāk^éxa hānx^élaakwē LEX^éSEMA. Wā, la k^élēs k^éwēla-
 dzem lāxa q!ē^éneniē lēlq^éwāla^éya. Wā, laem gwāl lāxa hānx^éla- 40
 akwē LEX^éSEMA.

Baked Clover-Root.—Wā, la^émēSEN ēdzaqwałtsa dzamēdzekwē lāxa 1
 ts!ēlqwa gūna^éyaxa LEX^éSEMē. Wā, hē^émaaxs k^élēsaē hā^éma^éya
 ts!ēdāqē LEX^éwis lā^éwū^éNEMē lōxs k^élēsaē hānāgēxs g^éayag^éilīselaē,
 yīxs ^éyāx^ésa^émaēda ^énāla, wā, hē^émis la g^éōlēlose^éwatsēxēs g^éiwūl-
 kwē, wā la k^élēas k^élēs q!wāxatsa LEX^éSEMē. Wā, lā alēx^éidēda 5
 ts!ēdāqaxa LEX^égūnowasa LEX^éSEMē. Wā, g^éil^émēsē q!āqēxs laē
 hēx^éidaem ts!ōs^éēdeq. Wā, g^éil^émēsē q!ēyōlqēxs laē lāxa ^éwāpē
 hānqelaxēs LEX^éSEMē qa^és lā ts!ōx^éwūltalaq qa lawāyēs ēg^ée-
 sēna^éyas. Wā, g^éil^émēsē ^éwī^élāwē ēg^éesēna^éyasēxs laē nā^énak^u
 lāxēs g^éig^éō^ék^éwalē hānqelaxēs LEX^éSEMē. Wā, lā k^éwanōlisaxēs 10
 legwīlaxs laē ^éyālaqasēs lā^éwū^éNEMē qa lās lāxa āl^éē āx^éēdex
 k^élāōk^éwā. Wā, g^éil^émēsē k^élēas k^élāōk^éwāxs laē hē āx^ése^éwēda gēms.
 Wā, g^éil^émēsē lōlxa k^élāōk^éwāxs g^éāxaē dālaxa malēxs qa^és ts!āwēs
 lāxēs gē^éNEMē. Wā, lāda ts!ēdāqē āx^éēdeq qa^és lēxdzōdēsa LEX^é-
 SEMē lāxa k^élāōk^éwē. Wā, lā q!ē^énēpsem^éts lāq. Wā, g^éil^émēsē 15

16 folds around them. As soon as she | has done so, she takes split cedar-sticks and digs a hole in the hot | ashes just under the fire. When the hole is deep enough, she | takes the clover wrapped up in skunk-cabbage and puts it into it. | She takes the split cedar-sticks
20 and she scrapes the hot ashes || over the clover that she is going to bake. When | it is covered thick with hot ashes, she piles fire over it. | When this is done, she waits for it to be baked. After a short while | she thinks that it is done. Then she takes up the split cedar-sticks, scrapes | away the fire and the ashes, and digs out the clover
25 wrapped up in || skunk-cabbage leaves. She opens the leaves and spreads them on the floor, | and the baked clover-roots are piled up in the middle | of the leaf. They use the leaf as a dish, and eat it without oil | when they eat the baked clover. The woman only eats
30 it | with her husband; and they drink a little water after || eating it, as the white men do when they drink tea. After they have | eaten enough, they drink much water. That is all about this. |

Raw Clover-Root.—Now I will talk about | those who eat raw clover. Not all Indians eat it | raw. Generally it is eaten raw by
35 the woman who is || digging it, when she gets hungry, and she does not wish to lose time by going to | eat in her house. Then she just eats raw | clover. That is the only time when it is eaten raw. | These are all the ways of eating clover. |


16 gwālexs laē āx'ēdxā xōkwē k'!wa'xlāwa qa's ēlāp!ēdēxā ts!Elqwa gūna'ya lāx āwābalisāsēs legwīlē. Wā, g'il'mēsē hēf'abetalisēxs laē āx'ēdxā q!ēnēpsemālāxā k'!aōk!wē lēx'sema qa's 'mēx'uts!ōdēs lāq. Wā, lā āx'ēdxā xōkwē k'!wa'xlāwa qa's gōlēs lāxā ts!Elqwa gūna'ya
20 qa's gōlgēmdālēs lāxēs dzamēsase'wē lēx'sema. Wā, g'il'mēsē wāx'semālāxā ts!Elqwa gūnēxs laē mōsgēmdālāsa gūlta lāq. Wā, g'il'mēsē gwāla laē ēsēla qa L!ōpēs. Wā, k'!ēst!a ālaem gālaxs laē k'ōtaq laem L!ōpaxs laē āx'ēdxā xōkwē k'!wa'xlāwa qa's gōlaxēlēxā gūlta lē'wa gūna'yē. Wā, lā k'!wēt!eqālisaxā q!ēnēpsemālāxā
25 k'!aōk!wa lēx'sema. Wā, lā dza'x'semdeq qa's lēp!ālilēq. Wā, ā'misē la mōdzāya dzamēdzekwē lāxā ts!Elqwa gūnē lāx nēgēdzā'yasa k'!aōk!wa. Wā, laem hamadzōno'x'sēxs laē welwa'f'idēxs laē lēx'lax'f'idxā dzamēdzekwē lēx'sema. Wā, la'mē āem lēx'lax'f'idēq lē'wis lā'wūnemē. Wā, lax'da'xwē āem nāxnaqaxā 'wāpaxs
30 lēx'lak'aē hē gwēg'ilēda dēdag'āxā dēyēxā māma'f'a. Wā, g'il'mēsē pōl'f'idēxs laē ālax'f'id nāx'f'idxā 'wāpē. Wā, laem xaē gwāla.

Raw Clover-Root.—Wā, la'mēsen ēdzaqwał gwāgwēx's'ālāl lāxā k'!ilx'k'lax'axā lēx'semē yīxs k'!ēsaē 'nāxwēma bāk!ūmē k'!ilx'k'lak'eq. Wā, hēt!a q!ūnāla k'!ilx'k'lax'qēda ts!ēdāqaxs laē ts!ō-
35 saq yīxs laē pōsq!ēx'f'ida qaxs k'!ēsaē hēlq!ala lāk'imx'f'ida qa's lā hām'f'id lāxēs g'ōkwē. Wā, hē'mis āem la k'!ilx'k'lax'f'ida-atsēxā lēx'semē; lēx'aem hā'māpdēmxa k'!ēlx'ē lēx'semēq. Wā, laem 'wīla gwāla gwayi'lālasaxā lēx'semē.

Cinquefoil (1).—Now I shall talk about the man who | cooks cinque- 1
foil-roots for his tribe. First he takes a | large square box, which is put
down at the right-hand side inside of | the house-door; and he takes
cedar-wood that splits well, || and splits it into pieces of the size of the 5
little finger; | and when he thinks he has enough, he takes the cedar-
bark and | splits it in narrow strips and long. When he | thinks he
has enough, he takes cedar-sticks and | measures them off so that they
are of the length of the inside of the square box. || Then he takes his 10
knife and he cuts them; and he takes another | cedar-stick and
measures off the width of the inside of the square box, | and he cuts
that also. Then he takes the other | cedar-sticks and measures them
off according to the length of the square box. He measures | them
with the cedar-stick, takes his knife, and cuts them off || so that they 15
are all of the same length. When he thinks he has enough, | he takes
the measure of the width of the box and measures off another |
cedar-stick, and cuts it accordingly. There are only | two sticks for
the width of the box. Then he | takes one of the cedar-sticks which
he has measured according to the length of the || box, and 20
one of those which he has measured | according to the width
of the box, and he puts the two ends crosswise, in this | way.¹
He takes the split cedar-bark and ties them together. | When
they have been tied, he takes another one that has been |

Cinquefoil (1).—Wä, la^smēsen gwāgwēx^sālal lāxa begwānemaxs 1
laē t!eqwēlaxa t!EX^ssōsē qaēs g'ōkūlōtē. Wä, hēem g'il āx^sētsosēda
ēwālasē k'limyaxlā qa g'āxēs haⁿēla lāx hēlk'!ōtstālilasa āwēLElās
t!EX^silās g'ōkwās. Wä, lā āx^sēdxā ēg'aqwa lāx xāse^wē k!wa^sx-
lāwa qa^s xōxō^sSENDēq qa yūwēs āwāgwītens selt!ax^st:lāna^syēx. 5
Wä, g'il^smēsē k'ōtaq laem hēl^saxs laē āx^sēdxā denasē qa^s dze-
dzEXs^sālēq qa ts!ēlts!ēq!astowē Lō^s g'ilsg'ildēdzowa. Wä, g'il^sem-
xaāwisē k'ōtaq laem hēl^saxs laē āx^sēdxā k!wa^sXLāwē qa^s men-
s^sidēs lāx ēwāsgemasas ōts!āwas g'ildōlasasa k'limyaxlā. Wä, lā
āx^sēdxēs k'lāwayowē qa^s k'limts!ENDēq. Wä, laxaē āx^sēdxā ōgū- 10
ēla^smē xōk^u k!wa^sXLāwa qa^s mens^sidēx ts!ēg'ōlās ōts!āwasa k'lim-
yaxlā. Wä, laxaē k'limts!ENDēq. Wä, lā āx^sēdxā waōkwē
k!wa^sXLāwa Lē^swis menyayōx g'ildolasasa k'limyaxlā qa^s mensēs
lāxa k!wa^sXLāwē. Wä, lā āx^sēdxēs k'lāwayowē qa^s k'limk'limts!a-
lēš lāq qa ēnē^sNEMASgēmēs. Wä, g'il^smēsē k'ōtaq laem hēlaxs laē 15
āx^sēdxēs menyayowaxa ts!ēg'ōla. Wä, lā mens^sits lāxa ōgū-
ēla^smē k!wa^sXLāwa laxaē k'limts!entsēs k'lāwayowē lāq. Wä, laem
malts!aq^smēda ts!ēg'ōla k!wa^sXLāwa qaēda k'limyaxlā. Wä, lā
āx^sēdxā ēNEMts!aqē lāxa menēkwē k!wa^sXLāwa qaēda g'ildōlāsa
k'limyaxlā. Wä, hē^snisa ēNEMts!aqē lāxa menēkwē k!wa^sXLāwa 20
qaēda ts!ēg'ōlāsa k'limyaxlā qa^s k'āk'ētōdēx ōba^syasg'a gwālēg'a.¹
Wä, lā āx^sēdxā dzEXEKwē denasa qa^s yālōdēs lāq. Wä, g'il^s-
mēsē elg'aalela yilāyasēxs laē ēt!ēd āx^sēdxā ēNFmts!aqē g'a^syōl

¹ So that the ends form a right angle.

- measured according to the length of the box, and places it at the
 25 end of the one || that he tied on first; and he continues | doing
 so until he comes to the end of the crosspiece; and when he has
 filled it to the end, he takes the | other cedar-stick that had been
 measured for the other end (the width of the box), and he ties
 it on with | cedar-bark; and when he has finished with his frame for
 red-hot stones on which cinquefoils are cooked, | it is in this way:
- 30  He places it inside the bottom of the square box. || Then
 he takes up a medium-sized basket and goes into the
 woods to look for | dry fern-fronds. When he finds them,
 he pulls them out and puts them into his | basket. When
 it is full, he carries the | dry fern-fronds on his back into his |
 35 house, and puts them down next to the square box. || After he has
 done so, he takes a stout and long cedar-bark rope, | coils it up,
 and dips it into the water on the beach. | When the kinks are all out,
 he takes it back | into the house and ties it around the square box, |
 40 the whole height of it, and as tightly as possible, || so that the box
 may not burst when they begin to put red-hot | stones into it, for
 very often the square boxes burst | when the host who gives a cinque-
 foil-root feast fails to put a rope around it. | After this has been done,
 they do the same as they do when they | build a fire in the middle
 45 of the house | for clover and put stones on it. || When (the stones)

- lāxa menēkwē qaēda g'ildolāxs laē k'ādenōdzents lāxa g'ilx'dē
 25 yil'āLElōdayosēxs laaxat! yil'āLElōts. Wā, ā'mēsē la hē gwē'nā-
 kūlas lābENDālaxa gēba'yē. Wā, g'il'mēsē q'ūlbaxs laē āx'ēdxa
 menēkwē k!wa'XLāwa qaēda āpsba'yē. Wā, laxaē yil'āLElōts yīsa
 denasē lāq. Wā, g'il'mēsē gwāla t!ak!alē 'neg'idzōxa t!EX'sōsaxs
 laē g'a gwālēg'a (*fig.*). Wā, lā pāq!EXlents lāxa k'!emyaxlā. Wā,
 30 hē'mis lā ēt'lēd āx'ētsō'sēda hē'la lēxa'yā qa's lā lāxa āl'lē ālāx
 gēmisa. Wā, g'il'mēsē q'lāqēxs laē k'ūlx'īdeq qa's dzopts'lālēs lāxēs
 gagemyaats'lē lēxa'yā. Wā, g'il'mēsē k'ōt!axs laē ōXLEX'ēidxēs
 gēmdzats'lē lēxa'yā qa's lā ōXLōt!ālaq qa's lā ōXLAēLElaq lāxēs
 g'ōkwē qa's lā ōXLEG'alilaq lāx māg'inwalīlāsa k'!imiyaxlā. Wā,
 35 g'il'mēsē gwālēxs laē āx'ēdxa lēkwē densem denemāxa g'ilt!a.
 Wā, lā q!ēlxwalaq qa's lā hāpstendeq lāxa 'wapasa L'ēma'isē.
 Wā, g'il'mēsē 'wī'lāwē q!ēk!ēlsās laē xwēlaqem la q!ēlxwālaq
 qa's lā lāēl lāxēs g'ōkwē. Wā, hēx'ida'mēsē qEX'semts lāxa k'!im-
 yaxlā qa hamēlxsemayēsēq lāxēs ālaēna'yē lēk'ūtālēda denemē
 40 qa k'!ēsēs yīmxsēda k'!imiyaxlā qō lāl k'!lpts!ālayōla x'ix'EXSE-
 mālā t!ēSEM lāq qaxs q!ūnālāē yīmxsēda k'!imiyaxlāxs q!ēmq!ēm-
 dzaakwēlaē qEX'semdēda t!ēqwēlāxa t!EX'sōsē. Wā, g'il'mēsē
 gwāla begwānēmaxs laē āem neqemg'iltewēx gwēg'ilasasa lā laqō-
 lila qaēda LEX'sēmē, Lē'wa t!ēSEMāxs laē ts!āts!ēlq!wase'wa. Wā,
 45 g'il'mēsēla 'nāywa 'mē'menltsemx'ēidēda t!ēSEMāxs laē āx'ētse'wēda

arē all red-hot, | two men take two long pairs of tongs, which they | use as 46
walking-sticks, and go out of the house in which the cinquefoil-roots are
being cooked. | They are going to invite the tribe to come and eat
cinquefoil-roots. They go into | each house and stand inside the door. ||
As soon as they have gone all through the village, they go back and call 50
again. | When they come back to the house in which the roots are being
cooked, | they spread mats for the guests to sit down on. After | they
have done so, the guests come in; and when they are in, | the two men
take the square box and put it || down by the side of the fire in the 55
middle of the house. Another man takes | two large buckets and
goes to draw | fresh water; and when the one who went to draw water
comes back, | another man takes the frame out of | the bottom of the
box and puts it up against the side of the box, || behind it, away from 60
the fire in the middle of the house. When | this has been done, each
takes a bucket, and, | standing at each end of the square box, carry-
ing in the hand | the fire-tongs and the bucket, they put it down at
the | left-hand side. Then they take off || the burning fire and put 65
it down at each end of the fireplace. When it has all been taken off, |
they put the ends of the tongs into the | buckets which contain the
water, | and keep them in this way until the ends are wet. | That is

malts!aqē g'ilsg'ilt!a k'!ēk'!ēplālaa yīsa ma!ōkwē bēbegwānem 46
qa's sēk'!aganowaxs laē hōqūwēlsa lāxa t!eqwēlats!ē g'ōkwa. Wā,
laem lāl Lē!lālaxēs g'ōkūlōtē qa g'āxēs t!ext!aqwa lāxēs q!wāl-
xoēnē'mē la lalaxstōlts!ax t!ēt!ex'ilās g'ig'ōkwasēs g'ōkūlōtē.
Wā, g'il'mēsē lābelsaxa g'ōx'demsaxs g'āxaē aēdaaqa ētsē'sta'na- 50
kūla. Wā, g'il'mēsē laēl lāxa t!eqwēlats!ē g'ōkwa laē ha'nākwēla
lep'lālelaxa k!wālasa t!ext!aq'laxa t!ex'sōsē. Wā, g'il'mēsē
gwālexs laē hōgwilelēda Lē!lānemē. Wā, g'il'mēsē 'wī!aēlexs laē
hēx'ida'ma ma!ōkwē bēbegwānem āx'ēdxa k'!imyaxlā qa's hā'nō-
lisēs lāxa laqwawalilasa t!eqwēlats!ē g'ōkwa. Wā, lā āx'ēdēda 55
'nemōkwē begwānemxa maltsemē āwā naengats!ē qa's lā tsēx'ī-
dex āltā 'wāpa. Wā, g'il'mēsē g'āxa tsāx'daxa 'wāpaxs laēda
'nemōkwē begwānem āxwūlts!ōdxa k'!itk'!ēdēsē paq!exlēxa
k'!imyaxlā qa's tsāgenōlilēs lāxa k'!imyaxlā lāx ālanālilasa
k'!imyaxlā lāxa laqwawalilasa t!eqwēlats!ē g'ōkwa. Wā, g'il'mēsē 60
gwālexs laē āx'ēdxa 'nāl'nemsgēmē naengats!ē lāxēs ma!ōk'wēna'ya
bēbegwānemē lā lax'lewil lāx 'wāx'sanālilasa k'!imyaxlā dedālaxa
'nal'nemts!aqē k!iplālaa. Wā, hē'misē hāng'alilasa naengats!ēs
gēgemxagawalilē. Wā, la hēm g'il āx'ētsō'sēxs laē 'wax'sē'stendxa
gūlta qa lās āxēl lāx 'wax'sbalilasa legwilē. Wā, g'il'mēsē 'wīlx'- 65
suxs laē 'nemāx'id'ma k'!ēk'!ipēlg'isē bēbegwānem L'ēnxstents
ōba'yasēs k'!ēk'!iplālaa lāxa naengats!ē lāxēs 'wī'wābets!ālaē-
nā'yaxa 'wāpē. Wā, āx'sā'mēsē hē gwaēlē qā lex'ēdēs ōba'yas.
Wā, hē'mis la āx'ēdaatsa begwānemaxa hēlagitē densen denema

- 70 the time when the man takes a fairly stout cedar-bark rope || and winds it around the square box so that it may not burst open when | they put the red-hot stones into it. Generally | the rope is put around the square box before the guests come in. | When this has been done, the two men who are to pick up the red-hot stones | take the tongs out
 75 of the water and pick up the red-hot || stones and put them into the square box; | and when the end of the tongs begins to burn, they | push them at once into the water; and when the ends are wet again, | they pick up more red-hot stones. During this time | the wife of the host who is to give a feast of cinquefoil-roots takes a new, smooth mat
 80 and || spreads it out behind the box in which the cinquefoil-roots are to be cooked. She takes | one of the cinquefoil-baskets, unties the top, | and takes out the roots, which she throws on the mat. | She pulls them apart so that they lie loosely on the mat. She does this
 85 with | four cinquefoil-baskets. When the roots are all || piled up loosely, she takes one of the baskets of long roots | and a new mat, which she spreads out. | She unties the top and takes them out very carefully, | puts them on the mat, | and pulls them apart carefully,
 90 because she does not want them to break, for they are all long. || As soon as they have been pulled apart, she takes the dry fern-leaves and | puts them down on the floor of the house near by. She takes old mats | and puts them down next to the square box. | After this

- 70 qa's qEX'sē'stendēs lāxa k'limyaxlā qa k'!ēsēLES yimxsāl 'wī'lal k'!ipts!ōyola x'ix'EXSEMāla t!ēSEM lāq. Wā, la q!ūnāla geyōl qEX'semtse'wa k'limyaxlāxs k'!ēs'maē hōgwīla Lē'lānemē. Wā, g'il'mēsē gwālexs laēda ma'lōkwē k'!ēk'!epelg'is bēbēgwānem āxwūstendEX ōba'yasēs k'!ēk'!iplālāa qa's k'!ip!idēs lāxa x'ix'EX-
 75 semāla t!ēSEma qa's lā k'!ipts!ālas lāxa t!Eqwē'lats!ē k'limyaxlā. Wā, g'ilnaxwa'mēsē x'ix'ēdē ōba'yas k'!iplālāasēxs laē hēx'idaem L!ENxstents ōba'ya lāxa 'wāpē. Wā, g'il'mēsē k'!ūnx'ēdē ōba'yasēxs laē ēt!ēd k'!ip!ēts lāxa x'ix'EXSEMāla t!ēSEma laalasa gēNE-masa t!Eqwēlaxa t!EX'sōsē āx'ēdxa ēg'idzowē eldzō lē'wa'ya qa's
 80 LEP!ālilēs lāx ālanālilasa t!Eqwēlats!ē k'limyaxlā. Wā, lā āx'ēdxa 'nemsgēmē t!Egwats!ē L!ābata qa's qwēleyīndēx t!Emāk'iyā'yas. Wā, lā belx'ūlts!ōdeq qa's lā belxedzōts lāxa LEBēlē lē'wa'ya. Wā, lā bēlēdeq qa hasdēxwalēs. Wā, 'nāxwaem hē gwēx'īdqēxs mōsgēmaēda t!ēt!Egwats!ē L!āl!Ebata. Wā, g'il'mēsē 'wī'la la
 85 bēlkwaxs laē āx'ēdaxaaxa 'nemsgēmē lāxabats!ē L!ābata. Wā, hē'misa eldzō'maxat! lē'wa'ya. Wā, lā LEP!ālilasa lē'wa'yē. Wā, laxaē qwēleyīndēx t!Emāk'iyā'yas. Wā, laxaē aēk'ilaxs laē belx'ūlts!ōdeq qa's lā belxedzōts lāxa lē'wa'yē. Wā, laxaē aēk'ilaxs laē bēlēdeq qaxs gwaq!Elaaq aelts!āla qa senālēs lāxēs āwāsgē-
 90 masē. Wā, g'il'mēsē 'wī'la la bēlkwaxs laē āx'ēdxa gēmsē qa's g'āxē lēx'ūlilax laxa nēxwāla lāq. Wā, laxaē āx'ēdxa k'!āk'!ēk'!o-banē qa g'āxēs āxēl lāx māgrīnwalilasa t!Eqwēlats!ē k'limyaxlā. Wā,

has been done, the two men who have picked up the red-hot stones throw the | dry fern-leaves on the red-hot stones; and || after they 95 have done so, they take the frame and place it on top of the fern-leaves. | They take the short cinquefoil-roots and place them in the square box, | then they put the frame into the box; and when | all the short cinquefoil-roots are in, the woman gives four pieces of split | cedar-bark to the man, and he places them over the || short cinquefoil- 100 roots. Then he takes up the long cinquefoil-roots and throws them on top of the | short roots, and the four pieces of split bark are a mark between the short | and the long roots. As soon as the long roots have all been put in, | the woman takes old mats and spreads them | next to the square box. When they are all || ready, the two 5 men take each one of the | buckets, each standing on one side of the square box, | and they pour the water over the long cinquefoil-roots. | When the water has all been poured out of the buckets, they take hold of | the old mats at each corner and throw them over the box in which the roots are steaming; || and they only stop when many | old 10 mats have been put on as a cover, so that the steam can not come through. | After they have covered it, the woman goes into a room | in the corner of her house where the dishes are generally kept, | and


g'il'mēsē gwāla laēda ma'lōkwē k'lek'lipelg'is bēbegwānem āx'ēdxa 93
g'emisē qa's lexeyimdālēs lāxa x'ix'exsemāla t'ēsēma. Wā, g'il-
mēsē gwālexs laē āx'ēdxa k'litk'lidēsē qa's pāqeyindēs lāxa g'emisē. 95
Wā, lā belx'idxa t!ex'sōsē qa's lāxat! belxts!ālas lāxa k'limyax-
lā. Wā, laem belxedzōdālas lāxa k'litk'ledēsē. Wā, g'il'mēsē
'wiltslāwēda t!ex'sōsaxs laēda ts!edāqē ts!āsa mōts!aqē dzexek'
denas lāxa begwānemē. Wā, k'āteyindālas lāx ōkwa'ya'yasa
t!ex'sōsē. Wā, lā belxelilaxa laxabālisē qa's lā belxeyindēs lāxa 100
t!ex'sōsē. Wā, laem āwūlgawa'ya mōts!aqē denatsa t!ex'sōsē
l'ē'wa laxabālisē. Wā, g'il'mēsē 'wī'la la belxa'ya'yasa laxabālisaxs
laēda ts!edāqē āx'ēdxa k'lāk'lak'lobana qa's lā lep'lālilelas lāxa
mag'inwalilasa t!eqwēlats!ē k'limyaxlā. Wā, g'il'mēsē 'wī'la la
gwālilaxs laēda ma'lōkwē bēbegwānem k'lōqūlilaxa 'nāl'nemsgemē 5
nēnagats!ā qa's lā lax'walil lāx 'wax'sanāliłasa t!eqwēlats!ē k'lim-
yaxlāxs laē tsādzeleyintsa 'wāpē lāxa ōkūya'yasa laxabālisē.
Wā, g'il'mēsē 'wilg'iltslāwēda 'wāpē lāxa nēnāgats!āxs laē dādenxend-
xa k'lāk'lek'lobanē qa's naseyindēs lāx ōkwaya'yasa lā k'lāle-
yāla laxabālisā. Wā, āt'mēsē gwāl nasaqēxs laē 'wī'lēda q'lēnemē 10
k'lāk'lek'lobanē nās'idayoq qa k'lēscs k'ex'sālēda k'lālela lāq.
Wā, g'il'mēsē gwāl nasaqēxs laēda ts!edāqē lats!ālil lāxa ots!ālilē
lāx onēgwilasēs g'ōkwē qaxs hē'maē q'lūnāla k'ax'kaēlatsa lōel-
q!wē qa's lā k'olts!ālilelaq. Wā, lāda 'nemōkwē begwānem

- 15 she passes them out. One of the men || takes the dishes from her, and puts them down at the | left-hand side of the door of the house. Then the | other man counts how many dishes there will be, for there will | be one dish for each group of six guests. | As soon as he has
20 counted them, he names the number of dishes required; || that is, the number of dishes that the woman passes out of the room. | As soon as all the dishes are out of the room, the woman | takes one kelp bottle of oil for every two dishes; and when | the oil-bottles and dishes have all been taken out, one of the | men takes the fire-
25 tongs and with them strikes the mat covering of the || long cinquefoil-roots. If the cover sinks down, the roots are done. If it does | not stay down but jumps back, they are not done yet. (If they are done,) he takes off | the mat covering, and a new mat is spread out. | The two men take hold on each end of the strips | of cedar-bark that mark the level between the short and the long roots. They take them
30 all up and put them down || on the new mat that had been spread out. After (the men) have done this, they | take their fire-tongs and push them in. When the legs of the tongs spread open, | they press them together, and they lift out the short roots, and | they put them on another new mat that has been spread out; | and they only stop
35 taking out the roots when they are all out of the || box. Then the two men put down their | fire-tongs and sit down on each side of the

- 15 k'ak'alaxa lōelq!wē lāxa ts!edāqē qa's lā k'ag'alilēlaq lāxa gēmxtotstāliłasa t!ex'ilāsa t!eqwē!ats!ē g'ōkwa. Wā, lālēda 'nemōkwē begwānem gelpax 'wāxēxlaasas lōelq!wēda k!wēlē lāx q!lēq!al!alase'wa 'nāl'nēmēxla lōelq!wāsa bēbegwānemē. Wā, g'il'mēsē gwāla gelpāxs laē lēx'ēdex 'wāx'ēxlaaslasa lōelq!wē.
20 Wā, hē'mis 'wāx'ēxlēda lōelq!wa k'ōlt!alilēmsa ts!edāqē. Wā, g'il'mēsē 'wī'lōlt!alilēda lōelq!wāxs laē āx'ēdaxaēda ts!edāqaxa 'nal'nēmē 'wā'wadē l!ē'na qaēda maēma'ēxla lōelq!wa. Wā, g'il'mēsē 'wī'lōlt!alilēda 'watts!āla l!ē'na lē'wa lōelq!wāxs laēda 'nemōkwē begwānem āx'ēdxa k'lipālāa qa's kwēxsemdēs lāxa nayemas
25 laxabālisē. Wā, g'il'mēsē xūtayax'ēdexs laē l!ōpa. Wā, g'il'mēsē k'!ēs xūta'yax'ēdexs laē k'!ilx'a. Wā, lā hēx'ēdaem lēt!etse'wē naseya'yas. Wā, laxaē lep!ālilema eldzōwē lē'wa'yā. Wā, ā'misa ma'lōkwē bēbegwānem dādebendex 'wāx'sba'yasa āwūlgawa'yē denasa lē'wa t!ex'ūsōsē qa's wēg'ilēlōdēq qa's lā belxe-
30 dzōts lāxa lēbēlē eldzo lē'wa'yā. Wā, g'il'mēsē gwālēxs laē āx'ēdxēs k'!ēk'lipālāa qa's l!ēnq!eqēsēxs laē āqālē 'wax'sanōdzexsta'yasa k'lipālāāxs laē k'lip!ēts lāxa ts!elqwa t!ex'ūsōsa qa's lā k'!ēbedzōts lāxa ōgū'la'maxat! lēbēl eldzo lē'wa'yā. Wā, ā'mēsē gwāl k'lipwūłts!ālaqēxs laē 'wī'lōłts!āwēda t!ex'ūsōsē lāxa
35 k'limyaxla. Wā, lax'daxwa ma'lōkwē bēbegwānem g'ig'alilaxēs k'!ēk'lipālāa qa's k'lūdzēnōlītēx 'wāx'sanā'yasa t!ex'ūsōsaxs laē

short roots which are | on the new mat. Then they shake the steam 37
out of them, | taking up with both hands the short roots, and shaking
them while they are | holding them up. Then the short roots fall
down one by one, falling back || on the others; and before the two 40
men have done so a long time | the steam has all gone out. The
woman does the same with the long roots; | and when she has done
so, she takes the dishes and | puts the long cinquefoil-roots into them,
and the two men | put the short cinquefoil-roots into the dishes.
When they have done so, they || take the oil-bottles and pour the oil 45
into the dishes containing the long roots | and the short roots; and
they measure so that the | oil of one bottle is put into two dishes.
After they have done so, they place | the dishes of long roots before
the chiefs, one dish for | each six of them; and when the chiefs have
received theirs, || they put one dish before six of the common people. | 50
When they have been put down, the | chiefs tuck up the sleeves of
their shirts, | and after doing so they begin to eat. They take the |
long roots with the right hand, fold them up with the thumb, || and, 55
when they have been made into a ball, they put them into the |
mouth. They all do it in this way; and the common people | eat
the short roots in the same way as the long roots are eaten. | After
they have had enough, those who have eaten the long roots and |
those who have eaten the short roots take in their hands what is left

belxedzâlîlxa eldzowē lē^wwa^ya. Wä, döx^mmē k'!älödex k'!älēlas. 37
Wä, laem dāx^eitsēs ^wwāx^ssōlts!āna^yē lāxa t!EX^ssōsē qa^s k'!lēlēs lāē
dzōxwālas. Wä, hē^mis la ts!älts!anemk'!latsa t!EX^ssōsaxs lāē tēq!E-
laxeswaōkwē. Wä, k'!ēts!emēsē gēg'ilîla ma^elōkwē bēbegwanemxs 40
lāē g^wwāl k'!älēla. Wä, lāla hē^mma ts!Edāqē hē g^wwēg'ilaxa laxabā-
lisē. Wä, g'il^mmēsē g^wwālexs lāē āx^eēdēda ts!Edāqaxa lōelq!wē qa^s
bēlts!ālēsā laxabālisē lāq. Wä, lēda ma^elōkwē bēbegwānem bēl-
ts!ālasa t!EX^ssōsē lāxa lōelq!wē. Wä, g'il^mmēsē ^wwil^elaxs lāē āx^eētse-
^wwēda ^wwatts!āla L^eēⁿa qa^s k'lūngeLEYīndālēna laxapts!āla lōelq!wa 45
L^eē^wa t!EX^uts!āla lōelq!wa. Wä, laem menēkwa ⁿnemē ^wwā^wadē
L^eēⁿa lāxa māEXLA lōelq!wa. Wä, g'il^mmēsē g^wwālexs lāē k'ax-
dzamōlîlaxa laxapts!āla lōelq!wa lāxa g'ig'igēma^yē lāxēs q!ēq!a-
lālaēna^yaxa ⁿnālⁿemēXLA lōq!wa. Wä, g'il^mmēsē ^wwilxtowa g'ig'i-
gūma^yaxs lāē k'ax^eitse^wwa begūlida^yē; laemxaē q!ēq!alalaxa 50
ⁿnālⁿemēXLA lōq!wa. Wä, g'il^mmēsē ^wwilgalilēda lōelq!wāxs lāē
hēx^eida^ma g'ig'igāma^yē L^ep!EXⁱdEX ōbalts!āna^yasēs q!ēq!ESE-
na^yē. Wä, g'il^mmēsē g^wwālexs lāē dāxa, wā, la^mmē dāsgēmdxa
lāxabālisē yīsēs hēk'!ōts!āna^yē. Wä, lā k'!ōk'!onxemasēs qōma
lāq. Wä, g'il^mmēsē lōxsema lāxabālisaxs lāē tsōq!ūsas lāxēs 55
semsē. Wä, lā ⁿnāxwaem hē g^wwēg'ila L^eē^wa begūlida^yaxs lāē
t!EX^ut!ak^uxa t!EX^ssōsē g^wwēg'ilasasa LElāxapg'āxa lāxabālisē. Wä,
g'il^mmēsē pōlⁱdEXs lāē ^wwil^ela^ma LElāxapg'āxa lāxabālisē L^eē^wa
t!EX^t!akwaxa t!EX^ssōsē tEXsemdxēs ānēx^ssā^yē qa^s lā mōtelaq

- 60 over and take it home || to their wives. Then they drink water in their houses. | That is all about this. The long and the | short cinquefoil-roots are given at great feasts to many tribes, for | they are counted when chiefs count their feasts in rivalry. |
- 65 (2) There is another way of cooking short and || long cinquefoil-roots—when they are boiled for a married couple and their children, | and when they invite their brothers or sisters. First, | the woman goes to get her | small kettle for cooking long and short cinquefoil-roots, for there is only one way of cooking them. She | washes out the small
- 70 kettle; and when it is clean, she takes split || cedar-wood and measures the size of the bottom of the kettle with the | split cedar-wood. She breaks the sticks and places them in the bottom, | six at the bottom of the small kettle, and she places the same number cross-wise over | those six which she first put in. After | she has put them in, they are in this way
- 75 kettle. || After she has crossed  the sticks in the bottom of the small kettle, | she takes her basket containing the long cinquefoil-roots, unties it, | takes a small dish and pours some water into it until it is half full. | She takes the long roots out of the basket and | puts them into the water in the
- 80 small dish, and she || washes them. After she has done so, she

60 qaēs gēgenemē. Wā, ālēmēsē nāxēidxa ēwāpē lāxēs grigōkwē. Wā, laem gwāl lāxēq. Wā, laem k'wēladzema lāxabālisē LE^{wa} t!EX^{sōsē} lāxa ēwālasē k'wēlasxa q'lenemē lēlqwālaLa^{ya} yixs layāasa g'igēgāma^{yaxs} lap!aasēs k'wēlats!ets!a^{yē}.

- (2) Wā, gaēmēs ēnemx'īdāla hāēmēx'silaēnēxa t!EX^{sōsē} LE^{wa}
- 65 Laxabālisē, yixs hānx'lentse^{waē} qaēda hayasek'āla LE^{wis} sāsēmē lōxs Lēlālayā^ē lāxa ēnālēmweyōtē. Wā, hēm gil āx'ētsō^{sa} ts!ēdāqaxs laē āx'ēdxēs Laxapēlats!ēlē ha^{nema} lōxs t!eqwēlats!ēla ha^{nemē} qaxs ēnemaē gwālaasas, yixs laē aēk'la ts!oxū-g'indxa ha^{nemē}. Wā, gilēmēsē ēg'ig'axs laē āx'ēdxā xōkwē
- 70 k!wa^{xlāwa}. Wā, lā mens'īdex ēwādzeq!EXsdaasasa ha^{nemē}, yisa xōkwē k!wa^{xlāwa}. Wā, lā k'ōk'oxsendeq qa^s xūlxlēndalēsa q!EL!ets!aqē lāx ōxla^{yasa} ha^{nemē}. Wā, lāxāē gēk'iyindālas l hēmaxat! ēwaxēda g'ilx'dē xūlxlēndālayosēda q!EL!ets!aqa. Wā, lāga gwālaxs laē gwāla k'laatlEXla^{yasa} t!eqwēlats!ē ha^{nema}
- 75 (*fig.*). Wā, gilēmēsē gwāla k'laatlEXla^{yasa} t!eqwēlats!ē ha^{nema} laē āx'ēdxēs Lāxabats!ē Lābata qa^s qwēleyindēx t!emakiya^{yas}. Wā, lā āx'ēdxā lālogūmē qa^s gūxts!ōdēsa ēwāpē lāq qa negoyoxsdālēs. Wā, lā belx'ūts!ōdxa Lāxabālisē lāxa lāxabats!ē Lābata qa^s belxstendēs lāxa ēwābetslāwasa lālogūmē. Wā, lā bēlētālāqēxs laē
- 80 ts!ōx'wīdeq. Wā, gilēmēsē gwālexs laē belx'ūstendeq qa^s lā bēl-

takes them out of the water and | puts them on the frame in the 81
bottom of the kettle for cooking the long roots. She only | stops
putting them into the small kettle when they are heaped up high.
She pours on very little | water, about half a cupful. | She takes a
piece of old mat and covers (the kettle) with it. || Then she tucks it in 85
all round so that it is tight, and so that not much steam | can come
out when (the water) begins to boil. After she has done so, | she
puts it on the fire; and when it begins to boil, she takes her | fire-
tongs and strikes the mat covering. When it | stays down and does
not jump back, she takes it off the fire, removes || the mat covering, 90
takes the small dish and puts it alongside of the | kettle. Then she
takes the fire-tongs and pushes them into the | cinquefoil-roots which
are now done, picks them out and puts them into the small dish. |
She only stops when they are all out of the kettle. Then she | takes
up the steaming long roots, holds them up, and shakes them, until ||
the steam comes out. As soon as they stop steaming, she takes an | 95
oil-dish, pours oil into it, and, after doing so, she | puts the dish with
the long roots in front of those who are to eat it. | She places the oil-
dish on the outer side of the small dish. | Then those who are to eat
the boiled roots begin to eat. || They take hold of them with the right 200
hand, and | press the roots with the thumb so as to make a ball.

dzōts lāxa k'!aat!EXlā'yasa lāxapē'lats!ē ha'nema. Wā, āl'mēsē 81
gwāl belxts!ālaxa ha'nemaxs laē L'lāk'EMāla. Wā, lā xal!EX'īd
gūq!Eqasa wālaanāwisē Lō' negoyālāda 'wāpē lāxa dēdagaa'ts!ē
k'!wa'sta. Wā, lā āx'ēdxā k'!āk'lobanēdzēsē qa's nāsemdēs lāq.
Wā, laem dzōpax ewanā'yas qa āmxēs qa k'!ēsēs xēnlela k'!altsā- 85
lēda k'!ālela lāq qō medelx'widelō. Wā, g'il'mēsē gwālexs laē
hānx'lents lāxa legwilē. Wā, g'il'mēsē medelx'widelxs laē āx'ēdxēs
ts!ēslāla qa's kwēxsemdēxa nāseya'yē k'!āk'lobanā. Wā, g'il'mēsē
xūteyax'ēdexs laē hēx'idaem hānx'sendeq lāxa legwilē qa's nāsō-
dēx nāseya'yas. Wā, lā āx'ēdxā lālogūmē qa's hā'nōlilēs lāxa laxa- 90
pē'lats!ē ha'nema. Wā, lā āx'ēdxā ts!ēslāla qa's L!ēnq!Eqēs lāxa
lā L!ōpa laxabālisaxs laē k'!ip!ēdeq qa's lā k'!ipts!ōts lāxa lālo-
gūmē. Wā, āl'mēsē gwālexs laē 'wīlg'īlts!āwa ha'nemē, wā, lā
dāx'īdxā k'!ālela laxabālisā qa's dzōx'ōstālisēxs laē k'!īlelāq qa
lawālēsā k'!ālela laq. Wā, g'il'mēsē gwāl k'!ālelaxs laē āx'ēdxā 95
ts!ēbats!ē qa's klūnxts!ōdēsā L!ē'na lāq. Wā, g'il'mēsē gwālexs laē
k'ragēmīlāsā lāxapts!āla lālogūm lāxa lēlaxapg'ilaxa laxabālisē.
Wā, lā k'āgrālītsā ts!ēbats!ē L!ē'na lāx L!āsaxdza'yasa lālogūmē.
Wā, hēx'ida'mēsē dāxwēda lāxapēlag'ilaxa hānx'laakwē laxa-
bālisā. Wā, lā dāx'ītsēs hēlk'!ōts!āna'yē lāxa lāxabālisē qa's 200
k'!ōxwisēs qoma lāq. Wā, g'il'mēsē lōxsemx'ēdexs laē ts!ēp!ēts

2 Then they dip (the ball) | into the oil and put it into the mouth.
They keep on doing this | until they have had enough. Then they
drink some | water after eating the boiled long roots. ||

5 There are only two ways of cooking the long and short cinquefoil-
roots. | Only this teaches the common people their low station, |
when it is given in a feast, for the long roots are given to the chiefs
and the | short ones (to the others), for only chiefs eat the long
10 roots | and the common men eat the short roots. || That is all about
this.

1 **Erythronium.**—If the woman has many Erythronium plants, she
takes a large dish | and puts it down at the place where she | always
sits. With one hand she takes up the | flat-bottomed basket contain-
5 ing the roots and pours them into the large dish. || Then she goes to
get water in her bucket, and pours it into | the large dish contain-
ing the roots, and she moves them with her hands so that the |
earth comes off. She washes them; and | after moving them with
her hands, she washes out the flat-bottomed basket. | When it is
10 clean, she takes the roots out of the water and || puts them back into
the small-meshed flat-bottomed basket. When | the roots have all
been taken out of the washing-dish, she takes up the | washing-dish
at each end and pours out the dirty water outside of | the house;
and she brings it back again and puts it down | where it was before.

2 lāxa L^lē^{na} qa's ts!ōq!ūsēs lāxēs sēmsē. Wā, āx'sāmēsē hē gwē-
gilē. Wā, āl^mēsē gwālexs laē pōfida. Wā, laem nāx'idxa 'wā-
paxs laē LELāxapg'exa hānx'Laakwē Laxabālisā.

5 Wā, mālēdala'mē hā'mēx'silaēna'yaxa Laxabālisē L^lē'wa t!EX"sōsē.
Wā, laem lēx'aem q!āl^lēlatsa begūlida'yaxēs āwālox'ūnasaxs
hāmgeLilāē L^lē'wa g'ig'igāma'yē lāxa Laxapēlaxa Laxabālisē L^lē'wa
t!EQwēlāxa t!EX"sōsē, qaxs lēx'a'maēda g'ig'igāma'yē LELaxapg'ixa
Laxabālisē. Wā, lā t!EXt!aqwa begwūlida'yaxa t!EX"sōsē. Wā,
10 laem gwāl lāxēq.

1 **Erythronium.**—Wā,¹ lā āx'ēdxa 'wālasē lōq!waxs q!EyoLaēda ts!E-
dāqaxa x'aasx'ent!ē. Wā, g'āxē k'ag'alilas lāxēs hēmenāla'mē
k!waēlasa. Wā, lā k!lōqūlilaxa x'aasx'ent!aats!ē t!ōt!ox"sem LE-
q!EXsd lexā'ya qa's lā qepōsasa x'aasx'ent!ē lāxa 'wālasē lōq!wa.
5 Wā, lā tsēx'idxa 'wāpē yisēs nagats!ē qa's g'āxē gūq!eqas lāxa
x'aasx'ent!ts!ālēda 'wālasē lōq!wa. Wā, lā golg'elgēq qa lawāyē
dzēdzexsema'yas. Wā, laem ts!ōxwaq lāxēs gwēgilasāq. Wā,
gil^mēsē gwāl golg'elgeqēxs laē ts!ōx"semdxa LEq!EXsdē lexā'ya.
Wā, gil^mēsē ēx'tslāxs laē gōlostendālaxa x'aasx'ent!ē qa's lā
10 k!ats!ālas lāxa t!ōt!ox"semē LEq!EXsd lexā'ya. Wā, gil^mēsē
'wi'lōstēda la ts!ōk^u x'aasx'ent! lāxa ts!āts!āq laē dādebendxa
ts!āts!ē 'wālas lōq!wa qa's lā gūqōdxa nēqwa 'wāpa lāx L^lāsanā-
'yasēs g'ōkwē. Wā, g'āxē xwēlaqa k'aēLElaq qa's lā k'ag'alilas
lāx g'ilx'dē k'aēlats. Wā, laxaē gūxts!ōtsa 'wāpē lāxa ts!āts!ē

¹ Continued from p. 198, line 22.

Then she pours some water into the || large washing-dish, and takes 15
up in one hand the basket containing the roots | and pours them into
the dish. She leaves them there | until she is ready to cook them.
She also changes the | water in which they have been washed for
clean water, and leaves the roots in it. Then she builds up | the fire
and goes down to the beach, || carrying in her hands a basket for 20
stones. She puts | stones into it; and when it is full, she carries it
on her back and puts the stones on the | fire. She continues doing
this if she has many roots. | When she has enough stones, she takes
her steaming-box | and places it ready by the side of the fire. She
draws fresh water || in her bucket and pours it into the steaming-box. 25
When | it is half full, she stops pouring in water. Then she goes |
with her bucket to draw more water, and puts it down by the side
of the steaming-box; | and after doing so, she takes her tongs and
puts them down. | Now everything is ready. When the stones of the
fire are red-hot, || she takes the fire-tongs, and also the bucket with 30
water | that stands by the side of the fire. She is going to dip the
red-hot | stones in it, and she takes up the red-hot stones with the
tongs. | She quickly dips them into the water in the bucket, until the |
ashes that stick on them come off. She puts them into the water in
the steaming-box, || and she continues to do so. As soon as the water 35

‘wālas lōq!wa. Wā, lā k’lōqūlilxa x’aasx’ent!aats!ē LEQ!EXSD LE 15
xa‘ya qa’s gūxstendēs lāxa lōq!wa. Wā, āmēs la hē gwēstalīla
laē xwānālelax L!ōbaslas, yīxs lamaalal L!ayōdeq lāxa ēxstowē
‘wāpa yīx la āxstālilatsa ts!ōkwē x’aasx’ent!a. Wā, lā leqwēla-
x’ēidxēs legwīlē. Wā, lā lents!ēs lāxa L!ema‘isasēs g’ōkwē dāk!lō-
telaxa hexa‘yē qa’s t!āgats!ēxa t!ēsemē. Wā, lā t!āxts!ālasa t!ē 20
semē lāq. Wā, lā qōt!axs laē ōxlōsdēsaq qa’s lā xex“Lālas lāxēs
legwīlē. Wā, lā hanalexs q!ēnemaēs q!ōlasōlē x’aasx’ent!a.
Wā, g’ilēmēsē hē!ē xegwānemas t!ēsemaxs laē āx’ēdxēs q!ōlats!ē
qa g’āxēs gwālil hānōlisxa legwīlē. Wā, lā tsēx’ēidxa ‘wē‘wāp!emē
yīsēs nāgats!ē qa’s lā gūxts!ālasa ‘wāpē lāxa q!ōlats!ē. Wā, g’il- 25
ēmēsē negōyoxsdālaxs laē gwāl gūxts!ālaq. Wā, lāla laem ēt!ēd
tsēx’ēitsa nagats!ē lāxa ‘wāpē qa hā’nēlēs q!ōts!āliltse‘wa. Wā,
g’ilēmēsē gwālexs laē āx’ēdxēs k’līplālaa qa g’āxēs k’adēla. Wā,
laēmē ‘nāxwa gwālīla. Wā, g’ilēmēsē mēmēntsemx’ēidēda xē‘x“Lāla
t!ēsemxs laē āx’ēdxa k’līplālaa. Wā, hē‘mesa ‘wābets!ālīlē naga- 30
ts!ā qa lās ha’nālīsxa legwīlē. Wā, hēem hābaslesēxa x’ix‘EXSE-
māla t!ēsema. Wā, lā k’līplīdxa x’ix‘EXSEMāla t!ēsema. Wā, lā
hana‘wīd hāpstents lāxa ‘wābets!āwasa nagats!ē qa lawālēsa
gūna‘yē k!ūtsemēq. Wā, lā k’līpstents lāx ‘wābets!āwasa q!ōlats!ē.
Wā, āx’sā‘mēsē hē gwēgīlaq. Wā, g’ilēmēsē medelx‘wīdēda q!ōla- 35

- 36 in the steaming-box begins to boil, | the woman takes the flat-bottomed basket, takes the | washed roots out of the dish, and puts them into the flat-bottomed basket. | As soon as all the roots are in the flat-bottomed basket, she | puts the basket with the roots into
40 the boiling || water. After she has done so, she again takes up her tongs, | picks up red-hot stones, dips them into the | water in the bucket, and puts them in all around the sides of the | basket containing the roots. She does not put in really many | red-hot stones.
45 Then the water begins to boil; || and it does not boil a very long time, before the | roots are boiled to pieces. Then the woman takes hold on each side of the | basket with roots, and she puts the basket into a large | dish. She pours out the water that was in the dish, and | lets the liquid drain off. For this purpose she puts (the roots) into the
50 large dish. || Then she takes a small dish, puts it down, and also oil | and spoons; and when everything is ready, she takes up with one hand | the basket containing the roots and lifts it out of the large | dish. Then she pours the boiled roots into a | small dish, from which they are to be eaten. When the dish is full, she stops pouring them
55 in. She || takes oil, and pours on much oil, and she only | stops pouring on oil when (what is in the dish) is a thick paste. Then she stirs it with a | spoon, and gives the spoons to those who are to eat |

- 36 ts!äxs laē äx'ēdēda ts!edāqaxa LEq!EXSDē lexā'ya qa's lä k'!āstalaxa ts!ōkwē x'aasx'ent!a qa's lä k'!ats!ālas läxa LEq!EXSDē lexā'ya. Wā, g'il'mēsē 'wī'lōsa x'aasx'ent!ē läxa LEq!EXSDē lexā'ya laē hāntstentsa x'aasx'ent!ets!āla LEq!EXSD lexā'ya läxa maemdelqūla
40 'wāpa. Wā, g'il'mēsē g'wālexs laē ētlēd äx'ēdxēs k'!ip!ālaa qa's ētlēdē k'!ip!ēdxa x'ix'EXSEMāla t!ēsema qa's hāpstendēs läxa 'wābets!āwasa nagats!ē. Wā, k'!ipstalēs lāx ewanā'yasa x'aasx'ent!ets!āla LEq!EXSD lexā'yē. Wā, k'!ēst!a ālaem q!ēnemēda k'!ipstanās x'ix'EXSEMāla t!ēsemaxs laē ālax'īd maemdelqūlēda 'wāpē.
45 Wā, k'!ēst!a ālaem gēg'ilil maemdelaqūlaxs laē xas'īdēda q!ōlkwē x'aasx'ent!a. Wā, ā'mēsē la k'!āk'!ōgwaanōdēda ts!edāqaxa q!ōlkwē x'aasx'ent!ets!āla LEq!EXSD lexā'ya qa's hānts!ōdēs läxa 'wālasē lōq!wa, yixs laē gūqewakwē q!ōts!āx'dāq 'wāpa. Wā, la'mē x'āts!ax 'wāpaga'yas lāxēs la g'wēts!āwas läxa 'wālasē lōq!wa. Wā,
50 lā äx'ēdxa lālōgūmē qa's g'āxē k'!āg'alilas. Wā, hē'misa L!ē'na L!ē'wa k'!āk'ets!ēnaqē. Wā, g'il'mēsē 'wī'lā g'walila laē k'!ox'wūlts!ōdxa x'aasx'ent!aats!ē LEq!EXSD lexā'ya läxa 'wālasē x'āts!aats!ē lōq!wa. Wā, lā qepāsasa q!ōlkwē x'aasx'ent!a läxa x'aasx'entg'aats!ē lalogūma. Wā, g'il'mēsē qōt!axs, laē g'wāl gūqa. Wā, lā
55 äx'ēdxa L!ē'na qa's k'lūnq!eqēsa q!ēnemē L!ē'na lāq. Wā, āl'mēsē g'wāl k'lūnqasa L!ē'na lāqēxs laē genk'axs laē xwētelgēsā k'āts!ēnaqē lāq. Wā, la'mē ts!awanaēsasa k'ats!ēnaqē lāxēs x'aasx'entg'ōt-

the boiled roots. Then they begin to eat with | spoons, and they eat much oil with them, because the roots are bitter. || Therefore they 60 put much oil on, | so that they may not taste bitter. After they have eaten enough, | they drink a little water. This is the manner in which | in former times the Indians boiled the Erythronium-roots. They were | used by the Indians at feasts given to many tribes. That is all about the || one way of cooking them. | 65

Boiled Erythronium.—Now I will talk again | about the way they 1 are cooked at present, for at present the Erythronium-roots are boiled; | and they are kept by the woman who digs them and put | into baskets, and they are dried in the sun by those who gather many of them where they grow in || great quantity. First of all, the woman 5 takes a kettle and | washes it out with water. When it is clean, she takes the | basket with Erythronium-roots, unties the top, and takes off | the dry grass covering. She takes a dish and | puts it down where she is sitting. Then she puts the roots into it, || and she pours 10 on some water. As soon as the top of the roots is covered, | she stirs them with her hands so that the soil may come off; | and when the water in which they are being washed is dirty, she takes out the | roots and puts them into another dish which stands on the floor. | When they have all been taken out, she pours out the dirty water in the corner of the || house and she washes the dish. | When it is clean, she puts 15

Laxa q!ōlkwē x'aasx'ent!a. Wā, lax'da'xwē 'yōs'itsa kāk'ets!e- 58
naqē lāq. Wā, laem hēq!ek!edzēsōda L!ē'na qaxs mālaēda
x'aasx'ent!āxs q!ōlkwaē. Wā, hē'mis lāg'ilas q!ēqelaxa L!ē'na 60
qa k'ōsēs p!ēgēla malp!aēna'yas. Wā, g'il'mēsē pōl'idexs laē
xāl!EX'ēid nāx'idxa hōlalē 'wāpa. Wā, hēem hāmēx'silaēnēsa
g'ildzesē bāk'lūmxa x'aasx'ent!ē. Wā, la k'wēladzemxa q!ēnemē
lēqwa!ala'ya yisa g'ildzesē bāk'lūma. Wā, laem g'wāl lāxa 'nem-
x'ēidala hāmēx'silaēnēq. 65.

Boiled Erythronium.—Wā, la'mēsen ēdzaqwa! g'wāgwēx's'ālal 1
lāqēxs hāmēx'silase'waasa ālē 'nāla, yīxs hānx'LEndaaxa x'aasx'ent-
t!ē qaxs axēlasō'maēda ts!ōyanemasa ts!edāqē qa's lā āxemts!ō
lāxa L!āl!Ebatē, yīxs ēx'emaē x'ilasō'sa q!eyalaqēxs laē ts!ōsax
q!ayayas. Wā, hē'mis g'il āx'ētso'sa ts!edāqēs hānx'lanowē qa's 5
ts!ōxūg'indēsa 'wāpē lāq. Wā, g'il'mēsē ēg'ig'axs laē ax'ēdxēs
x'aasx'ent!aats!ē L!ābata qa's qwē!ey'indēq. Wā, lā, āxōdex
ts!āk'īya'yas lēlēxlō k'!ēt!ema. Wā, lā āx'ēdxa lōqlwē qa's
k'āg'alilēs lāxēs k!waēlasō. Wā, lā k!āts!ōtsa x'aasx'ent!ē lāq.
Wā, lā gūq!eqasa 'wāpē lāq. Wā, g'il'mēsē t!epelē ōkūya'yasa 10
x'aasx'ent!āxs laē g'ōlg'elgēsēs e'eyasowē lāq qa lawāyēs dzēdzex'-
sema'yas. Wā, g'il'mēsē nēx'widēda ts!āsas 'wāpa laē golostendxa
x'aasx'ent!ē qa's lā gōlts!ōts lāxa ōgū'la'mē lōqlwa k'aēla. Wā,
g'il'mēsē 'wī'lōsa laē qepewelsaxa nēqwa 'wāpa lāx onālasasēs
g'ōkwē. Wā, lā, ts!ōxūg'intsā 'wāpē lāxa ts!āts!ē lōqlwa. Wā, 15

17 the roots back into it | and pours some more clean water on them. Then she stirs them again with her | hands, and again she changes the water that she poured on last. | Now the roots are white when they
 20 have been washed. || She pours some water into the kettle until it is half full. | Then she puts it on the fire; and when the water begins to boil, | she takes up the dish with the roots and | pours them into the boiling water in the kettle in which the roots are to be cooked. |
 25 When they are all in, she lets them boil. || She takes a cedar-stick and stirs them; and when | they have boiled to pieces, she takes the kettle off of the fire, for they are done. Then she | takes oil and pours much of it on the roots. She takes her | spoon and stirs (the roots) so that the oil | and the water and the boiled roots are all
 30 mixed. After || stirring them, she takes spoons and distributes them among | the guests who are to eat the boiled roots. She puts the | kettle in which they were boiled in front of the guests, and | they begin to eat with the spoons out of the kettle. After | eating, they
 35 drink a little water. That is all about this. || This kind of cooking is used for inviting many tribes. | — |

1 **Raw and Baked Erythronium (1).**—Some | women and men eat the roots raw when it is a hot day, for | the Erythronium-roots are cool

16 gril'mēsē la ēgr'ig'axs laē xwēlaqa golts!ōtsa x'aasx'ent!ē lāq. Wā, laxaē gūq!eqasa ēx'stowē 'wāp lāq. Wā, laxaē golg'elgēsēs c'eyasowē lāq. Wā, la'mē L'āyōdeq laxēq yīsa ālē gūq!egems 'wāpa. Wā, la'mē lā 'mel'melsgema x'aasx'ent!āxs laē ts!ōkwa.
 20 Wā, lā gūxts!ōtsa 'wāpē lāxa hānx'lanowē qa negoyoxsdalisēxa 'wāpaxs laē hānx'lexts lāxēs legwīlē. Wā, gril'mēsē medelx-'wīdexs laē k'āg'ililxa lōq!wē la gr'its!ewatsa x'aasx'ent!ē qa's lā gūxstents lāxa la maemdelqūlaxa x'aasx'ent!eg'elats!ē hānx'lanowa. Wā, gril'mēsē 'wī'lastaxs laē wax'dzāla maemdelqūla.
 25 Wā, lā āx'ēdxa k!wa'xlāwē qa's xwētēs lāq. Wā, gril'mēsē xās'idxs laē hānx's'endeq lāxēs legwīlē qaxs le'maē L!ōpa. Wā, lā āx'ēdxa L!ē'na qa's k!ūq!eqēsa q!ēnemē lāq. Wā, lā āx'ēdxēs k'ats!enaqē qa's xwēt!ēdēs lāq qa ālak!alisē lēlgowa L!ē'na Lē'wa 'wāpalās L!ō'ma xāsa x'aasx'ent!a. Wā, gril'mēsē g'wāl
 30 xwētaq laē āx'ēdxa k'āk'ets!enaqē qa's ts!ewanaēsēs lāxēs x'aasx'entg'ōtlaxa hānx'laakwē x'aasx'ent!a. Wā, ā'misē hānx'dzamōlilasa x'aasx'entē!ats!ē hānx'lanowa lāxa Lē!ānemē. Wā, lax'da'xwē 'yōs'wūlts!ālaq lāxa hānx'lanowē. Wā, gril'mēsē g'wāl'lexs laē xāl'ex'ē!d nāx'īdxa 'wāpē. Wā, laem g'wāl lāxēq. Wā,
 35 laemxaē Lē!alayoxa q!ēnemē lēlqwālala'ya hē g'wēkwē hāmēx'silaēna'yaq.

1 **Raw and Baked Erythronium (1).**—Wā, la'mēs!a k!elx'k'lax'sō'sa waōkwē ts!ēdaqa Lē'wa bēbegwānema, yīxs ts!elqwaēda 'nāla qaxs

inside when they are eaten raw, and they have a | milky taste. That is the only time when it is thus eaten. That is all || about this. 5

(2). There is another way of preparing them, when they are baked in | hot ashes. The Erythronium-roots which are baked in ashes are not washed. | The woman takes her tongs and | digs a hole under the side-pieces of her fire. When || the hole is deep enough, she takes a 10 handful of roots and puts them | into the hole. When they are nearly level with the top of the | hole, she takes her tongs and | covers them with ashes. She does not leave them there very long, before | she uncovers them with her tongs and takes them out. Then she puts them down by the side of the fire. || When all those 15 that have been buried in the ashes have been taken out, she takes her oil-dish | and pours some oil into it, and places it in front of the one who is going to eat the | baked roots. She puts the baked | roots on a mat, from which they are to be eaten; and she spreads (the mat) | in front of the one who is to eat (the roots) and puts them on it. Then he takes the roots, || rubs off with his thumb the ashes that are 20 sticking to them, and, | after doing so, he dips them into oil and puts them into his mouth. | He continues doing so while he is eating the baked | roots. After that, he drinks water; and | after drinking, he

ʼwūdāqaēda xʼaasxʼent!äxs q!emkwaseʼwaaxs kʼelxʼaē. Wä, lä 3
dzemxʼup!a. Wä, laʼmē lēxʼaem q!emkwaxʼdemq. Wä, laem gʷāl
laxēq. 5

(2). Wä, gʼaʼmēs ʼnemxʼidāla gʷēgʼilaseq yixs dzamēsaseʼwaē lāxa
ts!elqwa gʼūnaʼya. Wä, la kʼlēs!al ts!oxwaseʼwēda xʼaasxʼent!äxs
dzamēdzekwaē lāxa gʼūnaʼyē. Wä, hēʼem äxʼētsōsēs ts!ēs!āla qaʼs
ʼlap!alisēxa āwabāʼyasa kʼādenwaʼyasēs legwīlē. Wä, gʼilʼmēsē
wūnqelē ʼlāpaʼyasēxs laē kʼlaxʼid lāxa xʼaasxʼent!ē qaʼs kʼlats!ōdēs 10
lāxēs ʼlāpaʼyē. Wä, gʼilʼmēsē elāq ʼnemākʼeya lēʼwa ēwanēqwasēs
ʼlāpaʼya ōkūyaʼyasa xʼaasxʼent!äxs laē äxʼēdxēs ts!ēs!āla qaʼs
dzemkʼeyindēsa gʼūnaʼyē lāq. Wä, kʼlēs!lē ālaem gʼaēsēxs laē
lot!ēdeq yisa ts!ēs!āla qaʼs kʼlāgʼalilēlēq lāxa onālisasa legwīlē.
Wä, gʼilʼmēsē ʼwīloqā!isa lāx dzamēdzasaq laē äxʼēdxēs ts!ēbats!ē 15
qaʼs klūnts!ōdēsa l!ēʼna lāq. Wä, lä kʼāgʼimlilas lāxēs xʼaas-
xʼentgʼōtlāxa dzamēdzekwē xʼaasxʼent!a. Wä, lä kʼ!ādzātsa dza-
mēdzekwē xʼaasxʼent! lāxa haʼmādzowē lēʼwaʼya qaʼs Lepdzamō-
lilēs la kʼ!adzāyaats. Wä, lä dāxʼid lāxa xʼaasxʼent!ē qaʼs
dēwālēxa gʼūnaʼyē klwēkʼūtsemēq yisēs qōma. Wä, gʼilʼmēsē 20
gʷālexs laē ts!ep!its lāxa l!ēʼna qaʼs ts!ōq!ūsēs lāxēs semsē.
Wä, äxʼsāʼmēsē hē gʷēgʼiläxs laē xʼaasxʼentgʼexa dzamēdzekwē
xʼaasxʼent!a. Wä, gʼilʼmēsē gʷālexs laē nāxʼidxa ʼwāpē. Wä,
gʼilʼmēsē gʷāl nāqaxs laē hām̄sgem̄d lāxa ʼwāpē qaʼs hām̄xʼts!a-

25 takes a mouthful of water, squirts || it into his hands, and washes them off. Now it is done. | This is not given at a feast to many tribes. |

1 **Boiled Lupine-Roots.**—The woman takes her | small kettle, washes it with fresh water, | and, when it is clean, she takes her small basket and | goes down to the beach of her house. She picks up
5 some fresh || medium-sized stones, puts them into her small basket, and, when | she thinks she has enough to put into the bottom of her small kettle, she carries | them up into the house, and she puts them down next to the | kettle in which the lupine is to be cooked. She takes some fresh stones | and puts them into the bottom of the small
10 kettle; and when they are all in, || she takes the lupine-root basket, unties the top, | and takes out the roots and | puts them on the stones in the bottom of the small kettle. | She continues doing so, and only stops when it is heaping full. | Then she takes some dead
15 grass and covers it over, || and tucks the grass in all around, so that the steam comes through it | when the water begins to boil. She takes a shell of a large horse-clam, | dips out water in it, and pours it over the dry grass cover. | She puts on four shells of water. | After
20 doing so, she puts the kettle with the lupine-roots on the || fire. The reason why she pours the water on is because she | wishes the roots to be wet, so that they may not get burned. Then it begins to boil, |

25 nendēs lāxēs e^eeyasowē qa^s ts!ents!enx^swidē. Wā, lawēs!a gwāl lāxēq. Wā, laem k^lēs k^lwēladzem lāxa lēlqwālala^{yē}.

1 **Boiled Lupine-Roots** (Hānx^lLaak^u q^lwa^{nē}).—Wā, hēem āx^etsō^ssa ts!edāqēs haⁿemē qa^s ts!oxūg^lindēq yīsa ^ewēwāp!emē. Wā, gril^mēsē ēg^lgraxs laē āx^eēdxa lālxamē qa^s lā dālaqēxs laē jents!ēs lāx l!ema^fisasēs g^okwē. Wā, lā xex^ewidxa ālexsemē
5 hā^fyāl^a t!ēsēma qa^s xex^uts!ālēs lāxa lālxamē. Wā, gril^mēsē k^otaq lāem hēlala lax xeq!ūxl^ayāsēs haⁿemaxs l^e k^lox^ewūsdē-selaq qa^s lā k^lōgwēlelaq lāxēs g^okwē, qa^s k^lōgūnōlilēs lāxēs q!ūnsē!ats!ēlē haⁿema. Wā, lā xex^ewūlts!ōdxa ālexsemē t!ēsēma qa^s lā xeq!ūxlendālas lāxa haⁿemē. Wā, gril^mēsē ^ewūlts!āxs
10 laē āx^eēdxēs q!ūnyats!ē l!ābata qa^s qwēleyindēx t!emāgīnas. Wā, lā ^ewūlts!ālaxa q!wa^{nē} lāxa q!ūnyats!ē l!ābata qa^s lā ^eūyindālēs lāx xeq!ūxl^ayēxa q!ūnsē!ats!ēlē haⁿema. Wā, lā hanal ^ets!ālas. Wā, āl^mēsē gwāl ^eūyindalasēxs laē l!āk^emāla. Wā, lā āx^eēdxa lēlexlō k^lēt!ema qa^s ts!āk^eyindēs lāq.
15 Wā, lā dzōpax āwēstās qa k^lēsēs ālaem k^ex^usālēda k^lālēla laq qō medelx^ewidlō. Wā, lā āx^eēdxa xālaēsasa ^ewālasē met!āna^ya qa^s tsēx^eidēs lāxa ^ewāpē qa^s gūgeleyindēs lāxa ts!āk^eema^yas. Wā, lā mewēxlēda ^ewāpē lāxa ^ewālasē xālaētsōx met!āna^yēx. Wā, gril^mēsē gwālexs laē hānx^lents lāxēs q!ūnsē!ax^edemalē
20 legwīla. Wā, hēem lāgrilis gūqasⁱ ^ewāpē lāxa ts!āk^eema^yas ^enēk^{aē} qa k!ūnqēs qa k^lēsēs xⁱx^eēda. Wā, la medelx^ewida.

and she lets it boil until the liquid is almost dried up. | They know 22
 that the liquid has dried up when | the steam ceases to come through.
 Then she takes the small kettle off the fire, || and they are done. 25
 She does not take off the cover immediately, | because she wishes the
 roots to be steamed. When the steam stops | coming through, she
 takes off the top covering, takes her small dish | and puts it down
 close to her seat, where she has been cooking the roots. | She takes
 the tongs, picks up the lupine-roots which are in the || small kettle, 30
 and she puts them into the small dish. | As soon as all the roots are
 out of the kettle, | she takes her oil-dish and pours some oil into it. |
 After doing so, she puts it into the small dish containing the lupine-
 roots, and | places it in front of those who are to eat the boiled
 roots. || Then they take out the roots, one each, for | they are long 35
 pieces; and they do not boil to pieces, although the roots in the
 kettle have been boiling a long time, | for they always remain whole. |
 They put the lupine-roots lengthwise into the dish, and | they dip
 one end into the oil in the oil-dish, and they bite off || the ends when 40
 they are eating the lupine-roots. They continue doing so while |
 they are eating; and after they have finished, they drink water.
 Now | they do not get drunk and they do not get sleepy | after
 eating lupine-roots. That is all about this. |

Wä, hē^{mis} wāwaselil maemdelqūlaxs k'lē^smaē lem^xwidē wapa- 22
 lās. Wä, hē^{mis} mā^{mal}lēk'lē^sēxs laē lem^xwidē wāpalāsēxs laē
 gwāla k'lalela. Wä, hē^xida^{mēsē} hān^xsendxa q'lūnsē^{lats}lē
 ha^{nema}. Wä, laem l'ōpa lāxēq. Wä, lā k'lē^s hē^xida lāweyō- 25
 dex t'lāk'ema^{yas} qaxs ē^{nēk}āē qa kūnyadilēs. Wä, hēt^{la} la gwāl
 k'lalelaxs laē laweyōdex t'lāk'ema^{yas}. Wä, lā ā^xēdxēs lālogūmē
 qa^s grāxē k'āgalīlas lāxēs k'waēlasaxs q'lūnsē^{lats}lē la^{nema}. Wä,
 lā ā^xēdxēs ts!lēslāla qa^s k'lip^lidēs lāxa q'wa^{nāx} lex^{uts}lāē lāxa
 q'lūnsē^{lats}lē ha^{nema} qa^s lā k'lip^{ts}lālas lāxa lālogūmē. Wä, 30
 g'il^{mēsē} w'il^gilts!āwēda q'wa^{nē} lāxa q'lūnsē^{lats}lē ha^{nema}maxs laē
 ā^xēdxēs ts!ēbatslē qa^s k'lūnxts!ōdēsa l'lē^{na} lāq. Wä, g'il^{mēsē}
 gwālexs laē k'anēqwas lāxa q'lūnsq!wayats!lē lālogūma. Wä, lā
 k'agēmlīlas lāxēs q'lūnsq!waswūt^{laxa} hān^xlaakwē q'wa^{nē}. Wä,
 hē^xida^{mēsē} dā^xidē^xda^xxa ē^{nāl}nēmts!aqē lāxa q'wa^{nē} qaxs 35
 g'ilsg'il^{ts}laē qaxs hewāxaē xās^{idē}xs wāx^{maē} la gēg'ilil maemdel-
 qūlēda q'lūnsē^{lats}lē hān^xlanowa, yīxs ā^xsā^{maē} senālēs ōgwi-
 da^{yē}. Wä, ā^{mēsē} dōlts!ōyo lāxa q'lūnsq!wayats!lē lālogūma qa^s
 l'enxstanowē lāxa ts!ēbasts!āla l'lē^{na}. Wä, ā^{mēsē} q!ēg'ēx'bē-
 sōxs laē q'lūnsq!wasēda. Wä, ā^xsā^{mēsē} hē gwēg'ilaxs laē 40
 q'lūnsq!wasa. Wä, g'il^{mēsē} gwāla laē nāx^{idē} wāpē. Wä, laem
 k'leās gwēg'ilats k'lē^s wūnālē^{ida}. Wä, lāxaē k'lē^s beq!ulē^{ida} yīxs
 laē gwāl q'lūnsq!wasa. Wä, laem gwāl lāxēq.

- 1 **Steamed Lupine-Roots.**—They | build a fire in the same way, and the woman goes to get stones in the same way, as they do when | they build a fire for steaming the short cinquefoil-roots; and only this is different, that | she takes green grass and skunk-cabbage
5 leaves to place || on the red-hot stones when they are placed in the steaming-box, | and that they put red-hot stones into the steaming-box. | When there are enough, the woman takes the green | grass and puts it on the red-hot stones; and when | there is a thick layer on them, she takes the skunk-cabbage leaves and places them flat on
10 the || fresh grass; and when there are many layers of this, | she takes her digging-stick for digging clams and pokes holes | through the skunk-cabbage leaves. After making many | holes, she takes her basket with lupine-roots, unties the | top, and takes out the roots,
15 which she places || on the skunk-cabbage leaves. When she thinks there are enough, | she takes a bucket with water and empties it over the roots. | When (the water) has all been poured out, she takes old mats and | covers up the box, so that the steam shall not come through. She leaves it that way for a long time. | Sometimes she
20 leaves it there until mid-day, if she began || cooking in the morning. Then she takes off the cover, takes her | small dish and puts it down. She takes her tongs and takes out | the steamed lupine-roots, puts them into the | small dish from which the roots are to be eaten; and

- 1 **Steamed Lupine-Roots** (°NEG'EK^u q'wa°nē).—Wä, hēemxaa gwēg'ilaxs laē leqwēla lōxs laē xē'x^ulentsa t'lēsemēs gwēg'ilasaxs laē leqwēla qa °NEG'asxa t'lex^usōsē. Wä, lēx'a°mē ōgūqalayōsēxs laē āx'ēdxa lenlenxexlō k'let!ema lē'wa k'lek'!aōk!wa qa ts!āk'!ēs
5 lāxa x'ix'exsemāla t'lēsemxs laē k'lipts!ō'yo lāxa q!ō'lats!ē. Wä, hē'maaxs laē k'lipts!ālayowa x'ix'exsemāla t'lēsem lāxa q!ō'lats!ē. Wä, g'il'mēsē hēlats!āxs laē āx'ēdēda ts!ēdāqaxa lenlenxexlowē k'let!ema qa's lex'alōdālēs lāxēs x'ix'exsemāla t'lēsema. Wä, g'il'mēsē wāk!waxs laē āx'ēdxa k'lek'!aōk!wa qa's pāqūyīndalēs lāxa
10 lenlenxexlowē k'let!ema. Wä, g'il'emixaāwisē q'lēx'dzekwalaxs laē āx'ēdxēs k'ililākwēxēs dzēg'ayāxa g'āweq!ānemē qa ts!ex'wūm-x'sōlēs lāxa pax'uts!ā k'lek'!aōk!wa. Wä, g'il'mēsē q'lēdzeqē ts!ex'wa'yasēxs laē āx'ēdxēs q'lūnyats!ēyē l!ābata qa's qwēleyīndēx t!emak'eya'yas. Wä, lā lex'wūlts!ālāxa q'wa°nē qa's lā lex'uts!ō-
15 dālas lāxa pax'uts!ā k'lek'!aōk!wa. Wä, g'il'mēsē hēla lāx nāqay'asēxs laē āx'ēdxa 'wābets!ālilē nagats!ū qa's tsādzeleyīndēs lāq. Wä, g'il'mēsē 'wīlgrilts!āxs laē āx'ēdxa k'lāk'!ek'!ōbanē qa's nāseyīndēs lāq qa k'lēsēs k'ex'sālē k'lālela lāq. Wä, la gāēl hē gwaēlē. Wä, lā 'nāl'nemp!ena neqālagila hē gwaēlē, yīxs gag'aa-
20 lōdaaqēxa gaāla. Wä, lā nāsōdex nāsema'yas. Wä, lā āx'ēdxēs lālogūmē qa's k'ag'alilēs. Wä, lā āx'ēdxēs ts!ēslāla qa's k'lip!idēs lāxa °NEG'ekwē q'wa°nā qa's lā k'lepts!āla lāxa q'lūnsq!wayats!ēlē lalogūma. Wä, g'il'mēsē hēlats!āxs laē āx'ēdxēs ts!ēbats!ē qa's

when enough are in it, she takes an oil-dish, | pours some oil into it, and, after doing so, she puts the oil-dish on the || steamed roots and 25 puts it in front of those to whom she is going to give to eat. | Those who are eating the lupine-roots take them | and dip the ends into the oil, and | put the roots that have oil at the end into the mouth and bite them off and chew them. | As soon as they swallow the roots, they dip the end || again into oil and put it into the mouth. They | 30 chew it, and those who eat the lupine-roots | take up another one, and do as they did | before when they began to eat the | roots. After eating, they drink much water. || That is all about the lupine- 35 roots. |

Carrots (1).—(After the woman has gathered carrots,) she takes fire- 1 wood and builds up the fire. | After building the fire, she takes her small basket and goes | to get stones on the beach. She puts the stones | into her small basket, just enough so that she can carry them. || Then she stops putting in stones and carries the basket on 5 her back | up the beach into the house, and she | puts it down by the side | of the fire. Then she takes out the stones and puts them on top of | the fire. When there are many carrots, there are also many | stones. When she has enough stones, she takes her || large 10 basket, goes down to the beach, and at high-water mark picks up

k!ünts!odēsa L!ēna laq. Wā, lā gwālexs laē kāk'eyints lāxa 1
 'neg'ekwē q!wa'nā. Wā, lā k'ax'dzamolilas lāxēs q!ünsēlag'ilaxa 25
 q!wa'nē. Wā, lā 'nemāx'īd dāx'īdēda q!ünsq!waslaxa q!wa'nē
 lāxa q!wa'nē qa's L!enxstendē ōba'yas lāxa L!ēna. Wā, lā
 L!engēlas lāxēs semsēxa L!ēnabalāxs laē q!ēk'ōdeq qa's malēx-
 'widēq. Wā, g'il'mēsē nex'widqēxs laē ēt'lēd L!enxstents ōba'yas
 lāxaaxa L!ēna qa's L!engēlēs lāxēs semsē. Wā, laxaē malēx'wi- 30
 deq. Wā, g'il'mēsē 'wī'la q!ünsq!was'īdxa 'nemts!aqaxs laē ēt'lēd
 dāx'īdxa 'nemts!aqē g'ilt!a q!wa'nā. Wā, āemxaūwisē nāqem-
 g'iltowi'lāxēs g'ilx'dē gwa'yilālasa yīxs lā g'il q!ünsq!was'īdxa
 q!wa'nē. Wā, g'il'mēsē gwāla laē nāx'īdxa q!ēnemē 'wāpa. Wā,
 lāwisla gwāl lāxa q!wa'nē. 35

Carrots (1).¹—Wā, lā āx'ēdxa leqwa qa's leqwēlax'īdēxēs legwīlē. 1
 Wā, g'il'mēsē gwāl leqwēlaxs laē āx'ēdxēs lālaxamē qa's lā
 xeqwas t!ēsema lāxa L!ema'isē. Wā, lā xex'uts!ālasa t!ēsemē
 lāxēs xegwats!e lālaxama. Wā, ā'misē gwa'nāla qa's lōkwēsēxs
 laē gwāl xex'uts!ālasa t!ēsemē laq. Wā, lā ōxlex'īdeq qa's lā 5
 ōxlōsdēse!aq qa's lā ōxlaēle!aq lāxēs g'ōkwē qa's lā ōxlenōlisas
 lāxēs legwīlē. Wā, lā xex'wūts!ālaq qa's lā xex'x"lālax'īdē lāxēs
 leqwēla'yē. Wā, g'il'mēsē q!ēnemēda xetxet!axs laē q!ēnem'em-
 xaēda t!ēsemē. Wā, g'il'mēsē hēlala t!ēsemasēxs laē āx'ēdxēs
 'wālasē lexaxya qa's lā lāxa L!ema'isē qa's lā lexaxa ts!āts!es- 10

¹ This follows the description of the gathering of roots, p. 201, line 21.

- 11 dead eel-grass, | which she puts into her large eel-grass-carrying basket. | As soon as the large basket is full of | dry eel-grass, she carries it on her back up the beach | and into her house, and she puts
 15 it down || not far from the fire. Then she takes another | large basket and goes into the woods, looking for dry fern. | When she finds it, she picks it off and puts it into | the large basket. When it is full, she carries it on her back, and | she carries it out of the woods
 20 home into her house. Then she || puts it down close to the dead-eel-grass basket. | She takes her tongs and the small-meshed large basket, | and also old mats, and keeps them in readiness. | Then she takes her large bucket and goes to draw water. When | she comes
 25 back, she takes a large dish, in which she intends || to steam the carrots. Then she goes to get her basket with carrots, | and pours them out into the large | dish. She takes the bucket with water and pours (the water) | on the carrots in the large dish. She pats them
 30 with her hands | until the soil and sand come off; and || after she has done so, she takes the small-meshed basket and puts it down | close to the dish in which she washes the carrots. She takes out the | washed carrots and puts them into the flat-bottomed, small-meshed, large | basket. When it is full, the woman rises. | By this time the

- 11 motē qa's lä lextslälās läxēs ts!ats!ayaats!ē 'wālas lexa'ya läxa 'ya'x'mōtasa 'yexwa. Wä, g'il'mēsē qōt!ēda ts!ātsayaats!ās 'wālas lexa'ya lemxwa ts!ātsesmōtēxs laē ōxLEX'ēideq qa's lä ōxLōsdē-selaq qa's lä ōxLaēLElaq läxēs g'ōkwē. Wä, lä ōxLEG'alilaq läxa
 15 k'!ēsē qwēsala läxa legwīlē. Wä, läxaē āx'ēdxa ōgū'la'maxat! 'wālas lexa'ya qa's lä läxa āl!ē. Wä, laem ālāx gēmsa. Wä, g'il'mēsē q!āqēxs laē k!ūlx'ēideq qa's lä k!ūlts!älās läxa gēmdza-ts!ē 'wālas lexa'ya. Wä, g'il'mēsē qōt!axs lae ōxLEG'īlsaqa qa's jä ōxLōlt!ālaq, qa's lä ōxLaēLElāq läxēs g'ōkwē. Wä, lä ōxLE-
 20 galilaq lax hā'nēlasasa ts!āts!esmōdats!ē 'wālas lexa'ya. Wä, lä āx'ēdxēs k'!īplālaa lē'wa t!ōlt!ox'sema'ya dzewālē 'wālas lexa'ya. Wä, hē'misa k'!āk!ēk!ōbanē lēlē'wa'ya qa g'āxēs gwalīla. Wä, lä āx'ēdxēs 'wālasē nagats!ā qa's lä tsāx 'wāpa. Wä, g'il'mēsē g'āx aēdaaqaxs laē āx'ēdxa 'wālasē lōq!wa qa's g'āxē k'āg'alīfās
 25 läxēs 'negaslaxa xetxet!a. Wä, lä āx'ēdxēs xedats!ē l!ābata qa's gūx'wūlts!ōdēxa xetxet!a. Wä, laem qepāsas läxa 'wālasē lōq!wa. Wä, lä āx'ēdxa 'wābets!āla nagats!ā qa's lä gūq!eqēs läxa xetxet!ats!āla 'wālas lōq!wa. Wä, lä LEqelgēsēs ē'eyasowē lāq qa lawāyēs dzēdzex'ūna'yēs lē'wa ēg'is'ēna'yās. Wä, g'il'mēsē
 30 gwālexs laē āx'ēdxa t!ōlt!ox'semē 'wālas lexa'ya qa's hāng'alīfēs lāx mā'axdza'yasa ts!āts!āla xetxet!a. Wä, lä lex'ūstalaxa ts!ōkwē xetxet!a qa's lä lextslälās läxa t!ōlt!ox'semē 'wālas LEq!exsd lexa'ya. Wä, g'il'mēsē qōt!axs laē lāx'ūlilēda ts!ēdāqē

stones on the fire are red-hot. She || takes the tongs and picks off 35
 the burning wood and puts it down | in front of the fire. As soon as
 she has done so, she levels down the top of the | red-hot stones, so that
 they are level; and when this has been done, | she takes the basket
 with dry eel-grass and puts it down by the side | of the place where
 she is going to steam the roots. She takes the dry eel-grass || out of 40
 the large basket and spreads it over the | red-hot stones. As soon
 as it is all on, she gets the | large basket with dry fern-leaves and
 puts it down close to the place where she is going to steam the |
 carrots. Then she takes out the dry fern-fronds and puts them | on
 the dry eel-grass. She puts on one-half of the dry fern-fronds. Then
 she takes the || small-meshed, flat-bottomed, large basket with the 45
 washed carrots | and puts it in the middle of the place where she is
 going to steam the carrots, and she takes | the remainder of the dry
 fern and puts it around the small-meshed, large, flat-bottomed
 basket in which | she is going to steam the roots; and she | only
 stops putting it around the basket when the fern-fronds are level with
 the top of the || place where she is going to steam (the roots). After 50
 doing so, she takes old mats | which she has brought, and spreads
 them alongside of the steaming-place. When everything is ready, |
 she takes the bucket with water and empties it all over | and around
 the flat-bottomed, large steaming-baskets in which the roots are. |

qaxs le^{maē} mēmentlsem^xēdēda la g^{ēx}lālālēs t^{lē}sema. Wā, lā
 āx^{ēd}xēs k^llplālaa qā^s k^llpsālēs lāxa gūlta qā^s lā k^llplālīlelas 35
 lāxa ō^{stāl}līlasa legwīlē. Wā, g^ll^{mēsē} gwālexs laē ^{ne}māk^{iyind}x-
 x^{ix}exsemāla t^{lē}sema qa ^{ne}māk^{eyēs}. Wā, g^ll^{emxaāwisē} gwās
 lexs laē āx^{ēd}xa ts^{lāts}!esmōdats!ē ^{ewālas} lexa^{ya} qā^s lā hā^{nōlisas}
 lāxa ^{ne}g^{aslaxa} xetxet!ē. Wā, lā le^{xwūltslōd}xa ts^{lāts}!esmōtē
 lāxa ts^{lāts}!esmōdats!ē ^{ewālas} lexa^{ya} qā^s lā le^{xalōdālas} lāxa 40
 x^{ix}exsemāla t^{lē}sema. Wā, g^ll^{mēsē} ^{ewilgraalaxs} laē āx^{ēd}xa
 gēmdzats!ē ^{ewālas} lexa^{ya} qā^s lāxat! hā^{nōlisas} lāxa ^{ne}g^{aslaxa}
 xetxet!ē. Wā, lāxāē le^{xūltslōd}xa gēmsē qā^s lā le^{xeyindālas}
 lāxa ts^{lāts}!esmōtē. Wā, la nēxsēndxa gēmsaxs laē āx^{ēd}xa la
 xēlts!ālaxa ts^{lōkwē} xetxet!a t^{lōltlōx}sem leq!exsd ^{ewālas} lexa^{ya} 45
 qā^s hānqēs lāx neqeyā^{ya}sa ^{ne}g^{aslaxa} xetxet!ē. Wā, lā āx^{ēd}
 ōt!ēdxa ānēx^{sāyasa} gēmsēxa lexts!ā^{waxa} ^{ewālasē} lexa^{ya} qā^s
 lexsēstalēs lāxa ^{ne}g^{ats}!ē t^{lōltlōx}sem leq!exsd ^{ewālas} lexa^{ya}.
 Wā, āl^{mēsē} gwāl lexsē^{stālaqēxs} laē ^{ne}māg^{āxtowa} gēmsē le^{wa}
^{ne}g^{ats}!ē. Wā, g^ll^{mēsē} gwālexs laē āx^{ēd}xa k^llāk^{lek}lōbanē 50
 qā^s g^{āxē} le^{benōlīlas} lāq. Wā, g^ll^{mēsē} ^{enāxwa} gwālīlexs
 laē āx^{ēd}xa ^{ewābetslāla} nagats!ē qā^s tsādzeleyindēs lāq
 lō^ē āwē^{stāsa} ^{ne}g^{ats}!āxa xetxet!ats!āla t^{lōltlōx}sem leq!exsd
^{ewālas} lexa^{ya}. Wā, g^ll^{mēsē} ^{ewilgīltslāwēda} nagats!āxs laē

- 55 As soon as the bucket is empty, she || takes the old mats and covers them over the basket; and she | only stops covering it when she has many old mats over it, so that | the steam can not come through. She leaves what is being steamed in that way; | and sometimes she only takes off the cover from the | carrots that are being steamed at
- 60 mid-day, if they are put on in the morning. When || they are done, the woman takes the dishes | and oil and puts them down; and when everything is ready, she takes off the covering of | old mats and spreads them out, so that they come off from the carrots; | and the small-meshed, flat-bottomed steaming basket stands in the middle of the fern-fronds, | where it is kept warm. Then the woman
- 65 sends her husband to || go and invite whomever he wishes to eat the carrots. | Sometimes his tribe come into the house when they know that | carrots have been steamed. When all those who are going | to eat the carrots have come in, two men of the numaym of the woman's husband | come and help her. They take the dishes and ||
- 70 put them down in a row. They take out the | flat-bottomed carrot steaming-basket from among the fern and put it down at one end of the | row of dishes. One of them takes the tongs | and with them takes out the steamed carrots. The other one | takes up one of the
- 75 dishes and puts it down by the side of the || small-meshed, flat-bottomed steaming-basket. Then the | other one puts the steamed

- 55 ăx'ēdxa k'!āk'!Ek'!obanē qa's nāse'yindēs lāq. Wā, āl'mēsē gwāl nāsaqēxs laē q'!ēnema k'!āk'!Ek'!obana nās'idayosēq qa k'!ēsēs k'ex'sālēda k'!ālela lāq. Wā, la'mē wax'dzāla hē gwaēla 'nek'ase'was. Wā, la 'nāl'nemp!ena āl'em lēt'lētse'wa 'nek'ase'waēda xetxet!āxa la neqālaxs gaga'alayāxa gaāla. Wā, g'il-
- 60 'mēsē L'ōpexs laē hēx'sāma ts!edāqē ăx'ēdxa lōelq!wē qa g'āxēs mexēla lē'wa L'lēna. Wā, g'il'mēsē gwālexs laē nāsōdxa nayimē k'!āk'!Ek'!obana qa's lep!ālilelēs qa lawālēsa xetp!ala lāq. Wā, ā'misē la ha'naga'ya 'neg'ats!ē t!ōlt!ōx'sem leq!exsd lexāxa gem-sē qa ts!elqwēs. Wā, lāda ts!edāqē 'yālaqasēs la'wūnemē qa
- 65 lās L'ēlālaxēs gwe'yowē qa's xetxatwetxa xetxet!a. Wā, lā 'nāl'nemp!ena q'!ūlyāēlēlē g'ōkūlōtas g'āx hōgwēlelaxs laē q'!ālaqēxs le'maē L'ōpa xetxet!āxs 'nek'ase'waē. Wā, g'il'mēsē 'wī'laēlēda xetxatlaxs laēda ma'lōkwē g'ayōl lāx 'ne'mēmotas lā'wūnemasa ts!edāqē g'āx g'iwālaq. Wā, lā ăx'ēdex'da'x'xa lōelq!wē qa's
- 70 mex'alitelēq qa 'nemāg'iyōlilēs. Wā, lā k'!ōx'weqōdxa 'neg'ats!ē leq!exsd lexā'ya lāxa gem-sē qa's lā hānbališas lāx āpsbališasa 'nemāg'iyōlilē lōelq!wa. Wā, ăx'ēdēda 'nemōkwaxa k'!iplālaa qa's k'!ip!idēs lāxa 'neg'ekwē xetxet!a. Wā, lāda 'nemōkwē k'āg'ililxa 'nemēxla lōq!wa qa's g'āxē k'ag'ūgēs lāxa 'neg'ats!ē
- 75 t!ōlt!ōx'sem leq!exsd lexā'ya. Wā, hē'mis lanaxwa k'!ipts!ōdaatsa 'nemōkwasa 'neg'ekwē xetxet!a lāq. Wā, āx'sā'mēsē hē gwēg'ila

carrots into it, and he continues to do so | with the whole number of 77 dishes. There are many of those who will eat the carrots. | When all the dishes are full, they | take oil and pour it in, so that there is much oil; || and after doing so, they put them down in front of those 80 who are going to eat the carrots. They | never exceed four men to each | dish. As soon as all the dishes have been put down, those | who are going to eat the carrots take them up with the right hand and put them into the mouth; | and they continue doing so while they are eating the steamed carrots. || When they have had enough, they 85 take a handful of what is left over and take it to their | wives. Finally they drink water after washing their hands | in their houses. That is all about this. |

(2). What I just talked about is the way in which the people of olden times | steamed carrots; but the present people do not steam || carrots, they boil them in kettles on the fire of the | house. They 90 boil the carrots in the same way as they do when they | boil cinquefoil-roots, and there is no difference. | Just look at the way in which they boil short cinquefoil-roots, for | they do the same thing when they boil carrots in a kettle. || They do not eat carrots raw, because they 95 have a strong taste and they cause | diarrhœa. That is all about it. |

Sea-milkwort.—When her basket is full, she goes | home, carrying 1 the basket in her hands. As soon as she enters | the house, she takes a

laxtōdāla^x ^εwaxēxlaasasa lōelq!wē. Wā, yīxs q!lēnemaēda xetxat- 77 laxa xetemē. Wā, g'ilēmēsē ^εwī^εwelts!ewakwa lōelq!wāxs laē āx'ēdxā L!ē^εna qā^εs k'lūnq!eqēs lāq, qā q!ēq!āqēsēqxa L!ē^εna. Wā, g'ilēmēsē g'wālexs laē k'ax'dzamōlilas lāxa xetxatlaq. Wā, laēmē 80 k'lēts!ēnox^u hāyāqax maēmālēda bēbegwānēmāxa ^εnā^εf^εnēmēxla lōq!wa. Wā, g'ilēmēsē ^εwilg'alilēda lōelq!wāxs laē hēx'ida^εma xetxatlē dāx'itsēs hēlk'!ōts!āna^εyē lāq qā^εs ts!ōq!ūsēs sēsemsē. Wā, āx'sā^εmēsē hē g'wēg'ilaxs xetxataāxa ^εneg'ekwē xetxet!a. Wā, g'ilēmēsē po^εfīdexs laē texsemdxēs ānēx'sā^εyē qā^εs mōtelēq qāēs 85 gēgenēmē. Wā, ā^εfēmēsē nāx'īdxā ^εwāpaxs laē g'wāl ts!ents!enkwa lāxēs g'ig'ōkwē. Wā, laem g'wāl lāxēq.

(2). Wā, hēem g'wēg'ilatsa g'ālē begwānēmēn g'ālē wāldēmxs ^εnek'aaxa xetxet!a. Wā, la^εlōx k'lēs ^εnek'ōxda ālēx begwānēmāxa xetxet!a yīxs hānx'lēndaaq yīsa hānx'lanowē lāx leg'wīlasēs 90 g'ōkwē. Wā, la hēem g'wālēda hānx'lēndaats!āxa xetxet!ē g'wālaasasa t!eqwē^εlats!ē hānx'l'anowa yīxs k'leāsaē ōgūx'īda^εyos. Wā, laems āem dōx'widlex hānx'lēndaēna^εyaxa t!ex^usōsē, yīxs hē^εmaē gwayi^εlālē gwayi^εlālasasa xetxetlag'i^εlats!ē hānx'lanowa. Wā, lā k'lēs k'!ēlx'k'!āxse^εwēda xetxet!a qaxs lox^up!aē. Wā, hē^εmisēxs 95 wūlēlēselamasāē. Wā, lawēs^εla g'wāl lāxēq.

Sea-milkwort.¹—Wā,² g'ilēmēsē qōt!lē lexelāsēxs laē nā^εnakwa lāxēs 1 g'ōkwē k'!ōxk'!ōtelaxēs hoq!walēats!ē lā^εlaxama. Wā, g'ilēmēsē laēl

¹ *Glauz maritima*, v. *obtusifolia* (Fernald).

² Continued from p. 195, line 10.

dish, pours some | water into it, so that it is half full, and she takes ||
 5 the small basket and puts it down close to the dish with water. | She
 picks up some of the roots, puts them into the dish with water, | and
 shakes them so that the sand comes off. When | they are clean, she
 takes them out and puts them on a small mat that has been spread
 on the floor. | Then she takes up some more milkwort-roots and ||
 10 puts them into the water and washes them. She continues doing
 this with the others, | and only stops when they have all been
 washed. After | this has been done, she takes her small kettle,
 washes it out, and, after doing so, | she takes a very small basket,
 goes down to the beach and | picks up medium-sized pebbles, which
 15 she puts into the || small basket. There may be eight pebbles
 which | she puts in. She carries them up in one hand and takes them
 into the | house, where she puts them down by the side of the kettle.
 She takes the | pebbles out of the basket and puts them into the
 bottom of the | small kettle. She scatters them so that they cover
 20 the bottom. || After doing so, she picks up some milkwort-roots and
 puts them | on the stones in the bottom of the kettle. She continues
 doing so, putting the | other milkwort-root in, and she only stops
 when | the kettle is piled full. Then she pours in a very little |
 25 water. She takes a piece of an old mat, with which || she covers the
 kettle, and tucks it down all around so that the steam may not come |

3 lāxēs grōkwaxs laē hēx^ēidaēm āx^ēēdxa lōq!wē qa^s gūxts!ōdēsa
^ēwāpē laq, qa negoyoxsdalēs. Wā, lā āx^ēēdxa hoq!waleats!ē lāla-
 5 xama qa^s lā hāng'alilas lāx mā'axdza^ēyasa lōq!wē ^ēwābets!āla.
 Wā, lā lex^ēēd lāxa hoq!walē qa^s lā lexstents lāx ^ēwābets!āwasa
 lōq!wē. Wā, lā k'ileltalaq qa lawāyēs ēg'is^ēEna^ēyas. Wā, g'il^ēmēsē
 ēx^ēEnx^ēidexs laēlewēstendēq qa^s lā lexēdzōts lāxa lebilē Eldzō
 āmē lē^ēwa^ēya. Wā, lāxaē ēt!ēd lex^ēēd lāxa hoq!walē qa^s lex-
 10 ^ēstendēs lāxēs ts!ēwasaq. Wā, lā hēx^ēsāēm gwēg'ilaxa waōkwē.
 Wā, āl^ēmēsē gwālcqēxs laē ^ēwīla ts!ōkwa. Wā, g'il^ēmēsē gwālexs
 laē āx^ēēdxēs ha^ēnēmē qa^s ts!ōxūg'indēq. Wā, g'il^ēmēsē gwālexs
 laē āx^ēēdxa āma^ēyē lālxama qa^s lā lāxa L!ēma^ēisē. Wā, lā
 mēnx^ēidxa hā'yā^ēlāmēnēxwē t!āt!ēdzema qa^s xēx^uts!ālēs lāxa
 15 lālxamē. Wā, laanawisē lō^ē malgūnaltsema t!āt!ēdzemē xēx^u-
 ts!ōyosēxs g'āxaē k!ōx^ēwūsdēsēlaq qa^s lā k'!ōgwīlēlaq lāxēs
 grōkwē. Wā, lā k'!ōgūnōlilas lāxa ha^ēnēmē. Wā, lā xēx^ēūlts!ālaxa
 t!āt!ēdzemē lāxa xēgwatslās lālxama qa^s lā xēq!ūxlēndālas
 lāxa ha^ēnēmē. Wā, lā gwēlaq qa hamēlq!EXL^ēa^ēyēsēxa ha^ēnēmē.
 20 Wā, g'il^ēmēsē gwālexs laē lex^ēēdxa hōq!walē qa^s lā lexeyīnts
 lāxa tlēts!EXL^ēa^ēyasa ha^ēnēmē. Wā, lā hanal hē gwēg'ila lexeyīn-
 dalasa waōkwē hōq!walē lāq. Wā, āl^ēmēsē gwālexs laē bōlē-
 yāla lāda hoq!walēg'iflats!ē ha^ēnēma. Wā, lā xāl!aqa gūq!ē-
 qasa ^ēwāpē lāq. Wā, lā āx^ēēdxa k'ō!p!āyasōx k!āk'!ōbanēx qa^s
 25 nāseyīndēs lāq. Wā, lā dzōpax ēwanā^ēyas qa k!ēsēs k!altsālēda

through. Then she puts it on the fire. She boils it for a long time, | then she takes it off. She does not immediately | remove the 27 cover, so that the steam is kept in. When the | steam stops coming out, she takes off the covering, takes a small dish, || and puts it down 30 by the side of the small kettle. Then she takes her | fire-tongs, picks up the boiled roots, and | puts them into the dish with her tongs; and when the kettle is empty, | she takes her oil and pours some of it over them. Then she begins | to eat a boiled root with oil. She || does not press it into a ball when eating it, as is done with the short 35 cinquefoil-roots, | but she just takes the milkwort-root and puts it into her mouth, for | they are very short. After eating, she | puts away what is left over and washes her hands. | After doing so, she gets sleepy. Generally (the people) go to || sleep immediately after having 40 eaten milkwort-root, for it makes one (very) sleepy. | Therefore the Indians do not eat it until evening. This is not | used for inviting many tribes. Only the married couple | and their children eat the milkwort-root. There is only one way of | cooking it. That is all about this. ||

If they eat much of the milkwort-root, it makes them feel squeam- 45 ish, | therefore it is called *hoq!walē*.

k'!ahela laqēxs laē hānx'!ents lāxēs legwīlē. Wā, lā gēg'ilil maem- 26 delqūlaxs laē hānx'sendeq lāxa legwīlē. Wā, k'!ēst!a hēx'ēid nāsōdex nāsema'yas qa yālēs kūnyadila. Wā, g'ilēmēsē gwāl k'!ālelaxs laē nasōdex nāsema'yas. Wā, lā āx'ēdxa lālogūmē qa's hā'nōliles lāxa hoq!walēg'īlats!ē ha'nema. Wā, lā āx'ēdxēs 30 ts!ēslāla qa's k'!īplidēs lāxa hānx'!aakwē hōq!walē qa's lā k'!īpts!ālas lāxa lālōgūme. Wā, g'ilēmēsē 'wīlg'īlts!āwēda ha'nem- maxs laē āx'ēdxēs L'ē'na qa's k'!ūnq!eqēs laq. Wā, lā hōxhax- 'wēdxa k'!ūq!eqekwasa L'ē'na hānx'!aak^u hoq!walā. Wā, laem k'!ēs k'!ōk'!oxsemaqēxs laē hoxhax'wēda lāx gwēg'ilasaxa t!ex'sōsē, 35 yīxs ā'maē xesemēlelase'wēda hoq!walē lāxens semsēx qaēxs ts!elts!ex'stoēna'yā hōq!walē. Wā, g'ilēmēsē gwāl hoxhaqūxs laē g'ēxaxēs ānēx'sā'yē. Wā, lā ts!ents!enx'ēwidxēs e'eyasowē. Wā, g'ilēmēsē gwālēxs laē beq!ūl'īda. Wā, lā q!ūnāla āem hēx'ēidaem mēx'ēdēda hamaag'olaxa hoq!walē qaxs beq!ūle'maē. Wā, hē'mis 40 lāg'ilas āl'em hoxhaqwa bāk!ūmaxa la dzāqwa. Wā, laem k'!ēs lē'lālayo lāxa q!ēnemē lēlqwāla'ya yīxs lēx'a'maēda hayasek'āla lē'wis sāsemē hoxhaqwaxa hoq!walē. Wā, lā 'nemx'ēidāla'mē hā'mēx'silaēna'yāq. Wā, laem gwāl lāxēq.

G'ilēm lōma q!ēk'!edza'ya hōq!walāxs laē ts!enk!ūl'īdayowa. 45 Wā, hēmis lāg'ila lēgades hoq!walē.

1 Lily.¹—When the people have a winter dance, the owner of lily-bulbs promises a | lily-bulb-feast to the Sparrow Society. | In the evening he takes his basket | down to the beach of his house and puts
5 stones || into it. He puts in as many as he thinks he can carry; | and he carries them into the house, and he puts them down | near the fireplace in the middle of the house; and he does not stop until he thinks | he has enough to steam the bulbs. In the morning, when day comes, | he sends the Sparrow Society to invite the various
10 dance-owners || and the head Sparrows, while he himself is building up the fire in his house. | After he has put on the crosspieces on the fire of his house, he throws the stones on to it; | and when he has put all the stones on, he lights the fire under | both ends. Then the wood begins to burn under the stones with which he is going to cook the | bulbs. Then he takes a large square box and puts it down
15 close || to the fire in the middle, and he also puts down dishes | and two tongs, and oil is put down. | Then he takes two large buckets and goes himself | to draw fresh water, and he pours the water into the square box. When | it is almost half full, he stops. Then he goes
20 to || draw more water, so that the large buckets will be full of fresh water. | His wife takes a large, flat-bottomed, small-meshed basket and | places it next to the box; and the woman goes and gets the | lily-bulb-box. |

1 Lily.¹—Wä, g'il'mēsē ts!ēts!ēx'īdē g'ōkūlōtasa x'ōgwadāsa x'ō-kūmēxs laē hēx'īdaem qasā x'ōkūmxa qāda gwēgūdza. Wä, g'il'mēsē dzādzaqwālaxs laē āx'ēdxa lēxā'yē qas lā dālaqēxs laē lents!ēs lāxa l'ēmā'isāsēs g'ōkwē qas lā xēx'ts!ālasa t!ēsemē
5 lāxa lēxā'yē. Wä, ā'misē gwanāla qas lākwēsēxs laē ōxlōsdēsaq qas lā ōxlaēlelaq lāxēs g'ōkwē. Wä, lā ōxleg'alilās lāx mag'in-walīsasa laqwawalilāsē, wä, ā'mēsē gwālēxs laē k'ōtaq laem hēlala lāx q!ōlēlalaxa x'ōkūmē. Wä, g'il'mēsē 'nāx'īdxa gaālāxs laē 'yālaqaxa gwēgūdza qā lās lēlēlk!ūsaxa 'nāxwa lēlaēnēnokwa
10 lē'wa gwāts!ēmē, yīxs laūlas laqōlilāxēs g'ōkwē. Wä, g'il'mēsē gwāf hawānaqōstālaxa leqwaxs laē xeqūyīndālasa t!ēsemē lāq. Wä, g'il'mēsē 'wilk'eyiudēda t!ēsemāxs laē menābōtsa gūlta lāx 'wāx'sba'yas. Wä, la'mē x'īqostāwēda t!ēqwapa'yē qā q!ō'laslxa x'ōkūmē. Wä, lāxaē āx'ēdxa 'wālasē lāwatsa qas g'āxē hā'nō-
15 lisas lāxa lāqwawalitē. Wä, hē'misa lōelq!wē g'āx mex'alēlēms; wä, hē'misa k'īplālaa malts!aqa; wä, hē'misa l'ē'na g'āx āx'ālilēms. Wä, lā āx'ēdxa maltsemē āwā naengats!ā qas lā xamax'īd tsā lāxa 'wē'wāp!ēmē qas lā gūxts!ālas lāxa lāwatsa. Wä, g'il-mēsē la elāq negōyoxsdālaxs laē gwāla. Wä, ā'mēsē la ēt!ēd
20 tsēx'īda qā qōqūt!alilēsa āwā naengats!ēxa 'wē'wāp!ēmē. Wä, la genemas āx'ēdxa 'wālasē leq!exsd t!ōlt!lox'sem lēxā'ya qā g'āxēs hā'nālīdxa lāwatsa. Wä, hēemxaāwisa ts!ēdāqē la hā'nōlt!alīdxa x'ōgwats!ē xetsema.

¹*Fritillaria camschatcensis* Ker.

As soon as everything is in readiness, they send out four || members 25 of the Sparrow Society belonging to the friends of the host to call again, | and they all go and call again. When they come | back, they go out again to see if any one has not come, for the | head Sparrows are now coming in. When the members of the head Sparrows are all in, | the messengers go again to call the dancers; and they come in, the four|| (messengers) leading the dancers. Then they announce 30 that they are coming, | and they come in. As soon as they are all in, they sit down. | Then they untie the top of the box, and they take out the lily-leaves | and throw them on the fire. Then they take a small-meshed | flat-bottomed basket and put it close to the top of the lily-box. || With their hands they take the plants out of the box 35 and put them into | the small-meshed, flat-bottomed basket. When it is full, | they put the basket into a large dish and pour some water into it. | Then they move the bulbs with their hands, so that the soil comes off. | When they are all washed, two men take each one pair of long || tongs, and with them they pick up the red-hot stones. They | 40 dip these into the water in the large buckets, so that the | ashes sticking to them come off, and they put them into the water in the | square box. They only stop putting in the red-hot stones | when the water begins to boil; and when it begins to boil, they || put the 45 basket with the lily-bulbs into it; | and when it is in, they put some

Wä, g'il'mēsē 'nāxwa la gwalitaxs laē 'yālagēmēda mōkwē gwē-
gūdzā grayōl lāx 'nē'nēmōkwasa k'wēlaslē qa lā's ētsē'sta. Wä, 25
lēx'ida'mēsē lax'dā'xwa ētsē'stelg'isē. Wä, g'il'mēsē g'āx aēdaa-
qaxs laē xwēlaqaem la dādoqūma qaxs g'āx'maēda waōkwē
gwāts!em hōgwēlela. Wä, g'il'mēsē 'wī'laēlēda gwāts!emāxs laē
ē'tsē'stase'wa lēlaēnēnokwē. Wä, g'āx'mēsē g'ālagi'wa'ya mōkwē
ēētsē'stelg'isa, yīsa lēlaēnēnok^u. Wä, la'mē nēlasēxs le'maē lāx'wī- 30
da. Wä, g'āx'ē hōgwēla. Wä, g'il'mēsē 'wī'la k'lūs'ālilexs laē
x'āx'wītse'wēda xetsemē. Wä, lā āx'ētse'wēda x'ōgwano ts'lāk'iyēs
qa's lexlanowē lāxa legwilē. Wä, lā āx'ētse'wēda t'lōt!ox'semē
LEq!EXsd lexā'ya qa's hāng'āgendēs lāxa x'ōgwats!ē xetsemas.
Wä, lā goxwax'da'x'sēs e'eyasowē lāxa x'ōkūmē qa's lā gūxts!ā- 35
las lāxa t'lōt!ox'semē LEq!EXsdē lexā'ya. Wä, g'il'mēsē qōt!axs
laē hānts!ōts lāxa 'wālasē lōq!wa. Wä, lā gūqeyintsa 'wāpē lāq
qa's golgelgā'yēsēs e'eyasowē lāq, qa lawālēs dzeq!waq!ā'ya.
Wä, lā ts'ōkwa, laēda ma'lōkwē dāx'īdxa 'na'l'nēmē lāxa g'ilsg'il-
t!a k'lip!ālāa qa's k'lip!lōds lāxa x'ix'EXSEMāla t'lēsema qa's lā 40
hāpstents lāxa 'wābets!āwasa āwāwē naengats!ā qa lawāyēsa
gūna'yē k'wēk'lūtsemēq. Wä, lā k'lipstents lāxa 'wābets!āwasa
lāwatsa. Wä, ā'l'mēsē gwāl k'lipstālasa x'ix'EXSEMāla t'lēsem lā-
qēxs laē maemdelqūlēda 'wāpē. Wä, g'il'mēsē medelx'wīdEXs laē
k'loxstentsa x'ōkwē'lats!ē t'lōt!ox'sem LEq!EXsd lexā lāq. Wä, 45

47 more red-hot | stones into it, not very many, so that the water boils hard. They are not | long in the water and they are done. Then they take out the basket with the bulbs, | and they pour the boiled
 50 bulbs into the large dish. || Then they put the flat-bottomed basket again close to the lily-bulb-box, | and they pour some more raw bulbs into it; and when it is full, | they put it into the large dish to wash the bulbs; | and they pour some water on them and move them with their hands; and when all the soil is off, | they put the
 55 basket with the bulbs into the hot water. They || pick up some more red-hot stones and put them into it; | and when the water boils up, they stop putting | red-hot stones into it. When they are done, they | take out the flat-bottomed lily-basket and pour the bulbs into | another large dish. They keep on doing this, and they ||
 60 only stop when all the lily-bulbs are out of the box. |

Then the wife of the host takes out the dishes | and the spoon-baskets, and oil; and | two men go and take up each one large ladle,
 65 and | each one empty dish, and they put these close || to the dish in which the cooked lily-bulbs are. They dip the large | ladle into the bulbs, and they pour them into the empty dish. | When the dish is more than half full, they go and put them down on the | left-hand

46 gril'mēsē la hānstalaxs laē ēt'lēd k'lipstālasa holalē x'ix'exsemāla t'lēsem lāq qa ālax'ēidēs maemdelqūlēda 'wāpē. Wā, k'lēst'la ālaem gēstalilexs laē l'ōpa. Wā, lā k'lox'wūstendxa x'ōkwē'lats'lē qa's lā gūxts'ōtsa la q'olk' x'ōkūm lāxa 'wālasē lōq'wa. Wā, lā
 50 xwēlaqa hāng'āgent'sa LEQ!EXsdē lexā lāxa x'ōgwats'lē xetsema qa's gūxts'ālēsā k'ilix'ē x'ōkūm lāq. Wā, gril'mēsē qōt'laxs laē hānts'ōts lāxa ts'āts'lē 'wālas lōq'wa qa's gūqeyindēsā 'wāpē lāq, qa's golg'elgā'yēsēs e'eyasowē lāq. Wā, gril'mēsē 'wī'lāwē dzēdzex'-sema'yas laē hānstents lāxa ts'elx'usta 'wāpa. Wā, lāxāē k'li-
 55 plitse'wēda x'ix'exsemāla t'lēsema qa's lā k'lipstālas lāq. Wā, gril'emxaāwisē maemdelqūlē 'wapasēxs laē x'ōs'ēd k'lipstālasa x'ix'exsemāla t'lēsem lāq. Wā, gril'emxaāwisē l'ōpēxs laē āxwūstendxa x'ōkwē'lats'lē LEQ!EXsd lexā'ya qa's lā gūxts'ōts lāxa ōgū'la'ēmaxat! 'wālas lōq'wa. Wā, āx'sāmēsē hē g'wēg'ila. Wā,
 60 āl'mēsē gwālexs laē 'wīlg'elts'lowēda x'ōgwats'lēx'dē xetsema.

Wā, lā genemasa k'wēlasē mex'welt'alilelaxa lōelq'wē. Wā, hē'misa k'ayats'lē l'exōsgema; wā, hē'misa l'lē'na. Wā, lā āx'ēdēda ma'ōkwē bēbegwānemxa 'na'ēnemē āwā k'āk'ets'ēnaqa; wā, hē'misa 'na'ēnemēxla lāxa lōpemts'lā lōelq'wa qa's lā hā'nōts'ēlilās lāxa āxts'ēwasasa l'ōpē x'ōkūma. Wā, lā tsēqasa 'wālasē
 65 k'ats'ēnaq lāq qa's lā tsēts'lālas lāxa lōpemts'lā lōq'wa. Wā, gril'mēsē ēk'ōlts'ēndēxs laē qās'ida qa's lā k'āg'alilas lāxa gēm-xōtsālilasa āwīlēlāsa t'lex'ila. Wā, āx'sāmēsē hē g'wēg'ilaxa

side inside the door; and they continue doing so with || many empty 70
dishes. They only stop when cooked || lily-bulbs are in front of all
of them. When they have done so, they take | oil and pour on much
oil. When | this has been done, they take the large ladles and stir
(the bulbs); | and after stirring them, they take the spoon-basket | 75
and give the spoons to those who are to eat the bulbs; || and when
every one has a spoon, they put the dishes with the bulbs | in front
of those who are to eat the lily-bulbs. When they have all been put
down, | the guests take the spoons and begin to eat; | and after they
have done so, they drink a little water, for | they do not want to get
squeamish, because there is much oil in it, for || there is more oil 80
than lily-bulbs. It tastes bitter when there is only a little | oil with
it: therefore they put much oil in, to remove the bitter taste. |
After drinking, the guests go out. | That is all about one way of
cooking it. |

Boiled Lily-Bulbs.—There is another way of cooking them. | They 1
wash them in the same way as I | said before; and the only difference
is that they are boiled, for | they pour them into a small kettle after
washing them, and they take an || old mat and cover them over with 5
it. After that they tuck it in all round | inside of the small kettle,
so that steam can not come through. | And after they finish this, they
dip up some water and pour it over the | old mat covering; and when

q!ēnemē lōpemtš!ā lōelq!wa. Wā, ālēmēsē gwālexs laē q!wālxo-
ts!ewak^{usa} q!ōlkwē x'ōkūma. Wā, g'ilēmēsē gwālexs laē āx^{ēd}xā 70
L!ē'na qā's lā k'lūnq!eqasa q!ēnemē L!ē'na lāq. Wā, g'ilēmēsē
gwālexs laē āx^{ēd}xā 'wālasē k'āts!ēnaqa qā's lā xwētelgēs lāq.
Wā, g'ilēmēsē 'wīla la xwēdekwa, laē āx^{ēd}xā k'ayats!ē L!ēxōs-
gēma qā's lā ts!ewanaēsas lāxa x'ōx^ux'ax^ulaxa x'ōkūmē. Wā,
g'ilēmēsē 'wīlxtōxa k'ak'ets!ēnāqaxs laē k'aēdzema x'ōx^ux'agwats!ē- 75
lē lōelq!wa lāxa x'ōx^ux'ax^ulaq. Wā, g'ilēmēsē 'wīl'galilexs laē
hēx^{ēd}āma k!wēlē dāxaxēs k'āk'ets!ēnaqē qā's 'yōs^{ēd}ēq. Wā,
g'ilēmēsē gwālexs laē xāl!ax^{ēd} nax^{ēd}ā 'wēwāp!ēmē qaxs
gwaq!ēlāē ts!enk!ūlela, qaxs xēnlelāē qlēqxa lē'na, yīxs hāē
qlēgawa^{ya} L!ē'nāsa x'ōkūmē, qaxs lōmaē mālplaxs hōlelqaaxa 80
L!ē'na; wā hē'mis lāgilas qlēqxa L!ē'na qa lēmp!ēx^{ēd}ēs mālplās.
Wā, g'ilēmēsē gwāl nāqaxa 'wāpaxs laē hōqūwēlsēda k!wēldē. Wā,
laem gwāl laxa 'nemx^{ēd}āla hā'mēx'silaēnēq.

Boiled Lily-Bulbs.—Wā, g'aēmēs 'nemx^{ēd}āla gada, yīxs hānx'LEN- 1
tse^{waē}. Wā, hēemxaa gwēgilasōxs laē ts!ōxwase^{wa} yīxen g'ilx^{dē}
wāldema. Wā, lā lēx'aem ōgūqalayōsēxs hānx'Laakwāē, yīxs ā'māē
gūxts!ōyolāxa ha'nemāxs laē gwāl ts!ōxwase^{wa}. Wā, lā āx^{ēd}ētsē^{wēd}ā
k'āk'lobanē qā's naseyīndayowē lāq. Wā, g'ilēmēsē gwāl dzōpase^{wē} 5
āwē'stās ōts!āwasa ha'nēmē qa k'leāsēs ālaem k'ex^usālasa k'lālela.
Wā, g'ilēmēsē gwālexs laē tsēx^{ēd}ā 'wāpē qā's gūgelaya'yēs lāxa
nāseya'yē k'lāk'lobana. Wā, ā'misē k'āk'ots!ē^{wa} qa ēk'!ōldza'yēsa

9 (the woman) thinks that the | water passes a little more than half the height of the lily-bulbs in the small kettle, she puts it on the ||
 10 fire. She does not leave it there a long time boiling, before | she takes it off of the fire. She takes off the covering, and | takes her small dish, which she brings and puts down, and also her oil and her | spoon. Then she takes the spoon and dips it into the | boiled lily-
 15 bulbs. Then she drains off the liquid; || and when all the liquid has run out, she pours (the bulbs) into a small dish, | and continues doing this with the others; and when they have | all been put into small dishes, she presses them with the back of the spoon, | until they are mashed; and when they are mashed, they are | like wet flour, she takes
 20 oil and pours it || in. There is much oil on them. After doing so, she eats with the | spoon. Now she does in the same way as | I said before. Lily-bulbs are never baked in ashes, for | they are very soft when cooked. That is all. |

25 **Elderberry Cakes.**—Now I will talk about the || eating of elderberry-cakes. When winter comes, and when | the tribe of the owner of elderberry-cakes have a winter dance, (the owner) invites his | tribe at noon; for elderberry-cakes must not be eaten in the | morning, because they give stomach-ache. Therefore they just invite | those who are to eat the elderberries when they think that the people have

‘wāpē lāx ‘wālaasasa x’ōkūmē lāxa ha‘nemaxs laē hānx·lents lāxēs
 10 legwīlē. Wā, lā k’lēs ālaem hēlq·lālaq gēg·lilīl maemdelqūlaxs laē hānx·sendeq lāxēs legwīlē. Wā, lā nāsōdex nāseya‘yas. Wā, lā āx‘ēdxa lālogūmē qa’s g·āxē k’ag·alilas. Wā, hē‘mislēs L!ēna L!ēwis k’ats!enaqē. Wā, lā dāx·ēdxa k’ats!enaqē qa’s tsēx·ēdēs lāxa hānx·laakwē x’ōkūma. Wā, lā x’āts!alaq qa ‘wīlāwēs ‘wāpaga‘yas.
 15 Wā, g·ilēmēsē ‘wīlāwē ‘wāpaga‘yasēxs laē tsēts!ōts lāxa lālogūmē. Wā, āx‘sāēmēsē hē gwēg·ilaxa waōk^u. Wā, g·ilēmēsē ‘wīlaxs laē ‘wīlts!ā lāxa lālogūmē. Wā, la L!emkūlgēs ōxlā‘yasēs k’ats!enaqē lāq qa q!wēq!ūlts!ēs. Wā, g·ilēmēsē ‘wīla la q!wēkwaxs laē yō gwēx·sa genk·ax qūxa. Wā, lā āx‘ēdxa L!ēna qa’s k!ūnq!eqēs
 20 lāq. Wā, laem q!ēqxa L!ēna. Wā, g·ilēmēsē gwālexs laē ‘yōs!itsēs k’ats!enaqē lāq. Wā, āēmēsē lā nāk·emg·iltewēx gwēg·ilasasa g·ilx·den wāldema. Wā, lā k’lēs dzamēsasōē lāxa gūna‘yē qaxs ālaē xās·ēdexs laē L!ōpa. Wā, laem gwāla.

Elderberry Cakes.—Wā, laēmēsen gwāgwēx·s·x·īdel laqēxs laē
 25 ts!ēx·ts!ax·īda. Wā, hē‘maaxs laē ts!āwūnx·īda yīxs laē ts!ēts!eqē g·ōkūlōtasa ts!ēndzouōkwasa ts!ēndzowē. Wā, lā L!ēlāxēs g·ōkūlōtaxa la neqāla qaxs k’lēsāē ēx·lax ts!ēx·ts!ax·sē‘waxa gaāla qaxs ts!ēx·semdzemaē. Wā, hē‘mēs lāg·ilas ālēm L!ēlālēda ts!ēndzonokwaxs laē k’ōtax laem ‘wīla g·aaxstālēs g·ōkūlōtē.

eaten their breakfast. || At noon they invite all the men when | they 30
 have a winter dance. As soon as the messengers go out to call, |
 the wife of the one who gives the elderberry-feast gets ready and |
 clears her house. After she has done so, she brings out her | dishes,
 which she puts down at the right-hand side inside the || door of the 35
 house where the elderberries are to be eaten. There she also puts the
 large water-buckets | and the elderberry-boxes and oil. When | every-
 thing is ready, she sends some member of (her husband's) numaym
 to go and | draw water; and when those who have gone to get water
 come back, she fills | the large buckets with water; and the woman
 also takes her spoon-basket || and puts it down ready by her seat at 40
 the left-hand side | inside the door of the house where the elderberries
 are to be eaten. Now | the guests come in, after they have been called
 again by the messengers. As soon as | they come in, they wash the
 dishes; and when this is done, | (the woman) unties the cover of the
 elderberry-box and takes out the || elderberry-cakes. She unties the 45
 cedar-bark strings, and | throws two cakes of elderberries into each
 of the dishes. | As soon as every one is in a dish, fresh water is
 poured on; | and she leaves them there while the feasters begin to
 sing | their feast-songs. She wants the elderberries to soak. || As 50
 soon as those who are to eat the elderberries finish singing | the four

Wä, gril'mēsē neqälaxs laē lē'lälase'wēda 'nāxwa bēbegwanemxs 30
 laē ts!ēts!ēqa. Wä, gril'mēsē la grälēda lē'lälēlgr'isaxs laē hēx'i-
 da'ma genemasa ts!ēx'ts!ānaslaxa ts!ēndzowē xwāna'fida qa's
 ēx'wīdēxēs g'ōkwē. Wä, gril'mēsē gwālexs laē mex'ūlt!alilelaxēs
 lōelq!wē qa g'āxēs mexstälil lāx hēlk!ōtsälilas āwilelāsēs ts!ēx-
 ts!ax'ilats!ēlē g'ōkwa; wä, hē'misēs āwāwē naengats!ä. Wä, 35
 hēmislēs ts!ēnats!ē xāxadzema; wä, hē'misa l!ē'na. Wä, gril'mēsē
 'wī'la g'āx gwälila laē 'yālaqasa grayōlē lāx 'ne'mēmotas qa lās
 tsāx 'wāpa. Wä, gril'mēsē g'āxēda tsāx'daxa 'wāpaxs laē qōqūt!a-
 lalilēda āwāwē naengats!āxa 'wāpē. Wä, lā āx'ēdxaaxēs k'ayats!ē
 yīxaaxa ts!edāqē qa g'āxēs gwälila lāxēs k!waēlasa gemxōtsälilas 40
 āwilelas t!ex'ilāsa ts!ēx'ts!ax'īlats!ē g'ōkwa. Wä, g'āx'mē hō-
 gwilelēda lē'lānemē qaxs lē'maē yāla ētsē'stase'wa. Wä, gril'mēsē
 'wī'laēlexs laasē ts!ōx'ūg'intsē'wēda lōelq!wē. Wä, gril'mēsē gwā-
 lexs laē x'ākūyindxa ts!ēnats!ē xāxadzema. Wä, lā āx'wūlts!älaxa
 ts!ēts!ēndzowē qa's qwēlälēx yaēltsema'yas k'ādzekwa. Wä, lā 45
 pelx'alts!älasa maēmalexsa tsēndzowē lāxa 'nal'nēmēxla lōelq!wa.
 Wä, gril'mēsē q!wālxots!ewakwa lōelq!wāxs laē gūq!eqasō'sa 'we-
 'wāp!ēmē. Wä, ā'mēsē la hē gwālexs laē k!wē'lāla denxelēda
 ts!ēx'ts!ax'laxa ts!ēndzowē. Wä, laem 'nēx' qa pēx'wīdēsa la
 pēx'stalil ts!ēndzowa. Wä, gril'mēsē gwāl denxelēda ts!ēx'- 50
 ts!ax'laxa ts!ēx'ināsa mōsgemē ts!āq!lāla q!ēmq!ēmdemaxs laē

- 52 winter-dance songs, | all the young men of the host's numaym sit
down by the side of | the dishes in which the elderberries are rubbed.
Each takes hold of a soaked | elderberry-cake; and they rub them to
55 pieces, since the liquid has all been soaked up || into the elderberry-
cakes. When they are all | in pieces, they rub them with the open
right hand, so that they become really thick | and well mixed with
water. After doing so, they take | oil and pour it into the whole
number of dishes. | They put in much oil; and after doing so, they
60 give || the spoons to the guests; and after every one of those who are
to eat the elderberries have one, | they carry the elderberry-dishes,
one for each six | men, and immediately the guests begin to eat the
elderberries. They | just suck out the juice and blow out the seeds, |
65 but the old people swallow them with the seeds. || After they have
eaten, water is passed around, and they | rinse their mouths, because
seeds remain | inside the mouth. After doing so, they drink a little |
water, and then they go out when they have | finished. ||
- 70 I will talk about the elderberries that are not tied into bundles |
when I talk about the salal-berries when these are picked, | for the
elderberries get ripe first of all the various kinds of berries. That is |
why they go first to pick these. |

- 52 ^ʷwi^lla^{ma} hă^yylās ^{ne}mēmōtasa ts^lēx^tts^lānasē la k^lūsāgēlilaxa
yilyats^lāxa ts^lēndzowē lōelq^lwa. Wā, lāx^{da}xwē dāx^{id}xa pēgē-
kwē ts^lēndzowa qa^s q^lwēq^lūlts^lalēq yixs laē la lem^xwa^{lts}lāwē
- 55 ^ʷwāpalas, yixs lae ^ʷwi^welaqaxa ts^lēndzowē. Wā, g^{il}mēsē ^ʷwi^welx^s-
sexs laē yilse^lgēsēs hēlk^lōts^lāna^{yē} lāq qa ālak^lālēs gēnk^{axs}
laē lel^{gā} lē^{wa} ^ʷwāpaga^{yas}. Wā, g^{il}mēsē g^{wā}lexs laē āx^ē-
tse^{wēda} l^lē^{na} qa^s k^lūnq^lēqēs lāx ^ʷwāxē^llaasasa lōelq^lwē. Wā,
laem q^lēqxa l^lē^{na}. Wā, g^{il}mēsē g^{wā}lexs laē ts^lewanaēdzemēda
- 60 kāk^{ets}lēnaqē. Wā, g^{il}mēsē ^ʷwilxtowēda ts^lēx^tts^lax^laxs laē k^{ax}-
dzamōlilema ts^lēts^lex^tts^lāla lōelq^lwa lāxa q^lēq^lēl^lōkwē hēbē-
gwānema. Wā, hēx^{ida}mēsē ts^lēx^tts^lax^{id}ex^{da}xwā. Wā, la^{mē}
āx^{da}x^uem k^lūmtā^{lax} ^ʷwāpaga^{yas} qa^s pōx^{āl}ēx mek^lūga^{yas}.
Wā, laa^{las} ^ʷwi^lla^{em} neq^{wēsō}sa q^lūlsq^lūlyakwē lē^{wēs} māk^lū-
- 65 ga^{yē}. Wā, g^{il}mēsē ^ʷwi^llaxs laē tsayanaēdzemēda ^ʷwāpē qa ts^lewē^llexōdēs
qaxs laē gwē^llē^lexawa^{yas} mek^lūga^{yas} ts^lēx^tts^lax^s-
se^{was} lāx āwē^llexawa^{yas}. Wā, g^{il}mēsē g^{wā}lexs laē xāl^lē-
x^{id} nāx^{id} lāxa ^ʷwāpē. Wā, hēx^{ida}mēsē la hōqūwēsexs laē
gwāla.
- 70 Wā, ālemlwisen g^{wā}gwēx^sālal lāxa k^lēsē yiltsemak^u ts^lēndzowa
qenlō hēl g^{wā}gwēx^sālasla nek^lūlē qō lāl nekwasō^{lō} qaxs lēx^a-
maē g^{il} l^lōpa ts^lēxⁱnāsa ^ʷnāxwax ^ʷuā^{nel}ēmasa. Wā, hē^{mis}
lāgilas lēx^aem g^{il} ts^lēx^ase^{wē}.

Unripe Elderberries.—Now I will talk again about || the boiled 75 elderberries; that is, before they are red. | Only the old women like very much to eat elderberries, | and they go first to get elderberries when they are still green; | for, as soon as a woman sees elderberries that are still green, she takes | a small small-meshed basket and goes to pick the elderberries. When she arrives || at the elder- 80 berry-bushes, she plucks off the elderberries, which are in bunches, | and throws them into the basket for carrying elderberries. When it is | full, she goes home at once and puts | down the basket with the elderberries. She takes her small kettle and | carries it down to the beach. Then she puts down the kettle, || picks up gravel, and puts 85 it into the small kettle. | She takes care that no sand that sticks to the gravel | gets into the kettle. When it is half full from the bottom with | gravel, she carries the little kettle with the gravel in it into the house, and | puts it down where she is working at the elderberries. Then she takes her || small-meshed basket with elderberries 90 in it, and she pours the elderberries | into the small kettle for cooking elderberries. When they are all in, she dips up a | little water and pours it in. She takes an old piece of matting | and puts it on as a cover. Then she puts the kettle on the fire, and | watches it until it boils up; and as soon as it boils up, || she takes it off and takes off the 95

Unripe Elderberries.—Wä, la^mēsēn ēdzaqwal gwāgwēx^sālāl lāxa hānx^llaakwē ts^lēx^lina, yixs k^lēs^mmaē gūtlēda, yixs lēx^a- 75 ēmaēda laelk^lwana^yē xēnlela ts^lēts^lēx^lbesxa ts^lēx^lina. Wä, hē^mis gr^lil ts^lēx^līdxa ts^lēx^lināxs hē^mmaē ālēs lenlenxsema yixs gr^lil^mmaē dōx^walelaxa ts^lēx^lināxs laē lenlenxsema, laē āx^ēd- xēs t^lōlt^lox^ssemē lālaxama qa^s lā ts^lēx^a. Wä, gr^lil^mēsē lāgaa lāxa ts^lēx^lmesaxs laē k^lūlp^lēdxa ts^lēx^lina lāxēs nālⁿnemxlalae- 80 na^yē qa^s k^lūlp^lts^lālēs lāxēs ts^lēnats^lē lālaxama. Wä, gr^lil^mēsē qōt^laxs laē hēx^līdaem la nāⁿakwa lāxēs grōkwē. Wä, lā hāngalilaxēs ts^lēnats^lē lālaxama qa^s āx^ēdēxēs haⁿemē. Wä, lā k^llōqūlaqēxs laē lents^lēs lāxa l^lema^sisē. Wä, hāngalīsisāxs laē menx^līdxa t^lāt^lēdzemē qa^s lā k^lats^llālas lāxēs haⁿemē. Wä, 85 laem aēkila qa k^lēāsēs lāsa ēgr^lisē k^lūtāla lāxa t^lāt^lēdzemaxs laē k^lats^llālas lāxa haⁿemē. Wä, gr^lil^mēsē negoyoxsdālaxa t^lāt^lēdzemaxs grāxē k^llōqūlēsaxa t^lāt^lēdzemts^llāla haⁿnema qa^s grāxē hāngalīlas lāxēs ts^lāts^lēx^lsīlasaxa ts^lēx^lina. Wä, lā āx^ēdēxēs ts^lēnats^lē t^lōlt^lox^ssem lexa^ya qa^s lā gūqāsasa ts^lēx^lina lāxa 90 ts^lēx^līlats^llēlē haⁿnema. Wä, gr^lil^mēsē wī^llosexs laē tsēx^līdxa hōlālē wāpa qa^s lā gūq^lēqas lāq. Wä, lā āx^ēdēxā k^lāk^llobanē qa^s nāseyīndēs lāq. Wä, lā hānx^llents lāxēs lēgwīlē. Wä, lā q^llāq^lalalaq qa medelx^wīdēs. Wä, gr^lil^mēsē medelx^wīdēxs laē hānx^lsendeq qa^s nasōdēx naseya^yas. Wä, lā āx^ēdēxēs lālogūmē 95

96 covering. She takes her small dish | and spoon and puts them down
by the side of the small kettle | in which the elderberries have been
cooked. She takes her spoon and pokes under the | boiled elder-
berries, and lifts them up and puts them into | the dish from which
the elderberries are eaten; and after she has done so, she turns her
100 spoon over and || presses it into the boiled elderberries, which are
still in bunches on the stems. | Now she breaks them to pieces; and
when they get thick and pasty, she | takes oil and pours it over them.
After doing so, she | takes her spoon and again presses (the elder-
berries) with the back of the spoon. | After doing so, she licks off the
5 juice from the spoon and || puts it down. Then she takes a cedar-
stick and splits it so that it is like | a pair of tongs. She takes a
piece of split cedar-bark and ties it on one end to | keep it from
splitting, and the tongs are one span | in length. When the tongs are
finished, they | are used like a fork. She puts them into the boiled ||
10 berries which are mixed with the stems. Then she puts (the tongs)
into her mouth and sucks out the juice; | and when all the juice has
been sucked out, she blows out the stems and the | seeds. She con-
tinues doing so while she is eating the boiled | elderberries. After
she has done this, she puts away what is left, | so that she can eat it
15 after a while. Then she takes up some water and || rinses her mouth,
so that the seeds that are in her mouth may come out. | After she

96 LE^éwis k'ats!ENAqē. Wā, lā k'anōlilasēs lālogūmē lāxēs ts!ēx-i-
ēlats!ē ha'nema. Wā, lā āx'ēdxēs k'ats!ENAqē qa's tseyābōdēs lāxa
hānx'laakwē ts!ēx'ina qa's lā tsēts!ōts lāxa ts!ēx'ts!anats!ēLē
lālogūma. Wā, g'il'mēsē gwālexs laē nelālamasxēs k'ats!ENAqaxs
100 laē q!ōtelgēs lāxa hānx'laakwē ts!ēx'ina yīxs āxāla'maēs ts!ēna-
nowē. Wā, laem q!wēq!ūlts!ālaq. Wā, g'il'mēsē lā genk'axs laē
āx'ēdxa l!ē'na qa's k!ūnq!eqēs lāq. Wā, g'il'mēsē gwālexs laē
āx'ēdxēs k'ats!ENAqē qa's ēt!ēdē q!ōtelgēs āwēgr'a'yas lāq. Wā,
g'il'mēsē gwāla laē k'elgeleg'indxēs k'ats!ENAqē. Wā, lā g'ig'a-
5 lilasēxs laē āx'ēdxa k!wā'xlāwē qa's xōx'widē qa yewēs lā gwēx'sa
ts!ēslāla. Wā, la āx'ēdxa dzexekwē denasa qa's yil!ex!endēs
qa k!ēsēs hēk!ōt!ēd xōx'sa. Wā, la 'nemp!enk'ē 'wāsgemasas
lāxens q!wāq!wax'ts!āna'yēx. Wā, g'il'mēsē gwāla k!libayowē hā-
'mayōxs laē k!ip!its lāxa hānx'laakwē q!wēq!walewak LE^éwē
10 ts!ēnanowē ts!ēx'ina qa's k!ipq!ēdzendēs. Wā, lā k!ūmtelgēq.
Wā, g'il'mēsē 'wīlāwē saaqas laē pōx'ōdex ts!ēnanowas LE^éwēs
mek!ūga'yē. Wā, āx'sā'mēsē hē gwēgilaxs ts!ēx'ts!ax'aaxa hānx'-
laakwē ts!ēx'ina. Wā, g'il'mēsē gwālexs laē g'ēxaxēs ānēx'sā'yē
qa's ēt!ēdēl ts!ēx'ts!ax'ēd!eq. Wā, lā tsēx'ēdxa 'wāpē qa's ts!ē-
15 wēl'exōdē qa lawāyēsa lā k!wēk!ūtāla maemk!ūgēsā ts!ēx'ina lāx
āwēl'exāw'a'yas. Wā, g'il'mēsē gwālexs laē xāl!EX'ēd nāx'ēdxa

has done this, she drinks a little | water; and after doing this, she 117
eats roasted salmon | with oil. She does this with the roasted sal-
mon | so that she may get no stomach-ache. Now that is all about
the elderberries. ||

Salal-Berry Cakes.—Now I will talk about the long salal-berry 1
cakes when they are | squeezed (in water). First of all, the woman
takes her | dishes. She puts them down (in a row). She goes to draw
water, and | pours it into the dishes. When the water is in each dish, ||
she takes shredded cedar-bark and | washes them, beginning at one 5
end. She uses the shredded | cedar-bark in washing them so that
all the dirt may come off. When | they are clean, she takes the box
with long salal-berry cakes, | unties the string holding down the
cover, || takes off the cover, and takes off the skunk-cabbage covering. 10
She puts it down, and takes | out the long salal-berry cakes and
breaks them into | five pieces lengthwise. She puts each one of the |
pieces into a dish. There are five | dishes to each long salal-berry
cake; and when || there is a piece in each dish, she goes to draw water 15
and pours | it in; and when there is water in the dishes, she takes |
a mat and covers up the dishes with the pieces of salal-berry | cake.
She leaves them in this way until the morning, when daylight comes. |
She leaves them there all night. || In the morning, when daylight 20

°wāpē. Wā, g'il°mēsē gwālexs laē hōlēg'intsā L'ōbekwē. Wā, 117
laem ts!epas lāxa L'ēna. Wā, hēem lāg'ilas hē gwēx'itsā L'ōbe-
kwē qa's k'!ēsē ts!ex'seimsela. Wā, laem gwāla lāxa ts!ēx'ina.

Salal-Berry Cakes.—Wā, la°mēsen gwāgwēx'sx'idel laqēxs laē 1
q!wēsase°wēda hēyadzō t!eqa, yixs hē°maē g'il āx°ētsō'sa ts!edāqēs
lōelq!wē, qa's g'āxē mex°ālilelas. Wā, lā tsēx'idxa °wāpē qa's
gūgēg'indālēs lāxa lōelq!wē. Wā, g'il°mēsē q!wālxōts!ewax°usa
°wāpaxs laē āx°ēdxa q!ōyaakwē k'ādzekwa. Wā, lā g'ābalēla- 5
qēxs laē ts!ōxūg'indālaq. Wā, laem dzeg°eleg'ēsā q!ōyaakwē
k'ādzek° lāq qa lawāyēsa dzēdzegūg'a°yas. Wā, g'il°mēsē la
ēeg°eg'axs laē āx°ēdxēs hēyadzoats!ē negūdzwōē t!eqa qa's qwē-
leyindēx t!emak'eya°yas. Wā, lā āxōdex yikūya°yas. Wā, lā
āxālaxa pāqeya°yē k'!ek!āōk!wa qa's āxālilelēs. Wā, lā āx°wūl- 10
ts!ōdxa hēyadzōwē negūdzwōē t!eqa. Wā, lā k'!ōk!ūpsālaq qa
sēsek!axsē lāxēs āwāsgemasē. Wā, lā pelx'ts!ālasa °nāl°nemxsa
k'!ōp!āwē lāxa °nāl°nemēxla lōq!wa. Wā, laem sek!ēxla lōel-
q!wa lāxa °nemxsa hēyadzōwē negūdzwō t!eqa. Wā, g'il°mēsē
q!wālxōts!ewakwēda lōelq!wāxs laē tsā lāxa °wāpē qa's lā qap!e- 15
qelas lāq. Wā, g'il°mēsē lā °wīla lā q!lōgūlilxa °wāpaxs laē āx°ēd-
xa lē°wa°yē qa's nākūyindēs lāxa t!exts!ālāxa hēyadzōwē negūdzwō
t!eqa. Wā, laem hēx'sāl gwačhē lālaal lāxa lāla °nāx°idelxa
gaāla. Wā, laem xamastalilē t!ōltalilxa gānolē. Wā, g'il°mēsē
°nāx°idxa gāalāxs laēda hā°yāl°a lē°lāxēs g'ōkūlōtē qa g'āxēs 20

- 21 comes, the young men go to call the people to | eat the long salal-
berry cakes. They all come in after the young men have called
them | four times. Then the woman takes off the mat | covering of
the dishes, and the young men go and stand each | next to a dish,
25 and they sit down and put || both hands into the soaked berry-cake.
They | take a handful of the berry-cake, squeeze it into a ball, and,
when they take it out, | they squeeze it again, so that the ball of
berries gets smaller; | and they stop squeezing only when it is all
dissolved and the liquid is thick. | Then they stop squeezing the
30 berry-cake. The woman goes || to get oil, and pours it on. They
put much oil on; | and after doing so, the woman takes the | basket
containing her horn spoons. (For horn spoons | are made for eating
salal-berry cakes, because they are all black, | and the spoons do not
35 turn black after being used by those || who eat long salal-berry cakes,
as the wooden spoons do, when | they begin to use them for eating
salal-berry cakes. Even | if they are new, [the wooden spoons] at
once turn black all over. | Therefore they use only horn spoons to
eat | long salal-berry cakes when they are given at a feast, because
[the berries] do not stick to them.) ||
- 40 I only wished to turn for a while to this. | They give a spoon to
every guest who | eats long salal-berry cake. After this has been

- 21 t!ext!aqa lāxa hēyadzowē t!eqa. Wā, gril^εmēsē grāx ^εwil^εlaēlexs
laē mōp!enē^εstēda hā^εyal^εa ētsē^εsta laasa ts!edāqē āxōdxa lē^εwa^εyē
na^εūmaliltsa lōelq!wē. Wā, lā q!wālxogwāga^εya ^εnāl^εnemōkwē
hē^εla lāx ^εwāxēxlaasasa lōelq!wē qa^εs klūs^εālilexs laē āxstendā-
25 lasēs ^εwax^εsoltslāna^εyē lāxa hāpstalilē t!eqa. Wā, lax^εda^εxwē
gōlx^εidxa t!eqa qa^εs lōxsemgrilēq; wā, gril^εmēsē ^εwilōstaxs laē
q!wēs^εideq. Wā, hē^εmis la ts!ema^εnākūlatsa lōxsemē t!eqa. Wā,
āl^εmēsē g^εwāl q!wēsaqēxs laē ^εwil^εla. Wā, laem gēnx^εidēda
^εwāpalas. Wā, laem g^εwāla q!wēsāxa t!eqa; wā, lālēda ts!edāqē
30 āx^εēdxa L!ē^εna qa^εs klūnq!eqēs lāq. Wā, laem q!lēqxa L!ē^εnāxs
laē klūnq!egēmq. Wā, gril^εmēsē g^εwālexs laē āx^εēdēda ts!edā-
qaxēs ts!ōlōlagrats!ē L!exōsgēm qaxs hē^εmaē k^εats!enaqēltsa ts!ō-
lolaqa hēyadzowē negūdzo t!eqa qaxs ts!ōts!elegaēda ts!ōlolaqē
k^εats!enaqa. Wā, lā k^εēs āwelx^εes ts!ōl^εidexs laē g^εwāl ^εyōselaxa
35 hēyadzowē negūdzo t!eqa, hē g^εwēx^εsa klwēklwage^εra k^εats!ena-
qaxs gril^εmaē ^εyōs^εidayō lāxa hēyadzowē negūdzo t!eqaxs hē^εmaē
ālēs alōlaqē laē hēx^εidaem la ts!ōts!elg^εax^εida. Wā, hē^εmis
lāg^εilas lēx^εaem ^εyō^εyats!ēda ts!ēts!ololaqē k^εāk^εets!enaqxa hēya-
dzowē negūdzo t!eqaxs klwēladzemaē qaxs k^εlēsaē klūtāla lāq.
- 40 Wā, ā^εmen ^εnex^ε qen yāwas^εidē gūyōyōx^εwid g^εwāgwēx^εs^εx^εid lāq.
Wā, lā ts!ewanaēdzema ts!ēts!ololaqē k^εāk^εets!enaq lāxa klwēlaxa
hēyadzowē negūdzo t!eqa; wā, gril^εmēsē g^εwālexs laē k^εagemli-

done, they | put before them the dishes containing salal-berries mixed 43
with water. Now there are | six men to each dish. When the
dishes have all been put down, || they immediately begin to eat the | 45
squeezed long salal-berry cakes in the dishes with their horn spoons.
After eating, | the salal-berry dishes are taken away | and put down
at the left-hand side of the door of the | feasting-house. Then the
guests go out at once. || They do not drink any water after the feast. 50
That is all about this. |

Raw Salal-Berries (Eating raw, ripe salal-berries).—| When the 1
woman comes home after picking | ripe salal-berries, her husband
goes and calls whomever he likes | to come to eat ripe salal-berries.
When || the guests are all in, the woman takes a long | narrow mat 5
and spreads it in front of those who are to | eat the ripe salal-berries.
Her husband takes the | basket containing the salal-berries and pours
them all along the mat in | front of his guests. He pours out || all, 10
so that it reaches to the end of the guests. His wife pours oil into |
oil-dishes; and as soon as she has poured in the oil, her | husband
takes the oil-dishes and puts them on the salal-berries. | He puts them
far enough apart for the men to reach them, | and there are four men
to each. || After all the oil-dishes have been put down, the guests 15
take | the salal-berries, each one bunch. They dip them into the oil; |

lɛlayewēda tʰl̥tʰextsʰl̥l̥a l̥ɔl̥qʷa l̥axa kʷl̥wēl̥. Wā, l̥aʰmē qʰl̥qʷe- 43
l̥l̥l̥axa ʰn̥l̥ʰnem̥x̥l̥a l̥ɔl̥qʷa. Wā, gʷl̥ʰmēsē ʰwɪl̥gʷal̥il̥ēda l̥ɔl̥-
qʷl̥w̥axs l̥aē h̥x̥ʰɪdaem ʰn̥ax̥wa ʰyōsʰɪts̥s̥ ts̥ts̥ʰl̥l̥ol̥aq̥ kʰākʰetsʰl̥uag 45
l̥axa l̥ɔxtsʰl̥l̥a qʷl̥wēdzekʰ h̥yadzowē tʰl̥eqa. Wā, gʷl̥ʰmēsē ʰwɪl̥axs l̥aē
h̥x̥ʰɪdema kʰāgʷil̥ilema tʰl̥tʰextʰagatsʰl̥x̥d̥axa qʷl̥wēdzekwē h̥ya-
dzowē tʰl̥eqa qʰs̥ l̥ā kʷkʷagʷal̥ilem l̥ax gɛmx̥ɔts̥s̥l̥il̥asa tʰex̥ʰl̥asa
tʰl̥eqʰl̥atsʰl̥ē gʷōkwa. Wā, h̥x̥ʰɪdaʰmēsē l̥a h̥ōq̥w̥els̥ēda kʷl̥wēdē.
Wā, l̥aem h̥w̥āxa n̥āgēkʰel̥ax ʰwāpē. Wā, l̥aem gʷāl̥ l̥āx̥q̥. 50

Raw Salal-Berries (Kʰel̥x̥kʰl̥ax̥axa nekʰl̥l̥axs l̥ē qʰlayōqwa).— 1
Wā, h̥ēmaaxs gʷāl̥aē gʷāx̥ n̥āʰnakwēda tsʰl̥d̥āqaxs l̥āx̥d̥ē n̥ēkwaxa
qʰlayōqwa nekʰl̥l̥a; wā, l̥ā l̥āʰw̥nemas l̥ēl̥āl̥axēs gʷeʰyō qʰs̥ l̥ē-
l̥al̥aseʰwa, qʰs̥ qʰl̥eqʰex̥n̥ōtxa qʰlayōqwa nekʰl̥l̥a. Wā, gʷl̥ʰmēsē
gʷāx̥ ʰwɪl̥aēl̥a l̥ēl̥ānemas̥xs l̥aē h̥x̥ʰɪdaʰma tsʰl̥d̥āqē āx̥ēd̥xa gʷl̥- 5
d̥dzowē tsʰl̥eqʰatsʰl̥ō l̥ēʰwaʰya qʰs̥ l̥ā l̥epdzam̥ōl̥il̥as l̥āxs nek̥wē-
lagʷil̥axa qʰl̥āyoqwa nekʰl̥l̥a. Wā, l̥ā l̥āʰw̥nemas āx̥ēd̥xa nekʰl̥l̥-
tsʰl̥l̥a l̥exaʰya qʰs̥ l̥ā qapanaēs̥el̥asa qʰlayōqwa nekʰl̥l̥ l̥āx̥ l̥l̥ās̥ex̥-
dzam̥āʰyasēs l̥ēl̥ānem̥. Wā, āʰmis̥ē gwan̥āla qa l̥abal̥il̥ēs̥xs l̥aē
ʰwɪl̥gʷl̥ts̥l̥āmaseq, y̥xs l̥aāl̥ēs̥ gɛnem̥ē kʰl̥ūnxtsʰl̥l̥asa l̥l̥ēʰna l̥āxa 10
tsʰl̥ts̥l̥ebatsʰl̥ē. Wā, gʷl̥ʰmēsē ʰwɪl̥a kʰl̥ūnxtsʰl̥ewak̥xs l̥aē āx̥ēd̥ē l̥ā-
ʰw̥nemas̥q qʰs̥ l̥ā h̥ān̥āqelas l̥āxa nekʰl̥l̥ē. Wā, l̥aem āem gʷa-
n̥āla qa h̥ēl̥tsʰapel̥ēsa b̥ēbēgʷānem̥ē l̥āx̥ āwāl̥ag̥ōl̥il̥asasa tsʰl̥ts̥l̥e-
batsʰl̥ē. Wā, l̥aem maēm̥al̥aseʰwēda ʰn̥l̥ʰnem̥x̥l̥a. Wā, gʷl̥ʰmēsē
ʰwɪl̥gʷal̥il̥ēda tsʰl̥ts̥l̥ebatsʰl̥āxs l̥aē h̥x̥ʰɪdaʰma kʷl̥wēl̥ē d̥āx̥ʰɪd̥xa ʰn̥l̥- 15
nem̥x̥l̥a nekʰl̥l̥a qʰs̥ kʰats̥endēs̥ l̥āxa l̥l̥ēʰn̥āxs tsʰl̥ebatsʰl̥ts̥l̥l̥aē.

17 and after they have done this, all the salal-berries are covered with oil. |
 They shake off the oil, take the bunch out, and | eat them off one at a
 20 time; and when all have been taken off, they throw the stem || into
 the fire. Then they take another bunch and | do in the same way,
 and all the guests do the same. | After they have eaten, they all go
 out of the house. | They drink no water after eating it, for they | do
 25 not want to remove the sweetness from the mouth. || For this reason
 they do not drink any water. The reason why | the branch is thrown
 into the fire by the one who has eaten the berries is, that they do not
 want any one to take it | for witchcraft; for the man's breath is on it,
 because he has bitten off the | salal-berries and it remains on it.
 Therefore they are afraid. Now that is all | about salal-berries. ||

1 **Cakes of Currants**¹ (Eating currant-cakes).—First | the woman takes
 the dishes and she brings them down and she puts them down on the
 left-hand side of the | door of the house where the currant-cakes
 are to be eaten; and she places there also oil | and the horn-spoon
 5 basket and also large water-buckets, || are put down on the floor,
 and also long mats.² | . . .

As soon as he stops speaking, the wife of the | host takes the box
 containing the currant-cakes and unties the cover. | She takes out

17 Wä, g'il'mēsē la 'wī'la la t'et!epsema nek!ūlaxa L'ē'nāxs laē k'!E-
 lōdxa L'ē'nāxs laē āxwūstendeq qa's 'nal'nemsgememqēqēxs laē
 q!Ek'ālaq lāxēs yīs'x'ENē. Wä, g'il'mēsē 'wīlg'ELenxs laē ts!EXLEN-
 20 deq lāxa legwīlē qa's ēt!ēdē dāx'ēidxa 'nemxlālā. Wä, lāxāē
 hēemxat! g'wēx'ēideq. Wä, lā 'nāxwaem hē g'wēgwālag'ililēda wāō-
 kwē k'wēla. Wä, g'il'mēsē 'wī'elaxs laē hēx'īdaem 'nāxwa hōqū-
 welsa. Wä, laemxāē hēwāxaem nagēqelax 'wāpa qaxs gwaq!E-
 laaq lāwāyēs ēx'p!aēL!EXawa'yē yīs ēx'p!esgema'yasa nek!ūlē.
 25 Wä, hē'mis k'!ēsēlas nāx'idxa 'wāpē. Wä, hē'mis lāg'ilas ts!EXLā-
 laxa yīs'x'ENasēs q!eg'ELenakwaxs gwāq!Elaaq lāla x yāyanemasōsa
 ēq!lēnoxwē qaxs laē hasā'yasa begwānemaxs laē q!Ek'ālaxa ne-
 k!ūlē k'lūt!ENēq. Wä, hē'mis k'ilemsē. Wä, laem ālak'lāla g'wāl
 lāxa nek!ūlē.

1 **Cakes of Currants**¹ (T!ext!aqxa q!ēdzēdzowē).—Wä, hēem g'il āx'ē-
 tsō'sa ts!Edāqēs lōelq!wē qa g'āxēs mexstāli! lāx gemxōtstāli!as
 t!EX'ilāsa t!EX!agats!āxa q!ēdzēdzowē g'ōkwa; wä, hē'misa L'ē'na,
 L'E'wis ts!ōlolaqats!ās L!EXōsgema; wä, hē'mislēs āwāwē naenga-
 5 ts!ā, qa g'āxēs hāx'hānēla; wä, hē'misēs g'ilsg'ildēdzowē lēl'ēwa'yā.²
 . . . Wä, g'il'mēsē q!wēl'ēdēda yāq!ent!āla x laē āx'ēdē genemasā
 k'wēlasaxa q!ēdzats!ē xaxadzema qa's qwēleyīndēx t!emāk'īya'yas.
 Wä, lā āx'wūlts!āla x q!ēdzēdzowē t!eqa, qa's qwēqūltsemēx yaēl-

¹ *Ribes bracteosus* Dougl. and *Ribes petiolare* Dougl.

² Continued on page 751, line 18, to page 754, line 82.

the currant-cakes, and unties the | string with which the bundles are tied; and she gives them to the two messengers, and || they put two 10 cakes into each dish. | When they are in each dish, (the messengers) pour a little more | water on; and after doing so, the woman | asks some of her husband's guests to squeeze and rub the | currant-cakes. Immediately some of the young men come || from their seats and sit 15 down alongside of the currant-dishes. | They take out of the water a soaked currant-cake, | roll it up and break it into pieces. When it is all in pieces, | they break it into smaller pieces, so that they are very small. Then they | gather up what has been broken into small pieces, and they make a ball, || and squeeze it with both hands so 20 that it becomes round; | and they squeeze it for a short time, and put the ball | into the currant-dish and into the juice, which is now becoming thick. | They press the ball with their right hands and make it flat; | and when it is flattened out, they rub it with the right hand; || and before they have rubbed it very long, it gets pasty, because | the 25 ball dissolves in the water in which it is rubbed. As soon as it | is very thick, they stop rubbing. Then they wash | their hands, and, after doing so, they walk back and | sit down at their seats. Then the wife of the || host takes a box of oil-bottles, and it is put down 30 next to her seat. | She unties the top; and when she takes off the |

tsemayas k'ādzekwa. Wä, lä ts!äsläxa ma!lōkwē e'etsē'stelg'isa. Wä, lax'da'xwē pēpēlx'ts!älasa maēma'ēssa läxa 'nāl'nemēx'la lōq!wa. 10 Wä, g'il'mēsē la q!walxōts!ewakwa lōelq!waxs laē g'enwax 'wī-wābets!āwasa 'lōelq!wē. Wä, g'il'mēsē g'wālexs laēda ts!edāqē hēlg'ilgē lāx k!wēlēkwasēs lā'wūnemē, qa g'āxēs q!wēsa yīselgēxa q!ēdzēdzowē t!eqa. Wä, hēx'ida'mēsa 'waxōkwa hā'yāl'ēa g'āx q!wāqālil, qa's g'āxē k!ūsāgelilaxa q!ēsq!adzats!ēlē lōq!wa. Wä, 15 hēx'ida'mēsē 'nāxwa dāstēndxa 'nāl'nemixsa pēgēk' q!ēdzēdzō t!eqa, qa's k!ōxsemēdēqēxs laē p!ōp!oxsālaq. Wä, g'il'mēsē 'wī'wūlx'sexs laē hēlox'send q!wēq!ūlts!ālaq, qa āmemayastōxs laē yāwas'īd q!ap!ēx'īdxa la q!wēq!ūlts!aak' q!ēdzēdzō t!eqa, qa's tēxsemēdēq qa's q!wētsemēdēq yīsēs 'wāx'sōlts!āna'yē e'eyasā, qa lōxsemēs. 20 Wä, lä q!wēs'ēdeq. Wä, lä k!lēst!a gēg'ililexs laē 'mē'x'sents lāx 'wapalāsxa la genk'a q!ōts!āxa q!ēsq!adzats!ēlaxa q!ēdzēdzowē lōq!wa. Wä, lä la'x'semtsēs hēlk!ōts!āna'yē lāq qa pēxsemx'īdēs. Wä, g'il'mēsē la pēxsemxs laē yēselg'intsēs hēlk!ōlts!āna'yē lāq. Wä, k!lēst!a gēg'ililexs laē ālak!āla la genx'īda, qaxs laē 25 x'īdzeltēda lōxsemx'dē, yīx yīlsasōx'dās. Wä, g'il'mēsē la ālak!āla la genk'axs, laē g'wāla yēyīselg'ēsaq. Wä, lä ts!ents!enx-'wīdxēs e'eyasowē. Wä, g'il'mēsē g'wālexs laē qās'ida, qa's lā xwēlaqa k!ūs'ālila, qa's lā k!wēlēmīlila. Wä, lāla genemasa k!wēlasē āx'ēdxēs q!ēlwasē xetsema, qa g'āxēs ha'nēl lāx k!wāēlasas. 30 Wä, lä qwētyīndex t!emak'ēya'yas. Wä, g'il'mēsē paqōdex ye-

33 cover, she puts it down. She takes out a | large oil-bottle of
kelp and gives it to the two messengers. | One of them bites off the
string with which the mouth of the kelp bottle is tied; and, after tak-
35 ing off || the string, he holds it with his right hand, and | squeezes the
oil out on the rubbed currant-cakes, while | the other one holds the
head of the kelp bottle with his left | hand, and he squeezes it
with his right hand, so that the oil comes out | at the mouth. If the
oil does not come out easily, because it is thick || in cold weather,
40 then the two messengers take hold, one of each end, | of the oil-
bottle. They stand one each side of the fire in the middle of the
house, | and they pull the kelp bottle containing the oil backward
and forward over the fire in the middle of the house. | When the oil
is melted, then they begin to pour it over the | currant-cakes in the
45 dish. They put on much oil, and || continue doing so with the others.
After oil has been poured on all of them, | they take the horn-spoon
basket and | distribute the spoons among the feasters. After this
is done, they put | the currant-dishes in front of them, | one dish for
each six men. As soon as || all (of the berry-dishes) have been put
50 down, the guests begin to eat the berries. | They are told to eat
everything that is in the dish; and this they do, for | these berries
are never taken home when they are eaten in the house of the owner, |

32 kūya'ayas laē pax'ālilaq. Wā, lā q!elx'ūlts!ōdxa L!ē'nats!āla 'wālas
'wā'wadāxs laē ts!ās lāxa ma'lōkwē e'etsē'stelg'isa. Wā, lāda
'nemōkwē q!ek'ōdex mōgūxsta'yasa 'wā'wadē. Wā, g'il'mēsē lawā-
35 ya mōx^uba'yas āwāxsta'yasēxs laē dālasēs hēlk'!ōts!āna'yē laqēxs
laē ts!etx'aqelasa L!ē'na lāxa yilēkwē q!ēdzedzō t!eqa, yixs laaLē-
da 'nemōkwās dālaxa ōxla'yasa 'wā'wadē, yisēs gemxōlts!āna'yē
a'yasowa. Wā, la x'ik'asēs hēlk'!ōts!āna'yē qa lōlts!ālēsa L!ē'na
lāx āwāxsta'yas. Wā, g'il'mēsē q!emsa lawālēda L!ē'nāxs gen-
40 k'aaxs 'wūdā'laē; wā, lāx'da'xwa e'etsē'stelg'isē dādebēxa L!ē-
'nats!āla 'wā'wadē, qa's lā lāx'walil lāx 'wāx'sanālilasa laqwāwalilē.
Wā, g'il'mēsē yax'idēda L!ē'nats!āwasēxs laē ts!etx'aqas lāxa lox-
ts!āla yilēk^u q!ēdzedzō t!eqa. Wā, laem q!ēqxa L!ē'na. Wā, lā āx^u-
45 sā'mēsē hē gwēg'ilaxa waōkwē. Wā, g'il'mēsē 'wi'la la k'lūnq!egē-
kūxs laē āx'ēdex'da'x^uxa ts!ōlōlagats!ē L!exōsgema, qa's lā ts!ē-
wanaēselas lāxa k!wēlē. Wā, g'il'mēsē gwālēxs laē k'ax'dzamōlilē-
lēlāsa q!ēq!ēsq!adzats!ēlē lōlq!wa lāxa q!ēsq!aslaq. Wā, la'mē
q!ēq!alālēda bēbēgwānēmaxa 'nāl'nēmēxla lōq!wa. Wā, g'il'mēsē
50 'wilg'alilēxs laē hēx'idaem 'nāxwa q!ēsq!as'idēda k!wēlaq. Wā,
la'mē āxsō', qa's 'wa'wī'laēxēs lōloqūla. Wā, hē'mis gwālē qaxs
k!lēts!ēnoxwāē mōdōla q!ēdzedzewaxs q!ēsēlaēda āxnōgwadas,

because it brings bad luck to take them home, as the people of olden 53 times say. | Therefore they try to eat all; and after emptying their dishes, || they go out of the feast-house. That is all about the berry- 55 cakes. |

Raw Currants.—Currants are also eaten raw. When | the woman comes home from picking currants, she | asks her husband to get a dish, and put it | next to her seat. Then she unties the top of || the currant-basket, and she sits down (with her husband), | one on each 60 side of the | currant-basket; and the large dish is put down on the outer side of the currant-basket. Then they both take the currants | out of the basket and strip them and put them into the dish. As soon as | they have been stripped off the stems, the stems are thrown || into the fire. The woman | and her husband continue doing this, 65 trying to see who will strip them most quickly. When | the currants have all been stripped off, the man goes and calls whomever he likes | from among his relatives, or he may even call his numaym; | and as soon as the husband goes to call all those who are to eat the raw || currants, she takes oil, and the spoon-basket with horn spoons, | which she 70 keeps in readiness at the place where she sits down, and she also takes medium-sized dishes | and holds them ready. Then her husband comes in, followed by his guests; | for they do not sit down as they do at a great feast. The guests sit down | any way they like.

qaxs aemsaael lāxōx mōdōlēxs ʔnēkʔaʔlaēda gʔilxʔdā begwānema. 53
Wā, hēʔmis lāgʔilas ʔwaʔwʔlaaq. Wā, gʔilʔmesē ʔwʔlaxēs tētoqūlāxs
laē hōqūwēlsa. Wā, laʔmē gwāl lāxa qʔlēdzedzowē tʔēqa. 55

Raw Currants.—Wā, lā kʔʔelxʔkʔlaxʔsōʔemxatʔēda qʔlēsenā. Wā, hēʔmaaxs gʔāxaē nāʔnakwēda tsʔlēdāqaxs qʔlēsxʔdāxa qʔlēsenā, wā, lā āxkʔlālaxēs lāʔwūnemē qa āxʔēdēsēxa lōqʔwē, qa gʔāxēs kʔaēl lāx kʔlūdzelāsas. Wā, hēxʔidaʔmēsa tsʔlēdāqē qwēleyindex tʔēmā-kʔeyaʔyasēs qʔlēdzadzē lexāʔya. Wā, lā ʔwāxʔsanātilxa qʔlēdzadzāxs 60 laē kʔlūdzēnōlilaq. Wā, lā kʔaēl ʔwālasē lōqʔwa lāx lʔāsanātilasa qʔlēdzadzē lexāʔya. Wā, hēʔmis la dāltslālasdaʔxʔsēxa qʔlēsenā lāxa lexāʔyē, qaʔs lā kʔimtsʔlālas lāxa lōqʔwē. Wā, gʔilnaxwa-ʔmēsē ʔwʔlgʔēlenē yʔsxʔenasēxs laē tsʔlēxʔlentsa kʔemtkʔatmōtē yʔsxʔen lāxēs lēgwilē. Wā, lā āxʔsaʔmēsē hē gwēgʔilēda tsʔlēdāqē 65 lēʔwis lāʔwūnemē hahanakwapʔexs kʔimtaē. Wā, gʔilʔmēsē ʔwʔlā la kʔimdekwa qʔlēsenāxs laē lēʔlalēda begwānemaxēs gwēʔyōwē qaʔs lēʔlālaseʔwa lāxēs lēʔlēlāla lōʔxs hāē lēʔlālaseʔwēs ʔnēʔmēmōtē. Wā, gʔilʔmēsē la lēʔlalē lāʔwūnemāsēxa qʔlēsqʔaslaxa kʔʔilxʔē qʔlēsenā, laē āxʔēdxa lʔlēna lēʔwa tsʔlōlōlagatsʔlē lʔlēxōsgema, 70 qa gʔāxēs gwālil āxʔāxēl lāx kʔlwaēlasas. Wā, hēʔmisa hāʔyālʔa lōēl-qʔwa, qa gʔāxēs ōgwaqa. Wā, laʔmē lākʔelē lāʔwūnemāsēxēs lēʔlānemē, qaxs kʔʔesaē ālaēlē kʔwēʔlēnaʔya. Wā, laʔmē āem kʔlūkʔlaxʔsāla lāxēs gwēʔyōwē, qaʔs kʔlūsʔalilasa lēʔlānemē. Wā, gʔilʔmēsē ʔwʔl-

- 75 As soon as all are in, || the woman wipes out with shredded cedar-bark | a medium-sized dish. As soon as she has done so, she takes the | large dish with the stripped currants and puts it down where she is sitting. | Then she takes a large wooden ladle, dips it into the | 80 stripped currants, and dips them into the || medium-sized dish. When it is half full, she puts it aside and | takes another medium-sized dish, and she puts it down where the other one | stands containing the stripped currants. She puts | stripped currants into it; and when it is half full, she | puts it away. She continues doing this 85 with the others; and when || all the medium-sized dishes contain currants, she takes her oil | and pours it on, so that they are floating in it. When | she has done so, the horn spoons are given to all those who are to eat | the raw currants; and when every one who is going to eat currants has a spoon, | then the dishes with the currants are 90 placed in front || of them. Now there are three men to | each dish. As soon as all (the dishes) have been put down, | those who are to eat the currants take up the horn spoons, and | all begin to eat the currants floating in the oil. There | is more oil in (each dish) than there are currants, because the currants without oil cause constipation. || 95 They do not stop eating until all | the oil and the currants are at an end. Then those who have been eating the raw currants go out. |

- 75 aēLEXS laē hēx'ida'ma tsedāqē dēdeg'eg'asa q!ōyaakwē k'adzek^u lāxa hā'yāl'a lōelq!wa. Wā, g'il'mēsē gwāLEXS laē āx'edxa k'imdegwats!ē 'wālas lōq!wāxa q!ēsena qa's hāng'alilēs lāxēs k!waēlasē. Wā, lā āx'edxa 'wālasē k!wāgeg'a k'āts!ENaqa, qa's tsēqēs lāxa k'EMDEKWē q!ēsena. Wā, lā tseyōselasa k'EMDEKWē q!ēsena lāxa 80 hā'yāl'a lōq!wa. Wā, g'il'mēsē negoyoxsdālaxs laē wīqūlilaq qa's āx'edēxa ōgū'lāxat! hēl'a lōq!wa qa's lā hānstōlilas lāx hā'nēlas-dasa lā q!ēts!ālaxa k'imDEKWē q!ēsena. Wā, lāxaē tsēts!ōtsa k'imDEKWē q!ēsena lāq. Wā, g'il'EMxaāwisē negoyoxsdālaxs laē wīqūlilaq. Wā, āx'sā'mēsē hē gwēg'ilaxa waōkwē. Wā, g'il'mēsē 85 'wī'wūlts!Ewakwa hā'yāl'a q!ēq!ets!āla lōelq!waxs laē āx'edxēs L!ē'na, qa's k!ūnq!eqēq. Wā, la'mē t!ep!egēlīsxa L!ē'na. Wā, g'il'mēsē gwāLEXS laē ts!Ewanaēdzema ts!ōlolaqē k'āk'ets!ENaqa lāxa q!ēsq!as-laxa k'!ilx'ē q!ēsena. Wā, g'il'mēsē 'wīlxtowēda q!ēsq!asLaxa k'!il-x'ē q!ēsenāxs laē k'aēdzemēda q!ēq!ets!āla lōelq!wa lāxa q!ēsq!as- 90 laxa k'!ilx'ē q!ēsena. Wā, la'mē yaēyuduxūlēda bēbegwānEMaxa 'nāl'nemēxla lōq!wa. Wā, g'il'mēsē 'wīl'galilēXS laē hēx'ida'ma q!ēsq!asLaxa q!ēsena āx'edxēs ts!ēts!ōlolaqē k'āk'ets!ENaqa, qa's 'nāxwē q!ēsq!as'ida lāxa t!ep!egēlēsaxa L!ē'na q!ēsena. Wā, la'mē hē q!āgawa'ya L!ē'nasa q!ēsena, qaxs aat!ālag'ilaēda q!ēsenāxs 95 k!ēāsāē L!ē'na k!ūngems. Wā, āl'mēsē gwāl q!ēsq!asEXS laē 'wī-laxa q!ēsena LE'wa L!ē'na. Wā, g'il'mēsē 'wī'laxs laē hōqūwūlsēda

These are not given at a feast to many | tribes. That is all about 97
the currants. |

Mashed Currants and | Salal-Berries.—When the salal-berries are 1
thoroughly ripe, | the woman goes to pick salal-berries, and at the
same time she picks currants | which are also ripe. || She has one 5
basket for salal-berries, and another | basket for currants. When the
baskets are full, | she puts on the top covering of hemlock-branches;
and after doing so, | she ties down the top and carries them on her
back to her | house. There she puts them down next to her seat. ||
She puts down a large dish on the floor, outside of her seat, | and she 10
takes the salal-berry basket and puts it down at the | right-hand side
of the large dish. She unties the string on top of her | salal-berry
basket, and, after doing so, she pulls out the | hemlock-branches
which cover it, and throws them into the fire. Then she takes ||
one of the salal-berry branches and strips off the berries | into the 15
large dish. She continues doing this, and only | stops when it is all
done. She throws the stripped | stems into the fire. Then she puts
aside the empty basket, and | takes the basket containing the cur-
rants and puts it in the place of the || empty basket. She unties the 20
top string; and | as soon as it is off, she pulls off the hemlock-branches

q!ēsq!asdāxa k'īlx'ē q!ēsena. Wā, laem k'!ēs lē!alayo lāxa q!ē- 97
nemē lēlqwālaLa^ēya. Wā, laem gwāl lāxa q!ēsena.

Mashed Currants and Salal-Berries (Q!wēdzek^u q!ēsena lē^ēwa 1
nek!ūlē). — Wā, hē^ēmaaxs laē ālak!āla la q!ayōqwēda nek!ūlē,
yīxs lāx'dē nekwēda ts!edāqaxa nek!ūlē. Wā, lā q!lāq!ēšbalaxa
q!ēsenāxs laē neq!ēkwa.

Wā, laem ōgū^ēla^ēmē negwats!āsēxa nek!ūlē, wā, lāxāē ōgū^ēla^ēmē 5
q!ēdzats!āsēxa q!ēsena. Wā, grī^ēmēsē qōqūt!ēda laelxā^ēyasēxs laē
ts!ēts!ak'ēyīndālasa q!waxē lāq. Wā, grī^ēmēsē gwālexs laē t!ēt!^ē-
mak'ēyīndālaq. Wā, g'āxē ōxlōt!alāqēxs g'āxāē nā^ēnakwa lāxēs
g'ōkwē. Wā, lā ōxleg'alilas lāxēs hēmēnē^ēlasē k!wāē^ēlasa. Wā, lā
āx^ēēdxa ^ēwālasē lōq!wa, qa g'āxēs ha^ēnēl lāx l!āsalīlasēs k!wāē^ēlasē. 10
Wā, lā āx^ēēdxa negwats!ē lexā^ēya, qa^ēs hāng'āgelīlēs lāx hēlk!ō-
tāga^ēya ^ēwālasē lōq!wā. Wā, lā qwēleyīndex t!ēmāk'ēya^ēyasēs
negwats!ē lexā^ēya. Wā, grī^ēmēsē gwālexs laē nēxēmweyōdxa
q!wāxē ts!āk'ēyēs qa^ēs ts!exlālēs lāxēs legwīlē. Wā, lā dāx^ēēdxa
^ēnēmxlāla lāxa yīsx'ēnasa nek!ūlē x'īg'ēlēndēq, qa^ēs lā x'īx'ts!ālas 15
lāxa ^ēwālasē lōq!wa. Wā, lā hēx'sāem gwēg'ilaq. Wā, āl^ēmēsē
gwālexs laē ^ēwīla. Wā, la^ēmē āem la ts!exlālāsa x'īx'āx'motē
yīsx'ēn lāxēs legwīlē. Wā, lā lēqūlīlxa la lōpts!ā lexā^ēya, qa^ēs
lā āx^ēēdxa q!ēdzats!ē lexā^ēya, qa^ēs lā hānstōlīlas lāx ha^ēnēlasdāsa
la lōpts!ā lexā^ēya. Wā, lāxāē qwēleyīndex t!ēmāk'ēya^ēyas. Wā, 20
grī^ēmēsē lāwāxs laē nēxēmweyōdxa q!wāxē qa^ēs ts!exlēndēs lāxēs

- 22 and throws them into the | fire. When this is done, she takes out
a bunch of currants | and strips them off, and puts them on top of
the salal-berries | which have been stripped off and which are in the
25 dishes. She strips the currant-stems || and puts the currants on the
salal-berries that has been stripped off, and | she throws the currant-
stems into the fire. She continues doing this with the | others; and
as soon as the basket is empty, | she puts it away. She takes her
husband's stone hammer | by the small end with the right hand,
30 and || with the big end she pounds the mixed salal-berries and
currants. | She pounds them with the stone hammer for a long time
and only stops when | all the salal-berries and currants have all burst
and are | all mixed. When this is done, she tells her husband | to
35 go and invite whomever he likes from among the chiefs, || for only
chiefs eat this kind of food, consisting of salal-berries | mixed with
currants; and the owner of this kind of food, | salal-berries and cur-
rants, eats it,—the woman, her husband, | and their children. Then
the woman's husband goes out to | invite the chiefs and their wives;
40 and as soon as the woman's || husband goes out of the house, she takes
her small dishes and her | horn-spoon basket, and puts them down
next to her seat, | and also her oil, and she spreads out a new mat on
which | her husband's guests are to sit. As soon as she has done so,
45 the chiefs come in with their wives, and husband and wife || sit down

- 22 legwîlē. Wā, g'ilēmēsē gwālexs laē dāłts!ōdxa 'nemxlāla q'lēsenā,
qā's lā k'īmteyindālasa q'lēsenā lāx ōkūyāfāsa x'īg'ekwē nek'ū-
laxa lā k'lats!āxa k'īmdēgwats!ē lōq!wa, qā's k'īndēłtsendēx q'lē-
25 dzanās, qā's lā k'lāk'eyīnts lāxa k'īmdēkwē nek'ūla. Wā, lāxaē
ts!exłēs q'lēdzanās lāxēs legwîlē. Wā, āx'ūsā'mēsē hē gwēg'ilaxa
waōkwē. Wā, g'ilēmēsē 'wīlg'el'ts!āwa q'lēdzats!ā lexāxs laē
g'ēxaxēs laelxā'yē. Wā, lā āx'ēdex pelpelqasēs lā'wūnemē. Wā,
hēt!ā dālasōsē wīlba'yasa pelpelqasēs hēłk!ōts!ānā'yaxs laē l'ēm-
30 kūlg'ēs lē'x'ubā'yasa laxa mālagekwē nek'ūł lē'wa q'lēsenā. Wā,
lā gēg'ilīł l'ēm kūlgēsā pelpelqē lāq. Wā, ālēmēsē gwālexs laē
'nāxwāem la kūx'īdēda nek'ūł lē'wa q'lēsenā. Wā, lā'mē āla-
k'lāla la lēlgā. Wā, g'ilēmēsē gwālexs laē āxk'lāłaxēs lā'wūnemē
qā lās lē'lāłaxēs gwe'yōwē, qā's lē'lāłase'wa lāxa g'īg'īgāma'yē.
35 qaxs lēx'a'māēda g'īg'īgāmaē hā'māpxa hē gwēk' malaqēla nek'ūł
lē'wa q'lēsenā. Wā, lāxaē lēx'a'mā āxnōgwadāsa hē gwēk' māla-
qēla nek'ūł lē'wa q'lēsenā hā'māpeqxa ts!edāqē lē'wis lā'wūnemē
lē'wis sāsēmē. Wā, lā qās'īdēda lā'wūnemasa ts!edāqē, qā's lā
lē'lāłaxa g'īg'īgāma'yē lē'wis gegēnemē. Wā, g'ilēmēsē lāwēlsē
40 lā'wūnemasa ts!edāqaxs laē hēx'īdāem āx'ēdxēs laelogūmē lē'wis
ts!ōłolagats!ē l'lexōsgēma, qā's g'āxēs g'ēx'gāēł lāx k!waē'lasas
lē'wis l'ē'na. Wā, lāxaē lēp!āhīlasa ēeldzowē lēl'ēwa'yā lāx
k'lūdžē'lasas lē'lānemasēs lā'wūnemē. Wā, g'ilēmēsē gwālexs
g'āxaē hōgwīlēlēda hēhayasek'āla g'īg'īgāma'yā. Wā, la hēhaya-

next to each other on the mat that has been spread out for them. | 45
 When they are all in, the wife of the host prepares | her small dishes.
 She counts how many | married couples there are, and she puts down
 the same number of small dishes for [two of] them. | Each man and
 wife will have one dish. She takes soft shredded cedar-bark, || wipes 50
 out the small dishes, and, after doing so, | she takes a large horn
 spoon, takes the | large dish of salal-berries mixed with currants, and
 puts it down next | to her seat. Then she dips the large horn ladle
 in | and stirs the berries. After doing so, she dips them out and puts
 them || into the small dishes. She only stops when they are nearly 55
 filled. | She continues doing this with the others. When she has
 finished, | she takes oil and pours it on, and she only stops pouring it
 on | when the oil covers the top of the mixture of salal-berries and |
 currants. As soon as she has finished, she gives the spoon-basket ||
 to her husband, who distributes the spoons among his | guests. 60
 After he has distributed them, he puts down the | dishes containing
 the salal-berries and currants, giving one to each couple. | Each dish
 is given to two, a husband and his wife. | When they have been put
 down, they eat with their spoons. They || try to eat it all, eating with 65
 their spoons; and after they have eaten, | they go out. They never

sek'olil^{em}xs laē k'lūdzedzolilaxēs k'wēk'wadzō lēelwa^{ya}. Wā, 45
 g'il^{mēsē} 'wī^{laē}la, laē hēx^{'ida}mē gēnemasa lē^{lā}la xwānā^{'ida},
 qā^s āx^{'ēdē}xa lāelogūmē. Wā, hēem hōs^{'itsō}sē 'wāxogwasasa
 hēhayasek'āla. Wā, lā hēem 'wāxēxlēda lāelogūmē lāx maēmale-
 lēda begwānemē lē^{wis} gēneme; wā, lā āx^{'ēdē}xa q'lōyaakwē k'ādze-
 kwa, qā^s dēdeg'ig'indēs lāxa lāelogūmē. Wā, g'il^{mēsē} gwāla, laē 50
 āx^{'ēdē}xa 'wālasē mōgūg'a k'ats'ēnaqa. Wā, lā āx^{'ēdē}xa malaqelaat^{'isē}
 'wālas lōq'wāxa nek'lūlē lē^{wa} q'lēsena, qā^s g'āxē hāng'alilas
 lāxēs k'waē^{lasē}. Wā, lā tsēqasa 'wālasē mōgūg'a k'āts'ēnaq lāq,
 qā^s xwētēlga^{'yēs} lāq. Wā, g'il^{mēsē} gwālexs laē tsēts'odālas
 lāxa lāelogūmē. Wā, āl^{mēsē} gwālexs laē elāq qōt'la. Wā, 55
 āx^{'sū}mēsē hē gwēg'ilaxa waōkwē. Wā, g'il^{mēsē} gwālexs laē
 āx^{'ēdē}xēs lē^{'ēna}, qā^s k'lūq'ēqēs lāq. Wā, āl^{mēsē} gwālexs laē
 hamelqeya^{'ya} lē^{'ēna} lāx ōkūya^{'yasa} mālxstaakwē nek'lūlē lē^{wa}
 q'lēsena. Wā, g'il^{mēsē} gwālexs laē ts'lāsa tsōlolagats^{'lē} lēxōs-
 gem lāxēs lā^{wūnemē}. Wā, -hē^{'nis} la ts'ewanaēselas lāxēs 60
 lē^{lānemē}. Wā, g'il^{mēsē} 'wīlxtōxs laē k'aēsasa mālxstaak^{'u} ts'lāla
 lāelogūmaxa nek'lūlē lē^{wa} q'lēsena lāxa hēhayasek'olilē. Wā, laem
 maēmalelēda begwānemē lē^{wis} gēnemaxa 'nāl^{'nemē}xlā lālogūma.
 Wā, g'il^{mēsē} 'wīlgalilexs laē hēx^{'idaem} 'yōs'idēx^{'da}xwa. Wā,
 lāx^{'da}xwē 'wa^{'wī}lāaqēxs laē 'yōs'idēq. Wā, g'il^{mēsē} 'wī^{laxs} laē 65
 hōqūwēla. Wā, laem hewāxa nagēk'ilax 'wāpa, qaxs gwāq'lēlaq

- 67 drink any water after eating it, for they do not want | to lose the good taste of the salal-berries from their mouths. | That is all about this. |
- 1 **Huckleberries.**—As¹ soon as (the woman) enters her house, she puts down | the two baskets, takes a | short wide board and puts it down flat near the place | where she always sits; and she takes a log and ||
- 5 rolls it towards the board, so that one end of the short wide board rests on it. | When this is done, it is like this: |
- She also takes a piece of wood which is not really thick (2) and | puts it down, and she takes a new mat (4) and | spreads it out. She
- 10 lifts up the edge so that it lies on the piece of fire-wood at (2), || and she lifts up the lower end of the board (3) for cleaning the | huckleberries, and spreads under it one edge of the mat (4) on to which the | cleaned huckleberries roll. As soon as this has been done, she pushes small pieces of wood under the | sides of the cleaning-board, so that it lies firmly on the support (1) | for the cleaning-board. After
- 15 all this has been done, she takes a || bucket with water and puts it down; and she takes her | huckleberry-baskets, unties the top, and takes off the | skunk-cabbage covering. As soon as all this is off, she takes the | bucket and pours water over the board (3). | The water
- 20 runs over it, as it runs down the board (3). || As soon as it is wet, she |



- 67 lawāyēs ɛxˈp!aēL!ɛxawaˈyē qaēda ɛxˈp!ɛsgemaˈyasa nek!ūlē. Wā, laemxaē gwāla.
- 1 **Huckleberries.**—Wā,¹ g'ilˈmēsē laēL lāxēs g'ōkwaxs laē ɔxlegˈalī-laxēs gwēgwadats!ē laelxaˈya. Wā, lā hēxˈidaem āxˈēdxa ts!ā-ts!axˈsemē ˈwadzō saōkˈ, qaˈs pāxˈalilēs lāxa makˈalamē lāx hēmenēˈlasē k!waˈɛ!ats. Wā, lāxaē āxˈēdxa lɛkwē leqwa, qaˈs
- 5 g'āxē lēnˈnākūlas qaˈs g'āxē gēlbalilas lāxa ts!āts!axˈsemē ˈwadzō saōkwa. Wā, g'ilˈmēsē gwālalilɛxs laē g'a gwālēg'a (*fig.*). Wā, lāxaē āxˈēdxa klēsē ālaem lɛkˈ lɛxˈen leqwa, yix (2), qaˈs lā kˈat!ālilās. Wā, lāxaē āxˈēdxa ˈwālasē eldzō lēˈwaˈya (4) qaˈs lā lɛp!ālilās. Wā, lā ɛkˈtɛnxālaxs laē lɛp!enaˈyē āpsenxaˈyas lāx
- 10 xwālenxaˈyē (2). Wā, lā wībendɛx benbaˈyas k'imdedzōwaxa gwādemē (3), qaˈs lɛbābōdēs āpsenxaˈyas (4) xa q!umendzowasa k'imdekwe gwādemā. Wā, g'ilˈmēsē gwālɛxs laē g'āpiˈlālax ɛwūn-xaˈyas k'imdedzowa qa ɛkˈēs pāxenayaēnaˈyas lāxa qēnolilasa k'imdezowaxa gwādemē (1). Wā, g'ilˈmēsē gwālɛxs laē āxˈēdxēs
- 15 ˈwābets!āla nagats!ā qa g'āxēs haˈnēla. Wā, lāxaē āxˈēdxēs gwēgwadats!ē laelxaˈya, qaˈs qwēleyīndālēq, qaˈs lawālɛx lɛlɛpeyaˈyas k'ikˈ!aōk!wa. Wā, g'ilˈmēsē ˈwīla la laweyakwa laē āxˈēdxa nagats!ē, qaˈs gūgedzōdēsa ˈwāpē lāx ɛkˈ!ebaˈyasa k'imdedzowa (3). Wā, lā wāg'ildzāyēda ˈwāpaxs laē wāxela lāxa k'imdedzowa (3).
- 20 Wā, g'ilˈmēsē hamɛlg'idzōd la k'ūngɛdzowa k'imdedzowaxs laē

¹ Continued from p. 211, line 40.

puts down her bucket, takes up the basket with huckleberries, and, | 21
beginning at the upper end of the cleaning-board, she pours on the
huckleberries | while it is still wet. The huckleberries roll down | to
the end of the cleaning-board, || on to the mat (4) which has been 25
spread out; and the | leaves stick to the cleaning-board (3), so that
there are | no leaves on the mat on to which the cleaned huckle-
berries roll. | As soon as the huckleberries are cleaned, | the woman
who works at them calls her husband to || take hold of one end of the 30
board; and they carry it | out of the house in which the huckle-
berries are being worked, and they put it down flat to be | dried, for,
as soon as it is dry, the | leaves fall off, and the wind | blows them
away. ||

Mashed Huckleberries.—Now, you know how huckleberries are 35
cleaned, | and I shall not talk about it again. | When the woman has
picked many huckleberries, she | asks her husband to go and invite
many people of different tribes, | and he sends out two young men to
call for the first time. || They name the name of the child of the host 40
who is about to give a feast of mashed | huckleberries. The woman
and her husband take out | oil and dishes and spoons, so that they
stand ready at the | left-hand side of the house in which mashed
huckleberries are to be eaten. | The house has already been cleaned,

hāng'alītasēs nagatslē qa's k'łōq'ūlīlēxēs g'wādatslē lēxa'ya, qa's 21
ēk'!ēbendēxa k'īmdedzōxs laē g'īgedzōtsa g'wādemē lāqēx, hē'maē
ālēs k'lūngedzālasa 'wāpē. Wā, lā lōxūmg'īldzāyēda g'wādemē
k'īmtasō's qa's lā hēbendāla lōxwaxela lāxa k'īmdedzowaxs laē
hēdzōdālaxa q'lumenzowē lēbēl lē'wa'ya (4). Wā, lāla k'īdē- 25
dzōdalē mamāmasa g'wādemēsē lāxa k'īmdedzowē (3). Wā, laem
k'!ēās lādzōdālēda mamāma lāxa q'lumenzowasa la k'īmdēk' g'wā-
dema. Wā, g'īl'mēsē lā 'wī'la lā k'īmdēkwa g'wādemaxs laē
hēx'ida'ma g'wāgwatsēla ts!edāq lē'lātaxēs lā'wūnemē qa lās
dādebendxa k'īmdedzowaxa g'wādemē, qa's lā t!axalaqēxs laē 30
lawelsas lāxēs g'wāgwatsēlatslē g'ōkwa, qa's lā pāx'elsas qa lēmō-
dzo'wīdēs, qaxs g'īl'maē lēmōdzo'wīdēda k'īmdedzowaxa g'wā-
demaxs laē hēx'idaem q'lūpālē mamāmasa g'wādemaxs laē yōx'-
wītsō'sa yāla.¹

Mashed Huckleberries.—Laemlas q'lōl'alelax k'īmt'lēnaeyaxa g'wā- 35
demē. Wā, hē'mēsen lāg'ila k'!ēs nanēltsemāla g'wāgwēx'sāla lāq.
Wā, hē'maaxs q'!eyōlāēda ts!edāqaxa g'wādemaxs k'!ilāē, wā, lā
āxk'!ātaxēs lā'wūnemē qa lē'lālēsēxa q'!ēnemē lēlq'wālala'ya. Wā,
lā 'yālaqasa ma'lōkwē hā'yā'la, qa lās galīl'ēs lē'lāla qaē. Wā,
laem lēqelax lēgēmas xūnōkwasa g'watgūdaslaxa q'!wēdzekwē 40
g'wādema. Wā, lālēda ts!edāqē lē'wis lā'wūnemē āx'wūlt lālīlēlaxa
l'ē'sna lē'wa lōelq'wē lē'wa k'āk'ets!ēnaqē qa g'āxēs g'walīla lāx
gēmxōtstolīlasa q'!wēdzē'g'aats!āxa g'wādemē g'ōkwa, yīxs lamaa-

¹ Continued on p. 754, line 1.

- 45 and mats have been spread out around it. || After the young men have called four times, the people come into the house where the | mashed huckleberries are to be eaten. Immediately they | begin to sing the feast songs; and now the | numaym of the host comes to help him put | the huckleberries into the dishes. ||
- 50 The dishes are half filled with huckleberries; and when | there are some in each, they begin to mash them with both hands, | so that they burst; and after they have | burst, they pour oil over them, so that there is one half | mashed huckleberries and one half oil. When
- 55 they have finished, || they distribute the spoons among the guests; and when each has one, they | put the dishes with the mashed huckleberries one in front of each six | men; and when they have been put down, | they begin to eat, and all | eat with their spoons the
- 60 mashed huckleberries; and they only || stop when they have eaten everything. Then they go out of the house. That is all | about it. | They never drink water afterwards. This is all about | one way, what I say about the huckleberries.
- 1 **Cleaning Huckleberries** (Blowing huckleberries).—When | a woman comes home who has tried to pick many huckleberries, but who has found only a few; | and when her basket is only half full of huckleberries, which she tried to shake off; | and when the men are sitting
- 5 on their summer seats || outside the house of the owner of the huckle-

- lāl ēkūlēlkwā grōkwē. Wā, lāxaē Lepsē^ēstalilx^usa lēl^ēwa^ēyē. Wā,
45 grīl^ēmēs mōplenē^ēsta ētsē^ēstēda hā^ēyāl^ēāxs grāxaē ^ēwī^ēlaēlēda q^lū-
q^lūd^ēzēx^ugrīlaxa q^lwēdzekwē gwādema. Wā, lā hēx^ēidaem k^lwē-
lāla dēnx^ēitsa k^lwēlayāla q^lēmdema. Wā, lāla ^ēwī^ēlaem grāxēda
^ēne^ēmēmōtasa gwatēlāxa q^lwēdzekwē gwādem grī^ēwālaxa la k^lā-
ts^lālāsa gwādemē lāxa lōelq^lwē.
- 50 Wā, laemxaē naengoyālēda lōelq^lwāxa gwādemē; wā, grīl^ēmēsē
la q^lwālxōts^lewakūxs lāx^ēda^ēxwāē q^lwēselgentsēs ^ēwī^ēwax^ēsōlts^lā-
na^ēyē lāxa gwādemē qa ^ēnāxwēs kūx^ēida. Wā, grīl^ēmēsē ^ēnāxwa
la kūx^ēida laē k^lūnq^leqasa L^ēna lāq. Wā, laemxaē nāxsaap^lēda
q^lwēdzekwē gwādem L^ēwa L^ēna. Wā, grīl^ēmēsē gwālexs laē
- 55 ts^lewanaēdzema k^lāk^ēets^lenaqē. Wā, grīl^ēmēsē ^ēwīlxtōxs laē k^lāē-
dzema q^lwēq^lwēdzēx^uts^lālā lōelq^lwāxa gwādemē lāxa q^lēq^lēl^ēāk^u
bēbegwānem lāxa ^ēnā^ēnēmēxla lōq^lwa. Wā, grīl^ēmēsē ^ēwīl^ēgalī-
lexs lāx^ēda^ēxwāē ^ēnāxwa ^ēyōs^ēitsēs k^lāk^ēets^lenaqē. Wā, la^ēmē ^ēnā-
xwa q^lūq^lwēdzaagūxa q^lwēdzekwē gwādema. Wā, āl^ēemxaāwisē
- 60 gwālexs laē ^ēwī^ēlaq. Wā hēx^ēida^ēmēsē hōqūwelsa. Wā, laemxaē
gwālā. Wā, laem hēwāxa nāgēk^lilax ^ēwāpa. Wā, laem gwāl lāxa
^ēnēm^ēx^ēidāla gwāgwēx^ēs^ēala lāxa gwādemē.
- 1 **Cleaning Huckleberries** (Pōxwaxa gwādemē).—Wā, hē^ēmaaxs
grāxaē nā^ēnakwēda k^lāk^ēlālemē ts^lēdāqxa gwādemē, yīxs hōlalo-
lāaq, yīxs ā^ēmaē negoyālēs k^lāk^ēlālemāts^lē lexāxa gwādemē.
Wā, grīl^ēmēsē āwāq^lūsēda bēbegwānemē lāxa^ē āwāqwa^ēyē lāx L^ēsa-
5 nā^ēyas grōkwasa gwādadāsa gwādemē; laē hēgēlselaemsēs k^lā-

berries,—then (the woman) goes with the | huckleberries she has 6
shaken off to the men on the summer seat, and | puts down her basket.
The woman says, “Blow at the huckleberries that | I tried to shake
off!” and immediately | the men all put the right hand into the ||
huckleberry-basket that she tried to fill, and take a handful each, 10
pour | it to and fro from hand to hand, and blow at them so as to blow
off the leaves; | and when all the leaves have been blown off, they
put the huckleberries | into the mouth and eat them; and they only
stop eating the | blown huckleberries when they finish them. They
do this when it is || very hot, for the blown huckleberries are cooling 15
when they | are eaten on a warm day. That is all about this. |

Viburnum-Berries with Water and Oil.— | Now I will talk about the
eating of viburnum-berries | mixed with water and oil. They do not
invite many people || to eat these, for this is only the food for husband 20
and wife | and their children, when there are no more ripe viburnum-
berries, and when the man wishes to | invite his near relatives. When
winter comes, | and the oil they put on the viburnum-berries gets
thick, the | woman takes a wedge and wedges off the cover || of the 25
box containing the berries mixed with water and oil. When the
cover | is off, she takes a small dish and a spoon, and she puts the |
small dish on the corner of her box, and she dips the spoon into the |

k!alemanemē gwādem lāxa āwāq!ūsē bēbegwānema, qa's lā hān- 6
gelsas lāq. Wā, lā 'nēk'ēda ts!edāqē: “Wāx'da'x^u lāg'a pōx'wid-
xen k!āk!alemanema qen gwādema.” Wā, hēx'ida'mēsa 'nā-
xwa bēbegwānem sats!āsēs hēhēlk'!ōts!āna'yē e'eyasowa lāxa k!ā-
k!alemats!ē gwats!āla lexa'ya qa's gōx'widē lāq. Wā, lā gōxō- 10
si'lālas lāxēs ēpsōlts!āna'yaxs laē pōxwaq qa's pōx'ālēx mamāmas.
Wā, g'il'mēsē 'wī'la la pōx'ewakwē mamamasēxs laē gōxkl'ūseiaq
lāxēs semsē qa's gwatgūt!ēdēq. Wā, āl'mēsē gwāl gwatgūt'xa pō-
kwē gwādemxs laē 'wī'laq. Wā, hēm hēx'dems gwēg'ilaqēxs
lōmaē ts!elqwēda 'nāla, qaxs k!enōdzemaēda pōkwē gwādemxs 15
gwatgūtse'waaxa ts!elqwa 'nāla. Wā, laemxaē gwāla.

Viburnum-Berries with Water and Oil (L!EL!āgēx^ug'exa L!ākwē
t!elsa).—Wā, lā'mēsen ēdzaqwal gwāgwēx's'alal lāxa L!EL!āgēx^u-
g'āxa L!ākwē t!elsa, yīxs k!ōsaē Lē'lalayo lāxa q!ēnemē lēlqwā-
lala'ya, yīxs lēx'a'maē t!elst!asex gwēx'sdemasēda hayasek'āla 20
lē'wis sāsemaxa la k!ēk!ayoēnxxa t!elsē, lōxs 'nēk'aē, qa's
Lē'lalēxēs māk'mīg'ilē Lē'lēlāla. Wā, hē'maaxs laē ts!āwūnxa,
yīxs laē ālak!āla genk'ē L!ēl'enaga'yasa t!elsē. Wā, hē'mis la
āx'ēdaatsa ts!edāqaxa LEMg'ayowē, qa's lā LEMg'ēlēlōdex yīkū-
va'yasēs L!āgwats!ē t!els lāwatsa. Wā, g'il'mēsē lawāg'ilelē yīkū- 25
yasēxs laē āx'ēdxa lālogūmē Lē'wa k!āts!enaqē, qa's lā hāng'āgentsa

mixture of water and oil, for only this shows on top, for it | is thick.
 30 She dips into it until she comes to the viburnum-berries. || Then she
 puts these into a small dish. When there are enough in it, she puts |
 the dish containing the water and oil and the berries next to the |
 box. She takes the cover and puts it on bottom-side up, so that |
 the pegs stand upward. After doing so, she picks up | the dish and
 35 puts it down in front of her husband || and her children. After doing
 so, she takes her small | spoon-basket, and she gives each a spoon, |
 and they begin to eat with the spoons. Then they eat | the viburnum-
 berries mixed with oil and water. They are in clumps, for they stick
 together | on account of the thick oil. They do not blow out any-
 40 thing || when they eat them, for the women clean them well when they
 are | working at the viburnum-berries. After they have eaten, the
 woman | takes her small dish and puts it away. She takes a dry
 salmon and | roasts half of it over the fire; and as soon as one side
 of it begins to be blistered | a little, it is done. Then she breaks it
 45 into small pieces || and puts (the pieces) into a small dish. She
 places this in front | of her husband and children, and they eat it to
 take the | oil taste out of their mouths. Therefore they eat the
 blistered | salmon without oil. They eat dried salmon without oil,
 because | the oil and the viburnum-berries burn the throats of those

27 lālogūmē lāxes L!āgwats!ē lāwatsa. Wā, lā tsēqasēs k'āts!Enaqē
 lāx qelōkwē L!ēna, qaxs lēx'a'maē la nēlala āxa'yēxa t!Elsē, yīxs
 laē genk'a. Wā, hē'mēs la tsēqē'yēsōs lā'aa lāxa t!Elsē, qa's lā
 30 tsēts!ālas lāxa lālogūmē. Wā, g'il'mēsē hēlats!āxs laē hā'nōlilasa
 L!āx'uts!āla lālogūmaxa L!ākwē t!Elsa lāx ōnālilasa L!āgwats!ē
 lāwatsa. Wā, lā āx'ēdxa yikūya'yas, qa's neleyīndēs lāq, qa
 ēk!Ebalisa L!ēl!abedzā'yas. Wā, lā g'il'mēsē gwālexs laē k'āg'ilī-
 laxa L!āx'uts!āla lālogūma, qa's lā k'ax'dzamōlilas lāxēs lā'wūnemē
 35 lē'wis sāsēmē. Wā, g'il'mēsē gwālexs laē āx'ēdxēs ām'āmayaa-
 ts!āxa k'āts!Enaqē k'āyats!ā, qa's lā ts!ewanaēsas lax'da'xūq.
 Wā, lax'da'xwē 'yōs'ītsēs k'āk'ets!Enaqē lāq. Wā, la'mē L!ēl!ā-
 gēx'g'ēxa L!ākwē t!Elsa, yīx ām'āmsgēmālaē qa's laēna'yē k!wa-
 tāla qaēda genk'a L!ēna. Wā, la'em k!eās pōx'ālayox'da'x'us
 40 laqēxs laē ha'mapeq, qaxs ālak!ālaēda ts!edāqē aēk!axs laē
 t!at!Elsilaxēs t!Elsē. Wā, g'il'mēsē 'wī'laqēxs laēda ts!edāqē
 k'āg'ililaxēs lālogūmē, qa's g'ēxāq. Wā, lā āx'ēdxa xa'masē, qa's
 dzadzax'Lālēs lāxēs iēgwilēxa āpsōdilē. Wā, g'il'mēsē penpendze-
 dzōx'wīdexs laē L!ōpa. Wā, lā k!ōklūpsendeq, qa ām'āmayas-
 45 tōwēsēxs laē āxts!ōts lāxa lālogūmē, qa's lā k'ax'dzamōlilas
 lāxēs hā'wūnemē lē'wis sāsēmē. Wā, la'em laqōdelts lāxēs
 laxplaēL!exawa'yē. Wā, hē'mis lāg'ilas welwālxa ts!enk'wē
 xa'masa. Wā, la'em welwālqēxs laē xemxasxa xa'masē, qaxs
 ālak!ālaē laq!exōyowa L!ēl!Enaga'yasa t!Elsāxs laē gwāla

who eat them. After || they have eaten the salmon without oil, | 50
they drink a little water. That is all about this. |

Ripe Sucked Viburnum-Berries.—When the viburnum-berries | are 1
quite ripe, they are sucked. | The woman takes her front-basket and
hangs it in front of her body. | Then she goes to the viburnum patch;
and when she gets there, she picks off (the berries) and puts them into
her || basket. When (her basket) is full, she goes | home. At once 5
she calls any one who likes to come, | and gives them ripe viburnum-
berries to suck. When | the guests come, they sit down. The
woman takes a new mat | and spreads it in front of her guests; and
when it is down on the floor, || she takes the basket with the berries 10
and pours them | on the mat that has been spread out. Then she
puts down her | basket, as it is now empty. She scatters the sucked
berries | over the whole length of the mat. As soon as this has been
done, | she takes an oil-dish and pours some oil into it. || After this 15
she puts it down next to the sucked berries. | Then the men take hold
of one bunch of | berries each, dip them into the oil, and put them
into the mouth, | and then they suck them. They just put them on
the tongue | and press them against the palate; and then the berry
bursts, || and they suck out the edible part. | The stems are thrown 20
into the fire. They continue doing this | while they are eating and

t!elst!asaq. Wä, g'il'mēsē 'wīlaxēs welwältsewē ts!enk^u xa'masaxs 50
laē xāl!ex'īd nagēk'ilaxa 'wāpō. Wä, laem gwāla.

Ripe Sucked Viburnum-Berries (K'lūmdek^u t!elsa).—Wä, hē'maaxs 1
laē ālak'lāla la neq!ēx'wīdēda t!elsaxs laē k'lūmdekwa. Wä,
laasa ts!edāqē āx'ēdxēs nānaagemē lexa'ya, qa's tek!ūpelēqēxs laē
lāxa t!elyadē. Wä, g'il'mēsē lāg'aa lāqēxs laē k'lūlts!lāxēs
nānaagemē lexa'ya. Wä, g'il'mēsē qōt!ē nānaagemasēxs g'āxaē 5
nā'na^x lāxēs g'ōkwē. Wä, hēx'ida'mēsē Lē'lāxēs gwe'yō qa's
k!wāk'lūmdeg'amatsō'sēs k'lūmdek^{wē} t!elsa. Wä, g'il'mēsē g'āx
k'lūs'ālilēda Lē'lānemaxs laēda ts!edāqē āx'ēdxa eldzowē lē'wa'ya
qa's lā lepdzamōlilas lāxēs Lē'lanemē. Wä, g'il'mēsē gwāl'alilexs
laē āx'ēdxēs k'lūmdegwats!lāxa t!elsē lexa'ya, qa's lā gūgedzōts 10
lāxa lepdzamalilē lē'wa'ya. Wä, lā g'ēgalilasēs nānaagemē
lexāxs laē lōpts!āwa, qa's lā hendzōtsa t!elsē k'lūmdek^u lābendā-
lax 'wāsgemasasa k'lūmdeg'adzowē lē'wa'ya. Wä, g'il'mēsē gwā-
lexs laē āx'ēdxēs ts!ebats!ē qa's k'lūnxts!ōdēsa L!ē'na lāq. Wä,
g'il'mēsē gwālexs laē k'inxelilas lāxa k'lūmdek^{wē} t!elsa. Wä, 15
hēx'ida'mēsa 'nāxwa bēbegwānem dāx'īdxa 'nemx!a k'lūmdek^u
t!elsa, qa's ts!ep!idēs lāxa L!ē'na, qa's ts!ōq!ūsēs lāxēs semsē.
Wä, hē'mis la k'lūmdatsēx. Wä, laem āem āx'ēdzōts lāxēs k'īlemē,
qa's tek'ōstōdēs lāx ēk!ōdēlasēs semsē. Wä, hē'mis la k'ūx'saatsa
t!elsē. Wä, hē'mis la k'lūmdatsēx hāmts!āwasa t!elsē. Wä, hē'mis la 20
ts!exlālatsēs t!ēt!elt!elts!exlā'yas. Wä, āx'sā'mēsē hē gwēgilaxs

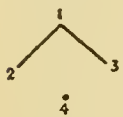
22 sucking the viburnum-berries, and they only stop when everything
has been eaten. | Some of them stop sooner, because they can not
stand to have their tongues | rubbed through. These are the ones
25 who have never eaten sucked viburnum-berries before. || As soon as
they have done so, they go out. That is all about the viburnum-
berry. |

1 **Steamed Viburnum-Berries.**—There is one thing that I forgot when
I | described the steaming of viburnum-berries, | for you know the
way in which viburnum-berries are picked when they are green. | In
5 this way they are eaten in Knight Inlet. || As soon as the woman
comes home, she picks off the stems and puts | the cleaned berries
into the large basket. When | they have been picked off, she
puts the large | basket with the picked berries in a cool corner
of the house. | After this has been done, she goes into the woods, car-
10 rying her basket on her back. She is going to || look for fern-fronds
and skunk-cabbage leaves, and she tries to find very broad ones. |
As soon as she finds broad leaves of skunk-cabbages, | she breaks off
the leaves; and when she has enough, she leaves them there | and
goes on, carrying her basket on her back and looking for fern-fronds.
When | she has found these, she puts the basket down, picks off the
15 fern-fronds and || puts them into the basket. When it is full, | she
ties down the top and carries the basket with fern-fronds | back the
way she came. She picks up the skunk-cabbage on her way | home.

22 k!ük!umdeḡg'aaxa t!elsē. Wä, älmēsē gwālexs laē wīlēda wāō-
kwē. Wä, lä geyōl gwāla wāyats!äläqxa geyōlē basamasxēs k!ile-
mēxa yäg'ilwatē lāx k!ük!umdeḡg'aaxa k!ümdekwe t!elsa. Wä,
25 g'il'mēsē gwālexs laē hōqūwelsa. Wä, laem gwāl lāxa t!elsē.

1 **Steamed Viburnum-Berries.**—^{nemix'idālag'in} L!elēlawēk lāx gwē-
grilasaxa t!elsaxs künsase^{waēda} künēkwē t!elsa, yixs le^{maaxla-}
qōs q!ālelax gwēgrilasasa t!elsāxa t!elsaxs hēmaē ālēs lenlēnx-
semē. Wä, hēmis gwēxsaxs laē t!elsase^{wa} lāx Dzawadē. Wä,
5 g'il'mēsē g'āx nānakūxs laē k!ūlpālaq lāxēs yisx'inē, qas k!ats!ā-
lēsa la k!ūlbek^u t!els lāxa nāg'ē wālas lexa^{ya}. Wä, g'il'mēsē
^{wīla} la k!ūlbekwaxs laē häng'alilasēs k!ūlbex^{ts}!āla t!eldzats!ē
^{wālas} nāg'ē lexa^{ya} lāxa wūdanēgwīlasēs g'ōkwē. Wä, g'il'mēsē
gwālexs laē ālēsta lāxa ālē ōxlāxēs lexa^{yē}. Wä, laem lāl
10 ālāx gēmsa lē^{wa} k!ēk!aōk!waxa ālā la āwādzōxlā k!ēk!aōk!wa
ālāsōs. Wä, g'il'mēsē q!āxa āwādzōxlēwē k!ēk!aōkwaxs laē
hēx'idāem p!ōx^{wīdeq}. Wä, g'il'mēsē hēlolexs laē gēmxesāla-
qēxs laē ōxlāxēs lexa^{yē}, qas lā ālāx gēmsa. Wä, g'il'mēsē
q!āqēxs laē ōxleg'aelsaxēs lexa^{yē}, qas k!ūlx'idēxa gēmsē, qas
15 lā k!ūlts!ālas lāxēs gēmdzats!ēyē lexa^{ya}. Wä, g'il'mēsē qōtlaxs
laē t!emāk'iyindeq. Wä, lä ōxlex'idxēs gēmdzats!ēyē lexa^{ya}.
qas g'āxē gāgēmxbalaxēs k!āk!aok!wānemaxs g'āxāē nā^{nakwa}

Then she puts down the skunk-cabbage at the place where she | put the large basket, and she puts down the || basket with the fern- 20 fronds. After this has been done, she takes | her clam-digging stick and a large horse-clam shell, and she sits down | in an empty corner of the house. Then she pushes the digging-stick into the ground so that it | stands and measures off (a distance) two spans away from it. | Then she uses a small || cedar-stick for a mark. She takes her 25 clam-digging stick and marks | a line on the floor, beginning at the place where it was standing to the place where the cedar-stick is standing. | Then she measures another two spans | from the end of her mark. | She puts up a cedar-stick at the end of the line that she measured, || and marks it, starting from the end of her mark towards the cedar- 30 stick that is standing up. | After she has done so, it is this way: |



After she has done so, she takes the cedar-stick and measures with it, beginning at (1) and going | towards (2). and she also measures the line (3) to (4). | After she has done this, she takes the cedar-stick and puts it up || at the end of the last line she measured, and she | measures again 35 with her cedar-stick the distance from (1) to (3); | she marks the end of the cedar-stick measure; | after this she puts it down, begin-

lāxēs g'ōkwē. Wā, lāxaē gēmxaḷilasa k'!Ek'!aōk'!wa lax lā hā'nē- 18 latsēs t'!eldzats!ēyē nāg'ē 'wālas lexā'yē. Wā, hēemxaāwisē ōxle-g'alilāsēs gēmdzats!ēyē lexā'ya. Wā, g'il'mēsē g'wālexs laē āx'ēd- 20 xa k'!ilākwē lē'wa 'wālasē xālaētsa met!āna'yē. Wā, lā k'!wāg'alil lāxa lōbenēgwilasēs g'ōkwē ts!Ex^ubetalilē ōba'yasēs k'!Elākwē, qa lāēlēs. Wā, hē'mis lag'āg'ililatsēxs laē bā'lēdxa ma'p!enk'ē lāxens q'!wāq!wax'ts!āna'yēx, yix 'wāsgemasasēxs laē lāg'alilasa k'!wa'xlōdzēsē lāq. Wā, lā āx'ēdxēs k'!Elākwē, qa's xūlt!ēdēs 25 ōba'ya g'āg'ilil lāx lāēlasdās lālaa lāxa lāēlē k'!wā'xlōdzesa. Wā, g'il'mēsē g'wālexs laē ēt!ēd bā'lēdxa hāmōdengāla lāx ma'p!enk'ē lāxens q'!wāq!wax'ts!āna'yēx g'āg'ilēla lāx ōba'ya xūltā'ya. Wā, lāxaē āx'ēdxa k'!wa'xlōdzēsē, qa's lāg'alilēs lāx welg'ilasas. Wā, la'mē ēt!ēd xūlt!ēdeq g'āg'ilil lāx ōba'yasēs xūltā'yē lālaa lāxa lāēlē 30 k'!waxlōdzesa. Wā, g'il'mēsē g'wālexs laē ga g'wālēga (*fig.*). Wā, lā ēt!ēd āx'ēdxa k'!wa'xlāwē qa's mens'idēs g'āg'ilēla lāx (1) lālaa lāx (2). Wā, hē'mis la mens'idayosēs (3) lālaa lāx (4). Wā, g'il'mēsē g'wālexs laaxat! āx'ēdxa k'!wa'xlōdzēsē, qa's lāg'alilēs lāx 'wālaasas ōba'yasa menyayowē k'!wa'xlāwa. Wā, lāxaē ēt!ēd 35 mens'itsēs k'!wa'xlāwē menyayo g'āg'ilil lāx (1) lālaa lāx (3), yix āwālagālaasas. Wā, lā xūlt!alēlōdeq lāxēs k'!wa'xlāwē menyayowa. Wā, g'il'mēsē g'wālexs laē k'at!alilas g'āg'ilil lāx (2) lālaa

- ning at (2), | towards (4), and she marks it. Then it is in this way:
- 40 After || she has marked it, she begins to dig along the marks which she has put down. She digs with her | digging-stick and the large shell. When the hole is one span | and four finger widths deep, she | stops digging. She takes dry | driftwood and puts it into the hole;
- 45 and as soon as it shows level with the ground, || she puts small pieces of driftwood over it crosswise. Then she puts | stones on; and after this has been done, she lights a fire underneath for steaming | the mashed viburnum-berries. When the fire blazes up, she takes a large | dish, washes it out well with water, and, when it is clean, | she takes the basket with viburnum-berries and puts it down
- 50 next || to the washed large dish. She takes her husband's stone hammer | and sits down next to the large dish. Then | she takes a handful of green picked berries and puts them into the | large dish. Then she pounds them with the stone hammer until | they are crushed. When they are all crushed, she gathers them up at one
- 55 end || of the large dish, and she takes another handful of berries | with her left hand, puts them into the steaming-box for green | viburnum-berries, and she pounds them with her | stone hammer with which she crushes them. When they are all crushed, | she gathers them up at the end, like the first ones that she crushed; ||
- 60 and she continues doing this with the whole number of green berries.

- lax (4). Wä, la^{mē} xūlt!ēdeq, qa g^{ās} gwālēg'a (fg.). Wä, g^{il}mēsē
- 40 gwāl xūltsēstalaqēxs laē negeleñēxs xūltā'yaxs laē 'lāp'wūlts!ālasēs k!ēlakwē lē'wis xālaēsē lāq. Wä, g^{il}mēsē la mōdenbāla ēseg'i-wa'yas lāx 'nemp!enk'ē lāxens q!wāq!waxts!āna'yēx, yix 'wāla-betalilasas 'lāpa'yasēxs laē gwāl 'lāpaq. Wä, lā āx'ēdxa lemḡwa q!āq!ēxema, qa's lēx'uts!ālēs lāq. Wä, g^{il}mēsē nēlk'eyax'idēxs laē
- 45 gayi'lālax ōkūya'yas yisa q!āq!ēxemē. Wä, hē'mis la xeqūyintsōsa t!ēsemē. Wä, g^{il}mēsē gwālexs laē mēnabōtsa gūlta lāxēs kūnyas-laxa q!wēlkwē t!ēlsa. Wä, g^{il}mēsē x'iqostāxs laē āx'ēdxa 'wālasē lōq!wa, qa's aēk!ē ts!ōxūg'intsā 'wāpē lāq. Wä, g^{il}mēsē lā ēg'i-graxs laē āx'ēdxēs t!ēlts!āla nāg'ē lexā'ya, qa's lā hāng'āgelilas
- 50 lāxa ts!ōxūg'aakwē 'wālas lōq!wa. Wä, lāxāē āx'ēdex pelpelqa-sēs lā'wūmemē. Wä, lā k!wag'āgelilaxa 'wālasē lōq!wa, qa's gōx-'wīdē lāxa lenlenxsemē k!ūlbek' t!ēlsa, qa's lā g'ōxts!ōts lāxa 'wālasē lōq!wa. Wä, hē'mis la leselgayaatsēsa pelpelqē lāq, qa q!wēq!ūlts!ēs. Wä, g^{il}mēsē 'wī'welx'sexs laē gōlbents lāx āpsbēl-
- 55 ts!āwasa 'wālasē lōq!wa. Wä, lāxāē ēt!ēd gōx'wīd lāxa t!ēlts!āla gēmxōlts!āna'yē, qa's lā gōxts!ōts lāxa q!ō'lats!āxa lenlenxsemē t!ēlts!āla 'wālas lōq!wa. Wä, lāxāē ēt!ēd leselgentsēs leselgayayowē pelpelq lāq. Wä, g^{il}emxaāwisē 'wī'welx's q!wēq!ūlts!ēxs laē gōlbents lāxaax lāsasēs g'ilx'dē q!wēlā'ya. Wä, āx'ū-
- 60 sā'mēsē hē gwēg'ilax 'wāxaasa lenlenxsemē t!ēlsa. Wä, g^{il}mēsē

When | all have been crushed, she takes her basket to the back 61
of the | house, and breaks off tips of | alder-tree branches and puts
them into the basket. When she has enough of these, | she picks
up old alder-leaves and lays them on top; || and when she has 65
enough of these, she carries them back | to the house, and she
puts them down where she is going to steam the pounded | green
viburnum-berries. When she has done so, she takes her tongs | and
puts them down, and she also goes to draw water in her bucket, so
that it is | ready, and she also has a mat to cover them. When ||
everything is in readiness, she waits until the | fire-wood is burnt up, 70
although the stones are already red-hot on the fire | in the place where
she is going to steam the berries. A long time after she has seen that
the fire | has burned out, she takes her tongs and picks | out the
charcoal that is left. When || it has all been taken out, she levels 75
down the red-hot stones | until they are level. After doing so, she
waits again | for a short time, for she wants the charcoal to be all
burned. | As soon as she sees that it is all | burnt up, she takes her
bucket with water and sprinkles || a little water over the red-hot 80
stones, until | the ashes that stick to the stones fly off. When this
has been done, she takes the | tips of the alder-branches and puts
them on the | stones; and after they are on, she puts the dead leaves

ʷiʷla la lɛLEXsaakũxs laē ǣxēdxēs lɛxaʷyē, qaʷs lā lax ǣlēgraʷyasēs
gōkwē, qaʷs lā lɛqwaʷxela lāx ōbaʷts!ānaʷyasa lɛnākʷasa 61
lǣsmēsē. Lā, LEXʷts!ālas lāxēs lɛxaʷyē. Wā, gɪlʷmēsē hēlōLEXS
laē laxelsʷid lāxa LEXlʷmēsē, qaʷs lā lɛxeyindālas lāq. Wā,
gɪlʷEMxaāwis hēlōLEXS gūxaē ōxlālaq, qaʷs gāxē ōxlaēlɛlaq
lāxēs gōkwē, qaʷs lā ōxLEgalilas lāxēs kūnyasLaxa q!wēlkwē 65
hɛnɛnxSEM t!ɛlsa. Wā, gɪlʷmēsē gwāLEXS laē ǣxēdxēs k!lɪpālaa,
qa gāxēs kādēla. Wā, lāxaē tsāxa ʷwāpasēs nagats!ē, qa gāxēs
gwālil hānēla. Wā, hēʷmisa lēʷwaʷyē, qa nāyīmLES. Wā, gɪlʷmēsē
ʷiʷla gāx gwāxgūlilaxs laē ēdzēla, qa ālaxʷidēs ʷiʷla q!lūlxʷidēda
lɛqwa, yixs wāxʷmaē lā mēmɛnɪtSEMxʷidēda t!ɛSEMē xEXʷlālālēs 70
lāx ōts!āwas kūnyasLAS. Wā laʷmēsē gūlakʷasEXS laē dōqūlaqēxs
lɛʷmaē ʷiʷla q!lūlxʷida. Wā, lā ǣxēdxēs k!lɪpālaa, qaʷs k!āk!a-
pūqewēxa xāl!a gɪgʷayawēsa q!wāq!walemotē ts!ōlna. Wā, gɪl-
ʷmēsē wɪlgɪlqaxs laē ʷnɛmākʷeyindxa xɪxʷEXSEMāla t!ɛSEma qa
ʷnɛmākʷyēs. Wā, gɪlʷmēsē gwāLEXS laaxat! ēt!léd selt!ēda qaʷs 75
yāwasʷidē xʷōsʷida. Wā, laʷmē ʷnēx qa ālak!alēs q!walaema
ts!ōts!ɛlxlaʷyē. Wā, gɪlʷmēsē dōqūlaqēxs lɛʷmaē ālak!āla la
q!lūlxʷidEXS laē ǣxēdxēs nagats!ē ʷwābets!ālila, qaʷs xāl!EXʷidē
xōdZELEYintsa ʷwāpē lāx ōkūʷyasa xɪxʷEXSEMāla t!ɛSEma, qa
q!EXʷūlts!āwēsa gūnaʷyē lāq. Wā, gɪlʷmēsē gwāLEXS laē ǣxēdxā 80
ōbaʷts!ānaʷyasa lɛnākʷasa lǣsmēsē, qaʷs lā LEXgʷindālas lāxa
t!ɛSEMē. Wā, gɪlʷmēsē ʷwɪlts!āxs laē lɛxeyindālasa LEXlʷmēsē lāq,

on. | She scatters these until they are level. When this is done, she ||
 85 takes the fern-leaves and spreads them carefully so that they are
 thick. | After this she takes the skunk-cabbage leaves and | spreads
 them over them. She bends the edges upwards inside the | steaming-
 hole, and she lays them so that they will not leak, one on top of the
 other. | When this has been done, she takes the large dish which
 90 holds the pounded || viburnum-berries, and she pours them into the
 steaming hole. When | this has been done, she puts down the
 empty large dish. She takes | broad leaves of the skunk-cabbage
 and spreads them well over what she is | steaming, and so that it
 does not leak. Then | she takes her bucket and pours the water in
 95 between || the leaves enveloping the viburnum-berries | which she is
 steaming, and the side of the steaming-hole. As soon as she has
 poured water all round it, | she takes more skunk-cabbage leaves,
 spreads them over, and | takes a mat, and she adds still more cover
 to keep the steam down. | After this has been done, she takes a large
 100 shell and scrapes the soil up, || and with it she covers the mats.
 That is all about the steaming of viburnum-berries. |

When morning comes after the day when she steamed the viburnum-
 berries, and | when it is almost evening, the woman who steams the
 viburnum-berries takes the large dish | and pours some water into it.

qa's gōlg'ilgayēq, qa 'nemāk'eyēs. Wā, g'il'mēsē gwālexs laē
 85 āx'ēdxa gēmsē, qa's lā aēk'!a lexeyindālas lāq, qa wāk'wēs. Wā,
 g'il'mēsē gwālexs laē āx'ēdxa k'!Ek'!aōk'!wa, qa's lā aēk'!a lepe-
 yindālas lāq. Wā, la'mē ēk'!ēbalē ōba'eyas lāx ēwanēx'ts!āwasa
 kūnyasē. Wā, lāxaē aemxaakwa lāxēs pāpeqewak!wēna'eyē. Wā,
 g'il'mēsē gwālexs laē āx'ēdxa 'wālasē lōq!wa, yixa q!ūlx'ts!ālāxa
 90 q!wēlkwē t!Elsa, qa's lā qepts!ōts lāxa kūnyasē. Wā, g'il'mēsē
 gwālexs laē hāng'alīasa 'wālasē lōq!wa la lōpts!ā. Wā, lā āx'ēdxa
 āwādzoxlō k'!Ek'!aōk'!wa, qa's aēk'!ēxs laē lepeyindālas lāxēs
 kūnsasēwē. Wā, laemxaē aemxaq. Wā, g'il'mēsē gwālexs laē
 āx'ēdxēs 'wābets!āla nagats!ā, qa's gwāqōdēs lāx āwagawa'eyasa
 95 sāsgema'eyasēs kūnsāsēwē t!Elsa k'!Ek'!aōk'!wa lō' ēwanēqwasa
 kūnyats!āsēxa t!Elsē. Wā, g'il'mēsē 'wīla gūx'idēx āwē'stāsēxs
 laē āx'ēdxa waōk' k'!Ek'!aōk'!wa, qa's lepeyindālēs lāq. Wā, lā
 āx'ēdxa lē'wa'eyē, qa's hēlōkūyindē lā nāseyōnts lāq. Wā, g'il'mēsē
 gwālexs laē āx'ēdxa 'wālasē xālaēsa qa's xelx'idēs lāxa dzeqwa,
 100 qa's dzemdzenenxendēx āwē'stāsa na'eyimē lē'wa'eya. Wā, la'mē
 gwāla kūnsāxa t!Elsē lāxēq.

Wā, hē'mēxs gaālaaxs laē gwāla kūnsaxa t!Elsē. Wā, g'il'mēsē
 elāq dzāqwaxs laēda kūnts!ēnoxwē ts!Edāq āx'ēd'xa 'wālasē lōq!wa,
 qa's gūxts!ōdēsa 'wāpē lāqēxs laē ts!ōxūg'indeq, qa lāwāyēsa

She washes it out, so that all the || crushed viburnum-berries come off, 5
 for the dish in which she steams the berries is the same dish in which
 she | crushed them. When it is clean, she | puts it down next to
 the steaming-hole. She takes a large | ladle, which is made for this
 kind of work, to scoop | out things that are still hot. She takes it
 and || puts it into the large dish. When this is done, she takes a | 10
 large clam-shell and scrapes away the soil with which she covered |
 the steaming-hole. When it is all off, she takes | hold of two corners
 of the mat, turns it back, and puts it down on the floor. | Now the
 cooked skunk-cabbage wrapping begins to show. || She peels it off; 15
 and when it is off, the steamed | viburnum-berries look like
 thick dirty water. | They are reddish in color. When all the skunk-
 cabbage leaves have been taken off, she | takes the large dish in
 which the large ladle is kept and | puts it down by the side of the
 hole. Then she takes out the long-handled ladle, || dips it into the 20
 steaming-hole, and pours the viburnum-berries into the large | dish.
 She does not stop until they are all in the large dish. | Then they have
 all been taken out of the steaming-hole. As soon as this is finished, |
 she takes up the dish in which the steamed berries are, and | puts it
 in a cool place. She lets it cool off quickly. Then she takes a || mat 25
 and puts it over it, for she does not want the soot to drop | into it.

q!wēq!walēsawa^ēyē t!ēls klūdeg^ēq, qaxs hē^ēmaē q!wēlts!ā^ēlax^ēdxā 5
 q!wēlkwē t!ēlsa, yix lā kūnsasō^ēs. Wā, gil^ēmēsē la ēgr^ēgraxs laē
 k^ēanōlilas lāxēs kūnyasē. Wā, lāxaē āx^ēēdxā ēwālask^ēasē k^ēāts!ē-
 naqaxa hēklūmg^ēilīmē k^ēasēlē gr^ēlt!ēxlāla k^ēāts!ēnaqa qa xelōlts!ā-
 layāxa hēem ālē ts!ēlqwa. Wā, hēem āx^ēētsōsē, qa^ēs lā gr^ē-
 ts!ōts lāxa ēwālasē lōq!wa. Wā, gil^ēmēsē gwālēxs laē āx^ēēdxā 10
 ēwālasē xālaēsa, qa^ēs lā golaxelas lāxa dzeqwxaxa dzemsge-
 mēx^ēdāsēs kūnsasē^ēwē t!ēlsa. Wā, gil^ēmēsē ēwī^ēlaxaxs laē dāden-
 xēdxā lē^ēwa^ēyē, qa uelē^ēnākūlamasēqēxs laē āx^ēālilaq. Wā, la-
 ēmēs xamasgemg^ēalilēda sāsgema^ēyē la L!EL!ēbedzō k^ē!ēk^ē!aōkwa.
 Wā, la^ēmē qūśālaq. Wā, gil^ēmēsē ēwī^ēlāxs laē āem la q!ōts!āwa 15
 kūnēkwē t!ēlsa la yāxa hē gwēx^ēsa genk^ēāsōx nēqwxax ēwāpa.
 Wā, la L!al^ēaxostāla. Wā, gil^ēmēsē ēwī^ēlāwēda k^ē!ēk^ē!aōk!waxs laē
 āx^ēēdxā ēwālasē lōq!waxs gr^ēts!āmaēda ēwālasē k^ēāts!ēnaq lāxēs
 laē hā^ēnōlilas lāq. Wā, lā dōlts!ōdxā gr^ēlt!ēxlāla k^ēāts!ēnaqa,
 qa^ēs tsēqēs lāxa kūnēkwē t!ēlsā, qa^ēs lā tsēts!ālas lāxa ēwālasē 20
 lōq!wa. Wā, āl^ēmēsē gwālēxs laē ēwīlts!ā lāxa ēwālasē lōq!wa,
 yixs laē ēwīlgr^ēilts!āwēda kūnyats!āq. Wā, gil^ēmēsē gwālēxs laē
 k^ēāgralilaxa kūnēx^ētsālaxa kūnēkwē t!ēls ēwālas lōq!wa, qa^ēs lā
 k^ēāgralilas lāxa ēwūdaēlē, qa hālabalēs ēwūdex^ēīda. Wā, lā āx^ēēdxā
 lē^ēwa^ēyē, qa^ēs pāqeyīndēs lāq, qaxs gwāq!ēlaaq q!ūpstalēda q!wa!ō- 25
 besē lāq. Wā, gil^ēmēsē gwālēxs laē āx^ēēdxā hā^ēyā^ēla lōelq!wa

- 27 After doing this, she takes medium-sized dishes | and washes them out with water. When this has been done, | she piles them up. Then she takes her spoon basket, in order to | have it ready, and puts
30 it down next to her seat. When she thinks that the || steamed viburnum-berries are cold enough, she sends her husband to invite whomever he | likes among his friends, or, if he wishes | to invite (them), the members of his numaym. He invites them to | come and eat steamed crushed berries. When they | come in, the woman gets
35 ready. She takes a || medium-sized dish from the pile, and she puts it down at the | place where she always sits; and she takes oil and | puts it down where she sits; and finally she takes the dish containing | the steamed crushed viburnum-berries and puts it down | just out-
40 side of her seat. Then she takes a medium-sized || dish and puts it across the corner of the large dish in which the steamed | crushed viburnum-berries are. She takes a long-handled ladle, | dips it into the berries, and puts it into a medium-sized | dish. When it is half full, she puts it down; and | she does this with all the medium-sized
45 dishes. When || the crushed steamed viburnum-berries are in all of them, she takes | oil and pours it in. She does not put in very much oil. | When she has done so, she distributes the spoons among the | guests of her husband; and when every one has one, the woman her-
50 self | places the medium-sized dishes before them. There is || one

- 27 qa's aëk'le ts!öxwügr'idälaq yîsa 'wāpē. Wā, g'il'mēsē gwālexs laē māxogwalilaq. Wā, lāxaē āx'ēdxēs k'ayats!ē, qa g'āxēs gwā-
lila lāx k!waēlasas. Wā, g'il'mēsē k'ōtaqē laem 'wūdex'idēs
30 künēkwē t!elsaxs laē 'yālaqasēs lā'wūnemē, qa lās Lē'lālaxēs gwe'yōwē, qa's Lē'lālase'wē lāxēs 'nē'nemōkwē lōxs 'nēk'aē, qa's hē Lē'lālase'wēs 'nē'mēmōtē. Wā, la'mēsē Lē'lālax'da'xūq, qa g'āxēs t!elst!asxa q!wēlkwē künēkwē t!elsa. Wā, g'il'mēsē g'āx
'wī'laēlexs laē hēx'ida xwānal'idēda ts!Edāqē, qa's āx'ēdēxa
35 hā'yāl'a lōq!wa lāxēs maxōlilasē, qa's g'āxē mex'ālilas lāxēs hēmēnēlasē k!waēlasa. Wā, lāxaē āx'ēdxa L'ē'na, qa's g'āxēs hā'nēl lāx k!waēlasas. Wā, lā ālelxs dālaxs laē āx'ēdxa künēx'ts!ā-
lāxa q!wēlkwē künēkwē t!els 'wālas lōq!wa, qa's g'āxē hāng'alilas lāx L'asālilasēs k!waēlasē. Wā, lā āx'ēdxa 'nemēxla lāxa hā'yāl'a
40 lōq!wa, qa's hāng'āgendēs lāxa 'wālasē lōq!wa künēx'ts!ālaxa q!wēlkwē künēkwē t!elsa. Wā, lā āx'ēdxa g'ilt!exlāla k'āts!enaqa, qa's tsēx'idēs lāxa künēkwē t!elsa, qa's lā tsēyōselas lāxa hēlā lōq!wa. Wā, g'il'mēsē negōyoxsdālaxs laē k'āg'alilas. Wā, lā 'nāxwaem hē gwēx'idxa waōkwē hā'yāl'a lōelq!wa. Wā, g'il'mēsē
45 'wī'la la t!ēt!elts!ālaxa q!wēlkwē künēkwē t!elsexs laē āx'ēdxa L'ē'na, qa's k'lūnq!eqēs lāq. Wā, lā k'lēs ālaem q!ēqxa L'ē'na. Wā, g'il'mēsē gwālexs laē ts!ewanaēsasa k'āk'ets!enaqē lāx Lē'lā-nemasēs lā'wūnemē. Wā, g'il'mēsē 'wīlxtōxs laē k'aēsēda ts!E-dāqasa hā'yāl'a lōelq!wa. Wā, la'mē yaēyūdōkwa bēbegwānemē

dish for each three men. When she has put them down, | the guests 51
at once take their spoons and begin to eat the | steamed viburnum-
berries; and after they have eaten, they drink a very little | water
to rinse their mouths. After doing this, | they go out; and now at
last this is all about the eating of || crushed steamed viburnum- 55
berries. |

Brittle Crabapples.—The time to pick crabapples | is when they 1
get large, when they are still green. When | the woman sees that
the apples are getting large, she takes her | small basket and goes
where good crabapples are, and picks them off. || She puts them into 5
her small basket; and when it is full, | she goes home. Then she
calls her husband and her | children to come and sit down; and when
they sit down, she | spreads a food-mat in front of them. | She takes
the basket with crabapples and pours the apples on the || mat. Then 10
they take hold of | the bunches of crabapples, one of each, and bite off
the | crabapples from the stems and eat them. They | continue doing
so, and only stop when they have | all been eaten. They do not eat oil
with them, because there is juice inside. || Brittle crabapples are not 15
given at a feast to many tribes, | for only the married couple and
their children eat | them. That is all about this. |

lāxa ʿnālʿnemēxla hēla lōq!wa. Wā, gʾilʿmēsē ʿwīlʿgalilēxs laē 50
hēxʿidaʿma lēʿlānemē dāxʿīdxēs kʿākʿets!ēnaqē, qaʿs ʿyōsʿidēxa
kūnēkwē q!wēltaakʿ t!ēlsa. Wā, gʾilʿmēsē gʾwālēxs laē xāl!EXʿīd
nāgēkʿilaxa ʿwāpē, qaʿs ts!ēwēL!EXōdayowē. Wā, gʾilʿmēsē gʾwā-
lēxs laē hōqūwēlsa. Wā, lawēsLē gʾwāl lāxa t!ēlstasaxa kūnēkwē
q!wēlkʿ t!ēlsa. Wā, laem gʾwāla. 55

Brittle Crabapples.—XEMōkʿ^u tselxʿ^u, yīxs hēʿmaē tselxʿwīDEXʿdemxa 1
tselxʿwaxs laē āwāwa, yīxs hēʿmaē ālēs lenlenxsema. Wā, hēʿmaaxs
laēda ts!ēdāqē dōqwalaxa tselxʿwaxs lēʿmaē āwāwa. Wā, lā āxʿēdxēs
lālaxamē, qaʿs lā lāxa ēgʾadāxa tselxʿwē. Wā, laʿmēs ēp!EX!aq,
qaʿs lā ēpts!ālas lāxēs lālaxamē. Wā, gʾilʿmēsē qōt!axs gʾāxaē 5
nāʿnakwa lāxēs gʾōkwē. Wā, laʿmē lēʿlālaxēs lāʿwūnemē LEʿwis
sāsemē, qa gʾāxēs k!ūsʿālila. Wā, gʾilʿmēsē k!ūsʿālilēxs laē āxʿēd-
xa hāʿmadzowē lēʿwaʿya, qaʿs lā LEpdzamōlilas laxʿdaʿxūq. Wā,
lā āxʿēdxēs tselwats!ē lālaxama, qaʿs lā gūgedzōtsa tselxʿwē lāxa
LEbīlē tselxʿ^utsaxūdzō lēʿwaʿya. Wā, hēxʿidaʿmēsē ʿnāxwa dāxʿīd- 10
xa ʿnālʿnemēxla lāxa lenlenxsemē tselxʿwa, qa q!ēkʿā!axʿīdēxa
tselxʿwē lāxēs tsētselwanōwaxs laē xemxʿwēdeq. Wā, laʿmēsē
hēxʿsāem gʾwēgʾilaqēxs tselxʿ^utsaxwāē. Wā, ālʿmēsē gʾwālēxs laē
ʿwīʿlāq. Wā, laʿmē hēwāxa ts!ēpas lāxa L!ēʿna, qaxs ʿwābets!āē.
Wā, laʿmē kʿlēs k!wēladzem lāxa q!lēnemē lēlqwālālāʿya xemōkwē 15
tselxʿwa, yīxs lēxʿaʿmaēda haʿyaseqāla LEʿwis sāsemē tselxʿ^utsaxʿ^uxa
xemōkwē tselxʿwa. Wā, laemxaē gʾwāl lāxēq.

Crabapples and Oil.—This is the same as | viburnum-berries and oil,
20 about which I talked before, for you will || only have the same (de-
scription). |

Mashed Steamed Crabapples.—The | woman takes her small dish
and her spoon, and she dips | some of the crabapples and water out of
the box. Then she puts them into her small dish; and when it is |
25 half full, she takes it and puts it down next to her || place. She takes
her husband's stone hammer, and she pounds | the crabapples in the
small dish; and when they are all broken up, she | puts away the
stone hammer that she was using, and she | mashes them with both
hands. When they are all | mashed, she takes oil and pours it on,
30 much of it; || and when this is done, she calls her husband and her
children | to come and sit down; and as soon as the whole family has
assembled, the | woman takes her spoons and gives one to each. |
Then they all eat with their spoons; and | they eat the mashed crab-
35 apples. They only stop || when they have been eaten. They never
drink water after eating them. | That is all about it. |

Salal-berries and Crabapples(Salal-berry cakes mixed with mashed |
crabapples).—The woman takes two dishes and | puts them down
next to the place where she always sits. Then she takes | four cakes
5 of salal-berries and puts them into one of the dishes. || As soon as
she has finished doing so, she takes some water and pours it in. |

18 **Crabapples and Oil.**—L!äkwē tselḵwa; yixs hē'maaxat! gḡwēkwa
L!äkwē t!elsaxen lāx'īdaxat! gḡwāgḡwēx's'ālasa, yixs hē'mēlaqōs
20 âeml negeḡtewēsōlē.

Mashed Steamed Crabapples.—Q!wēdzek^u q!ōlk^u tselḵwa, yixs â'maē-
da ts!edāqē āx'ēdxēs lālogūmē lē'wēs k'āts!ēnaqē, qa's lā tsēx'īd
lāxēs tselḵ'staats!ē, qa's lā tsēts!ālas lāxa lālogūmē. Wā, g'īl'mēsē
negōyoxsdālaxs laē k'ālaq, qa's lā k!wāg'alil lāxēs hēmenēlasē
25 k!waēlasa. Wā, lā āx'ēdxa pelpelqasēs lā'wūnemē, qa's leselgen-
dēxa la tselḵ'ts!ālasa lālogūmē. Wā, g'īl'mēsē wī'welx'sexs laē
g'ēxaxēs leselgayayowē pelpelqa. Wā, la hēlōx'wid la q!wēsēl-
gentsēs wāx'sōlts!āna'yē ē'eyasō lāq. Wā, g'īl'mēsē la ālak!āla
la wī'welx'sexs laē āx'ēdxa L!ē'na, qa's k!ūnq!Eqēsa q!lēnemē lāq.
30 Wā, g'īl'mēsē gḡwālexs laē lē'lālaxēs lā'wūnemē lē'wis sāsēmē,
qa g'āxēs k!ūs'ālila. Wā, g'īl'mēsē g'āx senyanōgwalilexs laē
āx'ēdēda ts!edāqaxēs k'āk'ets!ēnaqē, qa's ts!ewanaēsēs lāx'da'xūq.
Wā, hēx'ida'mēsē nāxwa yōs'itsēs k'āk'ets!ēnaqē lāq. Wā, la'mē
tselḵ'tsax'wīdxa q!wēdzekwē tselḵwa. Wā, āl'mēsē gḡwālexs laē
35 wī'laq. Wā, la'mē hēwāxa nāgēk'elax wāpaxs laē gḡwāla. Wā,
laemxaē gḡwāl lāxēq.

1 **Salal-berries and Crabapples** (T!Eqa mālaqela lē'wa q!wēdzekwē
tselḵwa).—Wā, hēm āx'ētsōsa ts!edāqa ma'lexla lōelq!wa, qa's
g'āxē mex'ālilas lāxēs hē'menēlasē k!waēlasa. Wā, lā āx'ēdxa
mōxxa t!Eqā, qa's lā pax'alts!ōdālas lāxa nēmēxla lōq!wa. Wā,
5 g'īl'mēsē gḡwālexs laē tsēx'īd lāxa wāpē, qa's lā gūq!Eqas lāq.

Then she watches until they are just covered with water. Then she 6 stops and | takes the spoon and the other dish, and takes it | to where she keeps the crabapples. She dips her spoon into the | crabapples and puts them into the dish. When it is half full, || there is 10 enough in it. Then she puts it down next to her seat. | Then she takes her husband's stone hammer and pounds | the crabapples; and when they are all pounded up, she puts away the stone hammer. | Then she takes the dish with salal-berries and mashes them with both | hands, the salal-berries which have been soaked. || When they are 15 all in pieces, she takes the dish with the pounded crabapples and pours them into the dish with the mashed salal-berries. When they | are all in, she takes the oil and pours it on. After | doing so, she mashes them again with both hands, | so that they are thoroughly mixed. When they are mixed, she stops, and || calls whomever she likes to come 20 to eat the mashed | crabapples mixed with dried salal-berries. When the guests | come and sit down, she gives them a food-mat and spreads it | in front of them. She takes the spoons and distributes | them among them. Finally she puts down in front of them the dish || with the salal-berries and crabapples mixed which she | puts down 25 in front of her guests. Then they take the | goat-horn spoons, for this kind of food is eaten with | goat-horn spoons, and they all eat

Wä, â'mēsē dōqwała, qa t!ēt!ēbidzowēsēxa ēwāpaxs laē gwāła. Wä, 6 lā āx'ēdxa k'āts!ēnaqē lē'wa ēnemēxla lōq!wa, qa's lā dālaqēxs laē lāx ha'nēlasasēs tselx"staats!ē. Wä, la tsēx'ēitsēs k'āts!ēnaqē lāxa tselx"sta, qa's lā tsēts!ālas lāxa lōq!wa. Wä, g'il'mēsē negoyoxsdā-laxs laē hēlats!ā. Wä, g'āxē k'āg'alilas lāxēs hēmēnēlasē k!waē- 10 lasa. Wä, lā āx'ēdex pelpelqasēs lā'wūnemē, qa's lēselgendēs lāxa tselx"sta. Wä, g'il'mēsē wī'welx'sexs laē g'ēxaxa pelpelqē. Wä, lā nēx'ēdxa t!eqats!āla lōq!wa, qa's q!wēselgendēsēs ēwāx'sōlt-ts!āna'yē ē'eyasowē lāxa t!eqa lā pēq!ūgelila. Wä, g'il'mēsē ē'wī'welx'sexs laē āx'ēdxa lēdzekwē tselx"ts!āla lōq!wa, qa's lā 15 gūqāsas lāxa q!wēdzegwats!āxa t!eqa lōq!wa. Wä, g'il'mēsē ē'wī'lōsexs laē āx'ēdxa l!ē'na, qa's lā gūq!eqas lāq. Wä, g'il'mēsē gwālexs laē ēt!ēd q!wēselgentsēs ēwāx'sōlt-ts!āna'yē ē'eyasowē lāq qa ālak!alēs lēlgā. Wä, g'il'mēsē lēlgōxs laē gwāła. Wä, hēx'ēi-da'mēsē lē'lalaxēs gwe'yā qa g'āxē mēmālaqg'exa mālāqela q!wē- 20 dzekwē tselx"sta lē'wa t!eqa. Wä, g'il'mēsē g'āx k!ūs'ālilē lē'lānemasēxs laē āx'ēdxa hā'mādzowē lē'wa'ya, qa's lā lēpdza-mōhila lāq. Wä, lāxaē āx'ēdxa k'āk'ets!ēnaqē, qa's lā ts!ēwanaē-sas lāx'da'xūq. Wä, lā ālēlxsdālaxs laē k'āg'ililaxa mālaxts!ālaxa mālāqela q!wēdzek" tselx"sta lē'wa t!eqa lōq!wa, qa's lā k'āx'- 25 dzamōhilas lāxēs lē'lānemē. Wä, hēx'ēida'mēsē ē'nāxwa dāx'ēidxēs ts!ōlolaqē k'āk'ets!ēnaqa, qaxs hē'maē ē'yōselax gwēx'sdemasēda ts!ōlolaqē k'āts!ēnaqa. Wä, lāx'da'x'mē ēnemāx'id ē'yōs'ēitsēs

30 with their | spoons. They suck out the juice; || and when the juice is out, they blow out the skins. | They continue doing so while they are eating it. When they have eaten it all, | they go out. They never drink water after eating, | and only rinse out the mouth with water, for the food sticks | to the inside of the mouth. They do not
35 like to || drink water after eating this food, because the water causes heart-burn. | Therefore they are afraid to drink it. This is not | used when they invite many tribes, for it is only used by the husband and wife. | That is all about this. |

- 1 **Bunch-Berries.**¹—When (the basket) is full,² (the man) sends his young men | to call his tribe, for he is going to give a feast with the bunch-berries. Then | his wife takes her dishes and puts them down next to her seat, | also the spoons and the oil. As soon as she has
5 finished, || she spreads down the mats for the guests to sit on when they come | in. When they are all in the house, the woman | tells the young men to go and put the berries into the dishes; | and when all the dishes are full of berries, she takes | oil and pours it in. After
10 this has been done, (the young men) distribute || the spoons among the guests; and when this is done, | they put the dishes with the berries one in front of each four men. | After they have been put down, the

k'āk'ets!Enaqē lāq. Wä, la'mē k'lūmtālx 'wāpaga'yas. Wä,
30 g'il'mēsē 'wī'lāwē 'wāpaga'yasēxs laē pōx'ōdex sāq!ūsgema'yas. Wä, hēx'sā'mēsē gwēg'ilāqēxs hā'mapaaq. Wä, g'il'mēsē 'wī'la-qēxs laē hōqūwēsa. Wä, la'mē hēwāxa nāgēk'ilax 'wāpa. Wä, lālē āem ts!ewē!EXōtsa 'wāpē, qaxs ālak'lalāē k'lūta hēmaōmata's!ēna'yas lāxens āwīl!EXawa'yēx. Wä, hē'mis k'lēsēlas hēlq'lāla
35 nāx'idēda hā'māpax gwēx'sdemasēxs newēq'lūp!ēdaē nāgēk'ilāxa 'wāpē. Wä, hē'mis lāg'ilas k'ilemē. Wä, laemxaē k'lēs Lē'lā-ēlayo lāxa q'lēnemē lēlqwālala'ya, yīxs lēx'a'maēda hayasek'āla āxeq. Wä, laem gwāl lāxēq.

- 1 **Bunch-Berries.**¹—Wä,² g'il'mēsē qōt!axs laē 'yālaqasēs ha'yāl'a, qa lās Lē'lālx g'ōkūlōtas. Wä, la'mē qek'ilālxa qek'laālē. Wä, lā genemas āx'ēdxēs lōelq!wē, qa g'āxēs hāx'hanēt lāx k'!waēlasas Lē'wē k'ākets!Enaqē; wä, hē'mislēs Lē'na. Wä, g'il'mēsē gwālexs
5 laē LEP'lāliēlaxa lēl'wa'yē, qa k'!wādzewēsōltsa Lē'lānemē, qō g'āxl hōgwīlō. Wä, g'il'mēsē g'āx 'wī'laēlexs laē hēx'ida'ma ts!edāqē āxk'lālxaxa hā'yāl'a, qa lās k'lats'lālasa qek'laālē lāxa lōelq!wē. Wä, g'il'mēsē 'wī'la qēqex'ts!ālēda lōelq!wāxs laē āx'ētse'wēda Lē'na, qa's lā k'lūnq!egem lāq. Wä, g'il'mēsē gwāla laē ts!ewanaēdzema k'āk'ets!Enaqē lāxa Lē'lānemē. Wä, g'il'mēsē gwālexs
10 laē k'ax'dzamolēlema qēqex'ts!āla lōelq!wē lāxa maēmōkwē bēbegwānema. Wä, g'il'mēsē 'wīlg'alitēxs laē hēx'idaem 'nāxwa

¹ *Chamaepericlinium unalaschense* (Ledb.) Rydb.

² Continued from p. 221, line 27.

guests | take their spoons and eat the berries; | and after having done so, they go out. There is only one || way of eating the bunch- 15 berries; and they do not sing when | they are invited to this feast. That is all about this. |

Gooseberries.—(The woman¹ puts [her basket with gooseberries] down on the floor;) and when a strong wind is blowing, she | spreads out her mat where the wind blows strongest. | She takes four pieces of firewood and puts them down crosswise under the edges || of the 20 mat, so that it is like a nest inside. When this has been done, | she takes her basket with the gooseberries, puts it down | at the end whence the wind is blowing, at the end of the long side of the | billets around the mat, in this way;² and when the wind begins to blow hard, | she takes hold of each side of the large basket, || and 25 pours out, not violently, the gooseberries so that | they come slowly out of the gooseberry basket when they are | falling into the nest which was made for cleaning them. The woman lifts | the basket up high; and the leaves are blown away by the wind, | and do not fall onto the mat on which they are || cleaned. Only the 30 gooseberries fall down on it. | Now they are cleaned. As soon as this has been done, she goes and puts them back | into the large

dāx·ēidxēs kāk·ets!ēnaqē, qa's qex·qak·ax·ēidēxa qek·laālē. Wā, 13 g'ilēmēsē wīlaxēs qex·qak·axs laē hōqūwelsa. Wā, ēnemx·ēidālaēmē gwēg·ilasaxa qek·laālē. Wā, hēmīsēxs k'!ēsaē denxelag·ilēx 15 qex·qāk·aēda lēlānemē qaēda qek·laālē. Wā, laēmē gwāl lāxēq.

Gooseberries.—Wā, g'ilēmēsē lāk!wēmasa yālāxs laē āx'ēdxēs lē- ēwa'yē, qa's lā lēp!elsaq lāxa yōx'demala'yasa yāla. Wā, lā āx'ēdxa mōts!aq leqwā qa's xwāłtsēstalēs lāx āwabā'yas ēwenx- la'yasa lēwa'yē, qa qelxasalēs ōts!āwas. Wā, g'ilēmēsē gwālexs 20 laē āx'ēdxēs t!ēmwatslē nāg·ē wālas lexā'yā, qa's lā hānbelsas lāxa gwēba'yē lāx g'āya'nākūlasasa yāla lāx g'ildāg'aēna'yasa xwāłtsēstaakwē lēwa'yā, g'a gwālēg'a.² Wā, g'ilēmēsē lek!ūte- lēda yālāxs laē dādanōdxēs t!ēmwatslē nāg·ē wālas lexā'yaxs, laē k'!ēs ēol'nākūlaxs laē gūgē'nākūlaxēs t!ēmwatslē lexā'yā qa 25 ēx·ēmēs lālts!ālēda t!ēmṡwalē lāxa t!ēmwatslē lexā'yā qa's lā lādzodala lāxa qelxasēlakwē k'imdedzō lēwa'yā lāx dzōṡwalaēna- yasa ts!edāqaxēs t!ēmwatslē lexā'yā, qa yāmēstalayowēs k'!amo- mās. Wā, laēm k'!eās lādzodālasa k'!āmomo lāxa qelxasēlakwē k'imdedzo lēwa'yā. Wā, laēmē lēx'ama t!ēmṡwalē la lādzodālaq. 30 Wā, laēmē ēk'!egekwā. Wā, g'ilēmēsē gwālexs laē xwēlaqa laax- ts!ōts lāxēs t!ēmwatslē nāg·ē wālas lexā'yā, qa's lā ōxLaēLElaq

¹ Continued from p. 222, line 24.

² That is, she places four small logs in a rectangle and presses the mat into the space so formed, the edges leaning against the logs.

33 basket. Then she carries it on her back | into the house. She goes
and pours them into the large dish. As soon as | she has finished,
35 she picks more gooseberries, and || uses the same mat, and the canoe
pole to strike them with. When | her basket is full, she carries |
them home to her house. Again she puts down her mat | where the
wind blows strongest, and she does the same as | before. When she
40 has many gooseberries, she takes a || low-sided box which is made for
this purpose. It is | two spans and two short | spans long, and two
45 spans wide, | and one span | high. The woman takes this || low box and
pours the | gooseberries into it. When it is nearly full, she stops pour-
ing them in; | and when she has done so, she builds up a fire and puts |
stones into it. When she thinks there are enough for her purpose, |
50 she takes her tongs and puts them down by the side of the fire. || She
takes a bucket and goes to draw water. When she | comes back, she
pours the water into the small dish, and she | puts the small dish
next to the fire. When all this | has been done, the stones on the
55 fire are hot. | She takes her tongs, picks up the red-hot || stones, dips
them into the small dish with water in it, | and, when the ashes that

33 lāxēs g'ōkwē. Wā, lā gūxts!ōts lāxa 'wālasē lōq!wa. Wā, g'il-
'mēsē gwālexs laē xwēlaqa t!emxwaxa t!emxwalē. Wā, hēemxa
35 āxelasēs lē'wa'yē lē'wa dzomēg'alaxs kwēxaas. Wā, g'il'emxaū-
wisē qōt!ē t!emwats!ās nāg'ē 'wālas lexāxs g'ūxaē ōxlālaq, qā's
g'āxē nā'nakwa lāxēs g'ōkwē. Wā, lāxaē āx'elsaxēs lē'wa'yē lāx
yōx'demala'yasa yāla. Wā, laemxaē āem hē gwēg'ilāqēs g'ilx'dē
gwēg'ilasa. Wā, g'il'mēsē la q'lēnemē t!emxwalāsēxs laē āx'ēdxā
40 kūtsemē neq!emg'ililem wūlē qaēda dzēg'ikwē t!emxwalā, yixs
ma'p!enk'aē lāxens q!wāq!wax'ts!āna'yēx hē'mis bābelawīs'ida
ts!ex'ts!āna'yē 'wāsgemg'eg'aasas. Wā, lā ma'p!enk' lāxens q!wā-
q!wax'ts!āna'yēx, yix 'wādzegeg'aasas. Wā, lā 'nemp!enk'ustāwē
'wālasgemasas lāxens q!wāq!wax'ts!āna'yēx. Wā, hēem āx'ētsōsa
45 ts!edāqēxēs kūtsem dzēg'ats!ēxēs t!emxwalē. Wā, lā gūxts!ōtsa
t!emxwalē lāq. Wā, g'il'mēsē elāq qōt!axs laē gwāl gūqas.
Wā, g'il'mēsē gwālexs laē lēlqox'widxēs legwīlē, qā's xex'LEndēsa
tlēsemē lāq. Wā, g'il'mēsē k'ōtaq laem hēlāla lāxēs sēnataq,
laē āx'ēdxēs k'lip!ālaa qa g'āxēs k'adenwalisēx legwīlas. Wā,
50 lāxaē āx'ēdxēs nāgats!ē, qā's lā tsēx'ēdex 'wāpa. Wā, g'il'mēsē
g'āx aēdaaqaxs laē gūxts!ōtsa 'wāpē lāxa lālogūmē, qā's lā
k'anōlisasa 'wābets!āla lālogūm lāxēs legwīlē. Wā, g'il'mēsē
gwālexs laē mēmēntsemx'ēdēda tlēsemē xex'LElālēs lāxa
legwīlē. Wā, lā dāx'ēdxēs k'lip!ālaa qā's k'lip!ēdēs lāxa x'ix'ex-
55 semāla tlēsema, qā's lā hāpstents lāx 'wābets!āwasa lālogūmē.
Wā, g'il'mēsē la 'wī'lāwē k!wēk!ūtsemayaq gūna'yaxs laē k'lip!ē-

stick on the stones come off, she | puts them into the gooseberries. 57
 She continues doing this with the other red-hot | stones. The
 stones are put in close together. When | this is finished, she takes a
 mat and spreads it over it, and || she leaves it this way some time. 60
 When the woman thinks that the stones are getting cool, | she takes
 off the mat covering and puts it down. | Then she takes her tongs and
 picks out the stones that have cooled off, | and she puts them down
 next to the fire. When they are all out, | she stirs the berry jam
 with a cedar stick. || If they are not boiled to pieces, she takes her 65
 tongs, | takes out more hot stones, dips | them into the small dish
 with water, and puts them in. She does not | take very many red-
 hot stones. When it begins to boil up, | she spreads a mat over it;
 and she does not leave it there long, || before she takes off the covering 70
 mat and puts it down. Then she | takes her tongs, picks out the
 stones from the | gooseberry jam, and puts them down next to the
 fire. | When the stones are all out, she takes a large dish and | puts it
 down next to the low-sided box. She takes a || long-handled ladle 75
 and dips out the gooseberry jam and puts it into the | large dish.
 When it is full, she takes up the large dish of | gooseberry jam and
 puts it down at a cool place | to cool off quickly. When it is cold,

qas lāxa t!emxwalē. Wā, lā bānal hē gwēg'ilaxa waōkwē x'ix'ex- 57
 semāla t!ēsema. Wā, la'mē memk'ewakwēda t!ēsemē. Wā, g'il-
 mēsē gwālexs laē āx'ēdxa lē'wa'yē, qas nax'nyindēs lāq. Wā, lā
 gaēl hē gwaēlē. Wā, g'il'mēsē k'ōtēda ts!edāqaq laem k'ōx'wī- 60
 dēda t!ēsemaxs laē āxōdxa lē'wa'yē nāxūms qas g'ig'alilēsēxs
 laē āx'ēdxēs k'lip'lālaa, qas k'lip'idēs lāxa t!ēsem lā k'ōx'wida,
 qas lā k'libenōliselas lāxēs legwīlē. Wā, g'il'mēsē wī'lōstaxs
 laē xwēt!ētsa k'wa'xlāwē lāxēs dzēk'ase'wē t!emxwalā. Wā,
 g'il'mēsē k'lēs xās'idexs laē ēt!ēd dāx'idxēs k'lip'lālaa, qas 65
 ēt!ēdē k'lip'lits lāxa x'ix'exsemāla t!ēsema, qas lāxat! hāp-
 stents lāx wābēts!āwasa lālogūmē. Wā, lāxaē k'lip!ek'ilasa k'lēsē
 q!ēsḡem x'ix'exsemāla t!ēsem lāq. Wā, g'il'mēsē medelx'wīdexs
 laē āx'ēdxa lē'wa'yē, qas lā nāxūmts lāq. Wā, k'lēst!a ḡēx'ī-
 dexs laē xwēlaq āxōdxa nāxūya'yē lē'wa'ya, qas g'ig'alilēsēxs laē 70
 dāx'idxēs k'lip'lālaa, qas k'lip'idēs lāxa t!ēsemē la ḡēḡēxa dzē-
 ḡ'ikwē t!emxwalā qas lāxat! k'libenōliselas lāxēs legwīlē. Wā,
 g'il'mēsē wī'lōstēdā t!ēsemaxs laē āx'ēdxa wālasē lōq!wa, qas lā
 k'anōlilas lāxa kūtsemē dzēḡats!ēxa t!emxwalē. Wā, lā āx'ēdxa
 ḡ'it!exlāla tsexlā, qas lā tseyōsasa dzēḡ'ikwē t!emxwalē lāxa 75
 wālasē lōq!wa. Wā, g'il'mēsē qōt!axs laē k'āḡ'ililaxa dzēḡ'ix'ts!ā-
 lāxa t!emxwalē wālas lōq!wa, qas lā k'ag'alilas lāxa wūdaēlē,
 qa hā'nakwēlēs wūda'stax'ēida. Wā, g'il'mēsē wūda'stax'ēidexs laē

80 she | sends out her husband to invite his friends. He || might call his numaym, if the man wishes to give them the | gooseberry jam. As soon as they | all come in, the woman takes her small dishes, her | spoons, and her oil, and puts them down next to her seat. | Then
85 she sends her husband to get the || gooseberry-jam dish and to put it next to her seat. | When her husband comes, she takes a wooden spoon, | dips it into the jam, and puts it into the | small dishes. When these are half full, there is enough in them; and | when she has
90 put some gooseberry jam into || the small dishes, she takes the oil and pours it on. She puts | much oil on. After this has been done, she gives a | spoon to each guest; and after this, one | dish with gooseberry jam is put down in front of | each three men. As soon as they
95 have been put down, || (the guests) begin to eat the gooseberry jam. | When they have eaten all, they go out. They never drink | water after it. |

Gooseberries are also eaten raw (and unripe) by the Indians. | They
100 pick them off the gooseberry bushes, or they eat them || in the house. They never call their friends for this. | That is all about the gooseberries. |

ʼyālaqasēs lāʼwūnemē, qa lās Lēʼlāxēs ʼnēʼnemōkwē Lōxs hē-
80 ʼmaēs ʼnēʼmēmōtē la Lēʼlālasos, yix ʼnēʼkʼaēda begwānemē, qaʼs hā
t!emxwīlag!ilxa dzēg!ikwē t!emxwalā. Wā, g!ilʼmēsē g!ūx ʼwīʼlāē-
lexs laē hēxʼīdaʼma ts!edāqē āxʼēdxēs laelōgūmē ʼʼewis kʼākʼe-
ts!enaqē ʼʼewa L!ēʼna, qaʼs g!āxē g!ig!alila lāxēs hēmenēlasē k!waē-
lasa. Wā, lā ʼyālaqaxēs lāʼwūnemē, qa lās āxʼēdxa dzēg!ixʼts!ā-
85 laxa t!emxwalē ʼwālas lōqlwa, qaʼs g!āxē k!āg!alilas lāx k!waēla-
sas. Wā, g!ilʼmēsē g!āxē lāʼwūnemāsēxs laē āxʼēdxa k!ikʼayemē
qaʼs tēqēs lāxa dzēg!ikwē t!emxwalā, gaʼs lā tseyōselas lāxa lae-
lōgūmē. Wā, g!ilʼmēsē negōyoxsdālaxs laē hēlats!ā. Wā, g!il-
ʼmēsē lā ʼwīʼla lā t!ēt!emxʼts!ālēda t!emxʼt!awats!ēlaxa dzēg!ikwē
90 laelōgūmxs laē āxʼēdxa L!ēʼna, qaʼs k!ūnq!ēqēs lāq. Wā, laʼmē
q!ēqxa L!ēʼna. Wā, g!ilʼmēsē gwālexs laē ts!ewanaēsasa k!ākʼe-
ts!enaqē. Wā, g!ilʼmēsē gwālexs laē k!axʼdzamōlilasa ʼnālʼne-
mēxla t!emxʼt!awats!ēlaxa dzēg!ikwē t!emxwalē laelōgūm lāxa
yaēyūdukwē bēbegwānema. Wā, g!ilʼmēsē ʼwīlʼgalilexs laē hē-
95 xʼīdaem ʼnāxwa dzēdzēg!ig!ūxʼīdxa dzēg!ikwē t!emxwalā. Wā,
g!ilʼmēsē ʼwīʼlaxs laē hōqūwelsa. Wā, laʼmē hēwāxa nāgēk!ilax
ʼwāpa.

Yixs k!ēlxʼk!axʼaaxaēda bāk!ūmaxa t!emxwalē, yixs laē hā-
ʼmaaxsōq lāxa t!emxʼmedzēxēkūla Lōxs g!āxʼmaē t!emxʼt!axūq
100 lāxēs g!ōkwē. Wā, lā k!ēs Lēʼlālas lāxēs ʼnēʼnemōkwē. Wā,
laem gwēgwālem lāxa t!emxwalē.

Currants.—Currants are also only eaten | from the currant bushes. 1
They do not give these at a feast to many | people or to their relatives,
for there are not very many of | these. That is all about this. ||

Solomon's Seal.—This is the same thing. They only eat these off 5
the plant when | they see them growing on a berry patch, for |
sometimes the plants have many edible berries. | The tribes are also
not invited for these, for there are not | many berries of this kind.
They are not put on the fire and || boiled. That is all about this. | 10

Currants (Habaxsölē).—HēEMxaēda habaxsölē âEM ha^émaaxsôsō^é 1
lāxa hābaxsolēMESē. Wā, laEMxaē k'les lē^élālayō lāxa q!ēNEMē
bēbegwāNEMA Lō^éma LēLElāla, qaxs k'lēsaē ālaEM q!ēNEMē
gwēx'sdEMas. Wā, laEMxaē gwāl lāq.

T!EMts!¹—Wā, hēEMxaē gwēg'ilase^éwē, yīxs â^émaē hā^émaaxsō- 5
sōsa dōx^éwalelāqēxs q!wāxaē lāxa t!EMts!EXEkūla, qaxs â^émaē
hēlanōkwa t!EMts!amesē lāx hāmxlāxēs hāmxlawā^éyē. Wā,
laEMxaē k'lēS lē^élālayō lāxa lēlqwālala^éyē, qaxs k'lēsaaxat!
q!ēNEMē gwēx'sdEMas. Wā, laEMxaē k'lēS hānxlentse^éwa qa
L!ōbats. Wā, laEM gwāl lāxēq. 10

¹ *Unifolium dilatatum* (Wood) Howell.

V. BELIEFS AND CUSTOMS

SIGNS (a'qen)

Body Feelings as Signs.—*Twitching of the Crown of the Head.*— 1
When the crown of the head of a man twitches, | he knows that he will
cut off his hair for his relative who | is to die; for that is the way the
Indians do. As soon as a near | relative dies, and when he has been
dead four days, || the hair is cut. | 5

Twitching of the Nose.—When the nose of a man | twitches, he
knows that he will blow his nose when he cries for a | relative who is
going to die. |

Twitching of the Upper Lip.—When the upper || lip [of our mouth] 10
twitches (a man) knows that tears will run down | when he cries for
a relative who is going to die. |

Twitching and Itching of the Cheek.—When the cheek | of a woman
twitches or itches, she knows that she will scratch her face when she |
cries for a relative who is going to die. ||

Heaving of the Stomach.—When the stomach of a man twitches, | 15
the Indians call it “heaving” of the stomach, for the stomach will
heave | when he is wailing for one who is going to die. |

Wiping of the Eyes.—When the lower part of the thumb | of the
hand of a man twitches, he knows that he will wipe his eyes || with the 20
lower part of his thumb when he wails for a relative who is going to die. |

Met!exla'.—Wä, hē'εmaaxs meta'ē q!e'nxlā'yasa begwā'nemē; 1
wä, lae'm q!ā'laqēxs t!ō'sase'wēlēš se'ya' qaē's lēlēlā'lāxs
lēlē'lē, qa g'wē'g'ilasasa bā'k!ūmaxs g'í'lēmaē lēlē's mā'g'ilē
lēlēlā'lāxs, wä, g'í'lēmēš mō'p!enxwās la lē'lā'g'ulēs lēlēlā'lā,
wä, lā t!ō's'itse'wē se'yā's. 5

Medē'tba.—Wä, hē'εmaaxs meta'ē x'í'ndzasasa begwā'nemē;
wä, lae'm q!ā'laxs lē'ntēlxēs x'í'ndzasē qō q!wā'sal qaē's lēlē-
lā'lāxs lē'lē lē'lē.

Medexta' ē'k!ōdextēs sems.—Wä, hē'εmaaxs meta'ē ē'k!ō-
dexsta'yasens se'msēx; wä, lae'm q!ā'lax wa'nā'kūlēlēš gwā'sdē 10
qō q!wā'sal qaēs lēlēlā'lā qō lē'lē.

Met!ō's lo lā'xōs.—Wä, hē'εmaaxs meta'ē lōxs lā'xaē āwō'-
dza'yasa ts!ēdā'qē; wä, la q!ā'laxs ē'lwatēlaxēs gō'gūma'yē qō
q!wā'sal qaēs lēlēlā'lāxs lēlē'lē.

Qe'mqemdk!im.—Wä, hē'εmaaxs meta'ē tek!ā'sa begwā'nemē; 15
wä, hē'em gwe'yāsa bā'k!ūmē qe'mqemdk!im, yixs qelelā'ē
tek!ā'sa q!wā'sa qaē'da lē'lē.

Dē'dastōdk!im.—Wä, hē'εmaaxs meta'ē ō'xla'yasa qō'mās
a'yasā'sa begwā'nemē; wä, la q!ā'laxs dē'stō'dēlaxēs gwā'sdē,
yis ō'xla'yasasēs qō'ma qaxs q!wā'saēl qaēs lēlēlā'lāxs lēlē'lē. 20

- 21 *Tremor inter femina.*—Cum mulieris alterutra pars vulvae salit | se it infantem suum moriturum esse; | inde enim exit; atque vaginae foramen cum salit, eadem de causa salit. |
- 25 *Tremor penis.*—Cum viri penis salit, || propter hoc se it suam uxorem morituram esse. |
- Twitching and Itching of the Feet.*—When | the feet of a woman twitch and itch, she knows that she will be in a widow's house | on account of her husband when he dies, for she will sit still a long time in the | widow's house. This is the same with a man. ||
- 30 *Tremor genus.*—Cum viri genu salit, | se it amicam suam esse morituram; nam simul ac | noctu adest vir cum amica, postquam | eum amica concubuit, vir ad vulvam amicae genu applicat. | Salit igitur genu viri cum amica est moritura. ||
- 35 *Twitching of the Upper Arm.*—When the shoulder joint of a woman twitches, | she knows that one of her children is going to die, because | her shoulder joint twitches, and that is the place where the child lies when it | sleeps with its mother. ||
- 40 *Twitching of the Sides.*—When a woman's sides | twitch, she knows that she will lie sick in bed. |
- Twitching of the Whole Body.*—When the whole body of a man

- 21 *Medā'q.*¹—Wā, hē'εmaaxs meta'ē ēwā'x'sanōdzexsta'yas na'εxwa'sa ts!edā'qē; wā, lae'm q!ā'laqēxs le'lē'lēs xūnō'kwē qaxs hē'εmaē g'ā'yowē, lō'ēmē' ā'waxsta'ayasa na'εxwē': hē'emxaa gwē'k'!ālag'ilē.
Metsēgō'.—Wā, hē'εmaaxs meta'ē mē'mēsasa begwā'nemē; wā, 25 lae'm q!ā'laxs le'lē'lēs gene'mē lā'xēq.
Maē'mdedzō'x'sēs lō lā'leedzō'x'sēs.—Wā, hē'εmaaxs meta'ē lōxs lā'xaē g'ōg'ogū'ayasa ts!edā'qē; wā, lae'm q!ā'laxs ā'ā'msililē qaē's lā'wūnemaxs le'εma'ē le'εl, qaxs gālēlē k!wā'la lā'xa ā'ā'msilats!ē. Hē'emxaa gwē'g'ilēda begwā'nemē.
- 30 *Maēmtk'ēx.*—Wā, hē'εmaaxs meta'ē ō'kwāx'a'yasa begwā'nemē; wā, lae'm q!ā'laqēxs le'lē'lēs lā'lā, qaxs g'il'εmaē la hē'lōna begwā'nemē lā'xēs lā'lāxa gā'nulē; wā, g'il'εmēs gwāl ne'xwā'la lē'wēs lā'lāxs la'ē lā'gwag'ilēla begwā'nemaxēs lā'la. Wā, hē'εmēs lā'g'ilasōx mete'ns ō'kwāx'a'yaxs lē'lē'lē lā'lāsa 35 begwā'nemē.
Maēmta'ya'p'a.—Wā, hē'εmaaxs meta'ē gwā'ēnāsa ts!edā'qē; wā, lae'm q!ā'laqēxs le'la'ē g'ā'yolē lāx sā'semas qaxs meta'ē gwā'ēnās a'yasā's, qaxs hē'εmaē kūlā'laatsa g'inā'nemē, yīxs mē'xaē lē'wis abe'mpē.
- 40 *Maē'mdenō's.*—Wā, hē'εmaaxs meta'ē ē'wanu'dza'yasa ts!edā'qē; wā, la q!ā'laxs qe'lgwilīla ts!ex'q!ā'l lā'xēs gaē'lasē.
Me'gwak!ē'n met!ē'n.—Wā, hē'εmaaxs meta'ē ē'nā'xwē ō'k!wī-

¹ Or metē'waq.

twitches, | he knows that one of his children will die, | if he has many children. First, his arms twitch, || because he carries his child 45 [there]; and afterwards his chest twitches, | for that is the place that his child lies when he carries it about; | afterwards the upper lip [of his mouth] twitches, for | tears run down when he cries; and then his | stomach twitches, for it heaves when he cries. Then he knows || by this that his child is going to die. | 50

Twitching of the Eyelids.—When the eyelids¹ of a man | twitch, he knows that it is going to rain that day, for his eye is twitching, | and that is the place where the rain-water [when it rains] runs down. |

Twitching of the Small of the Back.—When the small || of the back 55 (the part with which the hunter sits in the canoe) twitches, he knows there will be fine weather that | day. There will be no wind, and he will sit for a long time in his | little hunter's canoe paddling about. |

Twitching of the Under-lip.—When the under-lip² of a | sea hunter twitches, he knows that he will eat all kinds of meat, for || the place 60 where the fat of the meat goes down is twitching. |

Twitching of Feet.—When the toes of the feet | of a man twitch, then a visitor will come, | for he will soon go to meet a visitor. |

Twitching of the Neck.—When the neck of a man twitches, || he 65 knows that his head will be cut off in war. |

na'yasa begwā'nemē; wā, la q!ā'laxs hē'lnōkwēlēs sā'semē, 43
yīxs q!ē'nemaē sā'semas. Wā, hē'em g'il met!ē'dē ō'x'si'yā'-
p!a'yas qaxs q!ēlā'axēs xūnō'kwē. Wā, la nexwā'g'i met!ē'dē 45
ō'bā'yas, qaxs hē'maē kūlā'laats xūnō'kwāsēxs q!ēlā'aq. Wā, la
nexwā'gīxs la'ē ē't!ēd met!ē'dē ē'k!ōdexsta'yas se'msas, qaxs
hē'maē wā'xaātsa gwā'sdāxs la'ē q!wā'sa. Wā, la ē't!ēd me-
t!ē'dē tek!ā's, qaxs qe'mlelaāxs q!wā'saē. Wā, lae'm q!ā'le-
laqēxs hē'lē'lēs xūnō'kwē lā'xēq. 50

Medē'galtō.—Wā, hē'maaxs meta'ē ē'wig'altā'yasa begwā'-
nemē, la q!ā'laqēxs yō'gwīlēs nā'lax, qaxs meta'ē ē'wig'altā'yē,
qaxs hē'maē wā'tsa yō'gūmēsaxs la'ē yō'gwa.

Met!e'xsā lō' k!wē'k!waxsk!im.—Wā, hē'maaxs meta'ē k!wē'-
k!waxsk!imā'sa ālē'winowē; wā, lae'm q!ā'laqēxs aē'g'isēla 55
ē'nā'la. K!ēā'sēlē yā'laL. Wā, lāl gēxs k!wā'xsāla lā'xēs ālē'-
wats!ē xwā'xwagūma lā'xēs sē'wina'yē.

Met!exlā'sxä.—Wā, hē'maaxs meta'ē benk!ō'dexstā'sa ālē'-
winowē; wā, lae'm q!ā'laxs q!ēsē'laxa q!ē'q!ats!ō'masē, qaxs
meta'ē wā'xālasas tse'nxwā'yasa q!ē'q!ats!ō'masē. 60

Met!e'mx'sēs.—Wā, hē'maaxs meta'ē ō'gūmx'sīdza'yas g'ō'g'o-
gū'yāsa begwā'nemē; wā, lae'm q!ā'lelaqēxs bā'gūnsēlē g'ā'x'a-
lislā, qaxs ā'tseinōsē'waēda bā'gūnsē.

Met!xō!.—Wā, hē'maaxs meta'ē oxā'wa'yasa begwā'nemē; wā,
lae'm q!ā'laxs q!ā'x'itse'wēlasa wī'nala. 65

¹ According to others, the upper eyelids.

² According to others, the middle line of the chin.

- 1 Cries of the Raven.—When it is desired that the owner of an after-birth should understand | the cries of the raven, the after-birth is put down | on the beach where the ravens peck at it. And when it
5 is | pecked at by the ravens, || the man, when he is full grown, will understand the cries of the raven, for | the people of olden times considered it important that the raven came | to report about the arrival of warriors who came to make war upon the tribes. | Then they would come at once and ask one who understands the raven, tumbling about | and crying. It is bad news when they are tumbling
10 about || and feathers fall out. (Below) are the various cries | of the raven, which I learned from an old man of the Kwakiutl, | when they discussed about it in a feast, when I was a child | for when the ravens are crying, a man | whose after-birth has been eaten by ravens is sent out.¹ ||

- 1 Cries of the Raven.—Wā, gril^εmēse ^εnēx'sō qa^s ayōselāēda ma-
ēnokwasa maēnaxa gwēk'!ālasasa gwa^εwināxs laē āem āxālēdzema
maēnē lāxa L!ema^εisē, qa Lēnl^εitse^εwēsēsa gwa^εwina. Wā, gril^εmēsē
^εwīla Lēnl^εitsō^εsa gwa^εwināxs laē ayōselēda maēnokwasēxs laē
5 nēxlaax^εid lā begwānema lāx ōgūqil^εālasas gwēk'!ālasasa gwa-
^εwina, yixs āwilagilaēda g'ālē begwānemq, qaxs hē^εmaēda gwa^εwina
g'āx ts!Ek'!ālelasa wināxs g'āxaē gwasx'ālaxs winēlaxa lēlqwā-
lala^εyē. Wā, hēx^εida^εmēsē wālap!se^εwa ayōselāxa gwa^εwināxs
lēlax'ālaē lalawūlaqūla. Wā, la^εmē ^εyāx'sa^εmē ts!Ek'!ālemasēxs lē-
10 lax'ālaē plēp!elg'ilxlāxēs ts!elts!Elk'ē. Wā, g'a^εmēs ōgūqelāla
gwēk'!ālatsa gwa^εwinē g'a lāxen hōlēlaēna^εyax q!ūlsq!ūlyax^udāsa
Kwāgrulēg'a, yixs qatāp!aaxs k!wēlaē, yixg'in hēmaōlek' alilē
grinānemē, yixs gwagūxālaēda gwa^εwina. Wā, hē^εmis la ^εyāla-
gasxa hā^εmaakwas maēnasa gwa^εwina.
15 ga ga ga gai.....Warriors are coming to make an attack.
gax gax gaxRavens will eat the bodies of people drowned
by the capsizing of canoes.
q!Edzō q!Edzō....Hunters will bring much meat to feed the
people.
gaga hā hāgaēA chief (or someone else) died.
xagaq xagaq.....A woman is going to die.
20 k'!emax k'!emaq...It will be calm weather.
sōx sōx sōx.....It will be calm and sunshine.
gūs gūx gūsThere will be heavy rains.
wax wax wax....A stranger will arrive on a visit.
xwo xwo xwoThere will be a poor salmon run.
25 x'ok^u x'ok^u.....When ravens cry thus while fighting in the air,
there will be bad news.

¹ For the cries and their meanings see Indian text below.

The one whose after-birth has been eaten by the raven understands | 27
this what I am talking about. There are only a few whose after-
births have been eaten | by the raven. |

EATING

(He folds up the morsel, chews the end, and dips it into oil, and 1
keeps on doing so while he is eating.) When he has nearly eaten all,
he stops, for it is a bad sign | for a man to eat all that is given to him. |

PICKING HUCKLEBERRIES

As¹ soon as (the woman) has finished (picking the berries), she gets
ready to | go and pick huckleberries when day comes, in the morn-
ing; for || the ancient Indian said that it brings bad luck not to pick 5
huckleberries at once into | a new basket when it has been finished. |
Therefore the women immediately get ready to go | as soon as they
finish the basket. |

CUSTOMS RELATING TO SEALING

When the flippers (of the seal) have been singed, (the man) strikes
off with his || tongs the singed hair, so that it comes off in pieces, for 10
the hunters do not | allow any one to scrape off the singed hair. It

yilxwa gwa^εwina. . . When a raven holds with its beak the end of a 26
branch and hangs down, it means that a man's
head will be cut off in war.

Wä, hästaem ayōdzeltsa maēnokwas hämx^εitse^εwasa gwa^εwi- 27
nēxg'in lāk' gwāgwēx's'ālasa. Wä, lāk' hōlāla hä^εmaakwas maēnē
yīsa gwa^εwina.

EATING

Wä, g'il^εmēsē' elāq 'wi^εlaxs laē gwāla qaxs aemsaēda 'wi^εlāxa 1
hag'ila^εyaxs 'wi^εlase^εwaē yīsa hä^εmāpē.

PICKING HUCKLEBERRIES

Wä,¹ g'il^εmesē gwālamasqēxs laē hēx^εidaem xwāna^εida qa^εs lā-
lag'il k'ilal lāxa k'ilādaxa gwādemē, qō 'nāx^εide^εlxa gaāla, qaxs
'nēk'aēda g'alē bāk'lūmqēxs aemsaax k'lēsaē hēx^εidaem la k'il- 5
ts!ōtse^εwa alōmasē k'ilats!ē lexāxs g'ālaē gwālamatsō'sa k'ilēx'dāxa
gwādemē. Wä, hē^εmis lāg'ilasa ts!edāqē hēx^εidaem xwāna^εidexs
g'ālaē gwālēs k'ilats!ēg'ila^εyē lex^εya.²

CUSTOMS RELATING TO SEALING

Wä,³ g'il^εmēsē 'wi^εla ts!enkwe gelq'layāxs laē kwēxeltsemēsa
ts!ēslāla lāxa lā ts!enkwa qa lawālēsa ts!ax'motē qaxs k'lēsaē 10
hēlq'laleda ēs^εelēwinoxwē k'ēxālaxa ts!ax'motē, āla^εlaē bomē^εstāla-

¹ Continued from p. 140, line 16. ² Continued on p. 209, line 3. ³ Continued from p. 452, line 24.

- 12 is said that otherwise the seal would escape | from the hunter when-
 ever he goes out hunting. | Therefore they only knock it off with the
 tongs, so that the singed hair | comes off.¹ ||
- 15 (The² hunter) always pushes his(paddle) right over his fire, because
 he wishes | it to become very black; and also that no | young woman
 may step over it, and no young man, for they never do right; | and
 also that a menstruating woman may not give bad luck to the hunter. |
 His canoe-box also hangs in the corner of the house. He also puts ||
- 20 just over the fire the two mats on which (hunter and steersman) sit;
 but he leaves | his harpoon-shaft in the hunting-canoe; and | also
 the bladder-float is hung up at the same place where the canoe-box
 is. |

CUSTOMS RELATING TO PORPOISE-HUNTING

- Blue-hellebore root and | peucedanum-seeds are kept in the canoe-
 box of the porpoise-hunter, and also back-sinew of the porpoise, which
 25 is dried || for tying up the spear if it should break. | Blue-hellebore
 root is put into the canoe-box, and the peucedanum-seeds, | in case
 that a sea-monster should come up in the night when they are
 spearing | porpoises. It is said that often the sea-monsters show
 themselves. Then | the hellebore-root is taken out and chewed, and
 30 spit || overboard on each side of the hunting-canoe, and | the same is

-
- 12 lāxa mēgwatē ɬɛʷa k'!ōlōt!asa ālēwinoxwaxs hēlayaaq. Wā, hē-
 ʷmis lāg'ilas āem kwēxeltsemēsa ts!ēslāla lāq qa lawālātsa ts!āx-
 motē.¹
- 15 Hēmēnala² lēs'ālelōd lāx neqostāwasēs legwīlē qaxs ʷnēk'wē
 qaʷs hēmēnalaʷmēsē q!wagwaʷnakūla. Wā, hēʷmis qa k'!ēsēs gaxa-
 sōsa ēalostāgasē ts!ēdaqa ɬɛʷa haʷyāʷsa qaxs k'!ēsaē nēnagolkwila.
 Wā, hēʷmis qō ēxentalaxō qaxs aemsaē lāxa ēs'elēwinoxwē. Wā,
 laxaē tēgwila ōdzaxs lāxa ōnegwīlasa g'ōkwē. Wā, laxaē g'āla-
 20 lelēda klwēk!waʷyē ma! tēelʷwē lāxa ēk!aʷyasa legwīlē. Wā, lāla
 māstowas hēx'sāem g'ēxsa ālēwaselela xwāxwagūma. Wā, hēm-
 xaēda pōxūnsē tēgwīl lāx āxūsasa ōdzaxsē.

CUSTOMS RELATING TO PORPOISE HUNTING

- Wā, hēʷmis g'ēts!ā lāx ōdzaxsē g'ildatsa ālēwinoxwa āxsolē ɬɛʷa
 q!exmēnē. Wā, hēʷmisa at!emasa āwīg'aʷyasa k'!ōlōt!āxs lemō-
 25 kwaē qaʷs yīl'ēdayōlaxēs leg'ikwē qō el'ēdelaxō. Wā, hēʷmisa
 āxsolē yixs hēʷmaē lāg'ilts g'ēts!ā lax ōdzaxsas ɬɛʷa q!exmēnē
 qō q!axwasōlaxsa ʷyag'imaxa gānōlaxs negūlayālaē ālēxwaxa
 k'!ōlōt!ē. Wā, lāʷlaē q!ūnāla q!axwasōsa ʷyag'imē. Wā, hēʷmis
 la āx'wūlts!ōdaatsēxa āxsolē qaʷs malēx'widēq qaʷs kwēstalēs lāx
 30 ʷwax'sōdgiwaʷyasēs ālēwats!ē xwāxwagūma. Wā, laxaē hēm

¹ Continued on p. 452, line 25.

² Remark inserted on p. 175, line 9.

done with the peucedanum-seeds. Then the sea-monster sinks at 31
once, | when it smells the hellebore-root. Therefore it is kept in
the box. |

CUSTOMS RELATING TO SALMON-FISHING

Dog-Salmon.—(When the first dog-salmon of the season has been 1
caught, the wife of the fisherman goes to meet her husband when he
comes home from fishing.)

As¹ soon as he arrives at the beach, his wife goes to meet him; | and
when she sees what has been caught by her husband, | she begins to
pray to it. The woman says, as she is praying: | “O Supernatural-
Ones! O, Swimmers! I thank you that || you are willing to come 5
to us. Don’t let your coming be bad, | for you come to be food for
us. Therefore, | I beg you to protect me and the one who takes
mercy on me, | that we may not die without cause, Swimmers!”
Then¹ the woman herself | replies, “Yes,” and goes up from the bank
of the river. ||

As² soon as they finish cutting up the speared salmon, | the woman 10
at once gathers the slime and everything | that comes from the
salmon, and puts it into a basket, and pours | it into the water at
the mouth of the river; for it is said that | the various kinds of
salmon at once come to life when the intestines are put into the
water at the || mouths of the rivers, and therefore they do this; and | 15
they break off the intestines at the anal fin of the speared salmon

gwēx-īdxa q!Exmēnē qa’s hēx-ida-mael wūns-īdēda ēyāg-īmaxs 31
laē mēsalelaxa āxsōlē. Wā, hē-mis lāg-īlas grēts-lā lāx ōdzaxsas.

CUSTOMS RELATING TO SALMON FISHING

Dog-Salmon.—Wā,¹ g-il-mēsē lā-g-alisēxs la’ē gene-mas lā-lalāq. 1
Wā, g-il-mēsē dō-x-walelax t-lā-t!aq!wānemasēs lā-ēwūnemaxs la’ē
ts!ē-lwax-īdeq. Wā, lae-m ēnē-k-ēda ts!edā-qaxs la’ē ts!ē-lwāq:
“Ā-k-asōl ēnā-nawālak”. Ā-k-asōl mē-meyōxwan, gē-lak-as-laxs
sex-ts!aaqas g-āx g-ā-xenu-x^u. Gwā-lax-ī ēyā-k-ayēs g-āxēna-yōs 5
qaxs hē-maaqōs g-ā-xēlaxs g-ō-lilaaqas g-ā-xenu-x^u. Wā, hē-mis
qa’s dā-damāyilōs g-ā-xen lē-wū’n hawaxā-lōtēxwa wā-x-ēdē qa’s
k-lē-saōs wū-lalēsema meyo-xwan.” Wā, la q!ūlēx-s-ēm wāxēda
ts!edāqaxs laē lās-dēsa.


Wā,² hē-mē-sēxs g-il-maē gwāt xwā-lase-wa seg-inē-taxs la’ē 10
hē-x-ida-ma ts!edā-qē q!ap!ē-x-īdxa k-lē-lē lē-wa ēnā-xwa
grayō-t lā-xa k-lō-tēla qa’s lexts!ō-dēs lā-xa lexa-ēyē qa’s lē qep-
ste-nts lā-xa ō-x-siwa-yasa wā, qaxs ēnē-x-sowaē hē-x-idaem la
q!ūlā-x-īdēda k-lō-k-lūtelāxs la’ē āxstā-nowēs yā-x-yig-ilē lā-xa
ō-x-siwa-yasa wī-wa. Wā, hē-mis lā-g-īlas hē gwē-g-ilē. Wā, hē- 15

¹ Continued from p. 303, line 13.

² Continued from p. 304.

17 but | they cut off the intestines at the anal fin of salmon caught with a hook, for, if the intestines were broken off | from those caught with a hook, then the | fish-line of him who does so would always
20 break. Therefore the woman takes care || in breaking it off. That is the end.]

Silver-Salmon.—Eyes and salmon-heads roasted | together with backbone and tail, in this manner: |

When they go trolling for silver-
first go out to | sea, as soon as a
25 silver-salmon, || his wife goes down
arrives at the beach of his | house.
what was caught by her husband, |  she prays to the silver-
salmon; and after she has prayed, | she picks up with her
fingers the four silver-salmon and goes up with them and puts them
down | on the beach in front of the house. Then she takes her fish-
30 knife and || cuts the four silver-salmon; the head | and the tail are
left on the backbone. Then she takes the | roasting-tongs and puts
them up on the beach, where she is sitting. Then she takes | what
she is going to roast and puts the salmon-tail and the backbone in |
35 between the roasting-tongs. Then she pushes it down, so that || the
ends of the tongs reach to the eyes | of the salmon-head. After she

16 ʼmēsēxs ālāʼlaseʼwaē tsʼlēʼwagaʼyasa segʼinēʼtē. Wā, lāla tʼlōʼsā-
layewē tsʼlēʼwagaʼyasa dōʼgwinētē qaxs gʼíʼlmaael ālōʼyewē tsʼlēʼ-
wagaʼyasa dōʼgwinētāxs laʼē hēmenālaem elēʼ dōʼgwayāsa yāʼne-
māxa hē gwēʼxʼitseʼwa. Wā, hēʼmis lāʼgʼilasēda tsʼlēdāʼqē aēʼkʼila
20 elāʼlaq. Wā, laeʼm gʼwāʼla.

Silver-Salmon.—Xēxextōwaʼkʼuxa Lʼlōʼbekwē hēʼxʼtʼlē ʼnāʼnem-
pʼengʼila lēʼwa xāʼkʼladzō lēʼwa tsʼlāʼsnaʼyēgʼa gʼwāʼlēgʼa (*fig.*).

Wā, hēʼmaaxs laʼē dōʼkwaseʼwa dzaʼwūʼnaxs gʼíʼlgʼaalāʼyalaē lāʼxa
aōʼwakʼē. Wā, gʼíʼlmēsē ʼyāʼnemēda begwānemāxa mōʼwē dza-
25 ʼwūna, laē genemas lāʼlalaqēxs gʼalaē gʼāʼxʼalisa lāxa Lʼlēmaʼisasēs
gʼōʼkwē. Wā, gʼíʼlmēsē dōʼxʼwalelax ʼyāʼnemasēs lāʼwūnemāxs
laʼē tsʼlēʼlwaqaxa dzaʼwūʼnē. Wā, gʼíʼlmēsē gʼwāʼl tsʼlēʼlwaqaxs laʼē
gʼāsxʼixʼīdxa mōʼwē dzaʼwūna qas lē lōʼsdēselas qas lē kʼlīxʼāʼlī-
selaq lāx Lʼlēmaʼisasēs gʼōʼkwē. Wā, la āxʼēʼdxēs xwāʼlayowē qas
30 lē xwāʼlīdxa mōʼwē dzaʼwūʼna. Wā, laeʼm āxāʼlēda hēʼxʼtʼlaʼyē
lēʼwa tsʼlāʼsnaʼyē lāxa xāʼkʼladzowē. Wā, laēmēsē āxʼēʼdxa Lʼlōʼp-
sayowē qas lāʼgʼalisēq lāʼxēs kʼlwaēʼdzasē. Wā, laēmēsē axʼēʼd-
xēs Lʼlōʼpasōlē qas āxōʼdēs tsʼlāʼsnaʼyās lēʼwa xāʼkʼladzowē lāx
āwāʼgawaʼyasa Lʼlōʼpsayowē. Wā, la wēʼqwaxōts qa lēs Lʼlēlʼēn-
35 qalē ōʼbaʼyās ʼwāʼxʼsanōts!exstaʼyasa Lʼlōʼpsayowē la gēgēʼyaʼgē-
sasa hēʼxʼtʼlaʼyasa dzaʼwūʼnē. Wā, gʼíʼlmēsē gʼwāʼlēxs laʼē qʼlapʼlēʼ-

has done so, she gathers | the slime and throws it into the sea. As 37 soon as | she comes up from the beach, she picks up the roasting-tongs with the eyes in them, that had been put over the fire, | for there are four of them, and she places them by the side of the fire of her house. || Then she watches them until the skin of the head is 40 blackened; | and when it turns black, she takes it away and puts it | over the fire. Then her husband at once | invites his numaym to come and eat it, for he must take care | not to keep it over night in the house; for the first people said, that, if || the roasted eyes were kept 45 over night in the house when | they are first caught, then the silver-salmon would disappear from the sea. | Therefore they do in this way. As soon as the guests | come in, they sit down in the rear of the fire, | on the mat that has been spread out for them. When all || the guests 50 are in, the woman takes a new food- | mat and spreads it in front of those to whom she is going to give to eat. Then she | takes down the four roasting-tongs with the eyes in them that had been over the fire and places them | before her guests. Then she takes the salmon out of the | roasting-tongs. After she has done so, she gives water || to 55 them to drink; and after they finish drinking, then the one highest in rank | prays to what they are going to eat. He says: "O, friends! | thank you that we meet alive. We have lived until | this time when you came this year. Now we pray | you, Supernatural-

x'ēdxā k'lē'lē qa's lē ts'ēxste'ndeq lā'xa de'msx'ē. Wā, g'ī'l- 37
 'mēsē g'ā'x'wūsdēsēx la'ē dā'g'īlxlāxā L'ō'pts'lāla xēxextowa-
 kwa, yīxs mō'ts!aqē qa's lē lā'nōlisaq lāx legwī'lasēs g'ō'kwē.
 Wā, la'mē'sē dā'doqwilaq qa k'lūmē'l'x'ēdēs L'ē'sasa hē'x't!a'yē. 40
 Wā, g'ī'l'mēsē k'lūmē'l'x'ēdēx la'ē āx'ē'deq qa's L'ē'salē'lōdēs
 lā'xa ē'k'!a'yasēs legwī'lē. Wā, lā'xa hē'x'ēda'mē lā'wūnemas
 la L'ē'lāxēs 'nē'mē'mōtē qa g'ā'xēs hā'mā'peq qaxs aē'k'ilaaq
 xa'maē'l lā'xa g'ō'kwē, yīxs 'nē'k'aēda g'ā'lē begwā'nemqēxs
 g'ī'l'mēlā'xē xa'maē'lā L'ō'bēkwē xēxextōwak^u lā'xa g'ō'kwaxs 45
 g'ā'lōlānemaē lā'laxē x'is'ē'dlāxā dza'wū'nē lā'xa aō'wak'ē.
 Wā, hē'ēmis lā'g'īlas hē gwē'x'ēdē. Wā, g'ī'l'mēsē g'āx
 hō'gwīlēda L'ē'lānemaxs la'ē k'lūs'ā'lī lāx ō'gwīwalīlasa le-
 gwī'lē, la'xa lā lēbē'latsa lē'ēwa'yē qaē. Wā, g'ī'l'mēsē 'wī'laē-
 lēda L'ē'lānemaxs la'ēda ts'ēdā'qē āx'ē'dxa E'ldzowē hā'madzō 50
 lē'ēwa'ya qa's lē Lepdzamō'līlas lā'xēs hā'mg'ī'lasōlē. Wā, la āxā/-
 xōdxā mō'ts!aqē L'ēL'ōpts'lāla xēxextowā'kwa qa's lē āxdzamō/-
 līlas lā'xēs L'ē'lanēmē. Wā, hē'ēmis x'īk'!ax'ē'deq qa lō'ts!āwēs
 lā'xēs L'ō'psayowē. Wā, g'ī'l'mēsē gwā'lēxs la'ē tsā'x'ētsa 'wā'pē
 lāq qa nā'x'ētsōs. Wā, g'ī'l'mēsē gwā'l nā'qaxs la'ē naxsā'lagā- 55
 'yas ts'ē'lwaqaxēs hā'mā'lē. Wā, la 'nē'k'a: "Ā'kasōl 'nē'nē-
 mō'k^u, gē'lak'as'ēlaxg'īns q'lūlā'gowē. Wā, g'a'x'ēmxā'nu'x^u g'ā'x'ēā-
 lēla lā'xēs g'ā'xdemaqasō'xda 'nā'lax. Wā, la'mē'senu'x^u hāwā'-

60 Ones, to protect us from danger, || that nothing evil may happen to us when we eat you, | Supernatural-Ones! for that is the reason why you come here, that we may catch you | for food. We know that only your | bodies are dead here, but your souls come to watch | over
65 us when we are going to eat what you have given us || to eat now." Thus he says; and when he stops, he says, "Indeed!" |

As soon as he stops speaking, they begin to eat, and | his friends also eat. Then the man takes up | a bucket and goes to draw fresh water | to drink after they have eaten; and when he comes back, ||
70 he puts down the water that he has drawn, and waits for them to finish eating. | After they have eaten, the water is put in front of them, | and they drink. Then his wife | picks up the pieces of bone and skin and puts them on the | food-mat; and when she has them
75 all, she folds || up (the mat) and goes to throw the contents into the sea; and | the guests only rub their hands together to dry off the fat from their hands, | for they are careful not to wash their hands, and not to | wipe their hands with cedar-bark. After they have done so, they go out. |

Sockeye-Salmon.—The¹ name of the sun-dried salmon is also 80 "sandy," || and "place of cohabitation," for it is caught in the upper part of the river; | therefore it is called "from the sandy ground,"

xelōx·da^εxōL^u ʔna^εna'wālak^u qa^εs ā^εmēlōs dā'damwīl g·ā'xenu^εx^u
60 qanu^εx^u k'leā'sēl ʔyā'g·asLEng·anu^εx^u lā'LEK' hā^εmaag·ōlLōL, ʔna^εna-
wālak^u, qaxs hē^εmaa qōs g·ā'xēlda^εxwē qenu^εx^u yā'l^εnakūlaōL
qenu^εx^u hā^εmā'ya. Wā, lanu^εx^u q!ā'laemxs ā^εmaēx lē'x'aem lē-
lōs ō'gwida^εyēx. Wā, lā'lak' g·ā'x'emgas bēbexū'nēg'ōs x'ī'tsla-
x'ilaxg·anu^εx^u lā'LEK' hām^εx'ī'dexgas g·ā'xyōgwīlōs qenu^εx^u lā'-
65 k'!esela," ʔnē'k'exs la'ē q!ūlē'x's'em wā'xa.

Wā, g'ī'lēmēsē q!wē'līdexs la'ē hām^εx'ī'da. Wā, la'x·da^εxwē
ō'gwaqa hām^εx'ī'dē ʔnē'nemō'kwas. Wā, hē'x'ida^εmēsē la k'!ō'-
qwalilē'da begwā'nemaxa nā'gats!ē qa^εs lē tsāx ā'l'tā ʔwā'pa qa
nā'gēg·ēLES qō gwāl hā^εmā'plō. Wā, g'ī'lēmēsē g·āx aē'daaqaxs
70 la'ē k'!ō'x'walilasēs tsā'nemē qa^εs ē'selēq qa gwā'lēs hā^εmā'pa.
Wā, g'ī'lēmēsē gwāl hā^εma'pexs la'ē hā'n·dzamōlilasa ʔwā'pē lāq.
Wā, hē'x'ida^εmēsē nā'x'īdex·da^εxwa. Wā, lā'la gene'mas mā'-
mensg'emaxa xā'qē lē'wa L!ēL!ā'smotē qa^εs āxdzō'dalis lā'xa hā-
madzowē' lē'wa'yē. Wā, g'ī'lēmēsē ʔwī'ladzōdāmaseq, la'ē k'!ō'x-
75 ʔwūlilaq qa^εs lē k'ā'stendeq lā'xa de'msx'ē. Wā, ā^εmēsē la
ts!ā'k'ōdēda k!wē'ldāxēs e^εyasowē qa lē'mxwālelēs ts!ē'nts!enx^u-
ts!āna^εyas qaxs aē'k'ilaē ts!ē'nts!enkwa, lōxs k'!ē'saē hē'lq!ōlem
dē'denkwa k'ā'dzekwē. Wā, g'ī'lēmēsē gwā'lēxs la'ē hō'qūwēla.

Sockeye-Salmon.—Wā,¹ lē'xaa lē'gadēda tū'yalts!ālās ts!ēgwa'tē
80 lōxs q!ō'bas xelā'sē'waē qaxs hā'ē g·ā'yanema ʔnē'ldzāsa wā;
lā'g·ilas lē'gades ts!ēgwa'tē, yīxs ts!ekwa'ē āwī'nak!ūsas nē'l-

¹ Continued from p. 353, line 52.

for the place at the upper part of the river is sandy; | and it is said 82
that a woman was cutting old sockeye salmon when her | lover came
and cohabited with her while she was cutting the salmon. | Then
she was seen by her husband, and therefore he || said that the sun- 85
dried salmon should be called "place of cohabitation," and at once | all
the men named it that way. He was trying to make his | wife
ashamed by it. Now the sun-dried salmon always has the name of
"place of cohabitation." | That is the end.

CUSTOMS RELATING TO FISH-TRAPS

As soon as the ends of the ribs (of the fish-trap) have been tied at 1
the place where the kelp-fish is to go in, | (the woman) tests it, (to
see) whether it will be lucky or unlucky. | She puts it down by the
side of the fire, | takes her fire-tongs, and takes up a not really big
piece of || coal. She puts it into the fish-trap, puts down the | 5
fire-tongs, and takes hold with her hands of each side of the | fish-
trap. Then she shakes it up and down, so that the coal jumps up
and down | in the trap. If it only crumbles and the glowing coal |
goes out, the owner knows that the fish-trap will be lucky || and that 10
the fish will not come out again the same way | as they went in; but
if the coal jumps out again | through the way by which the kelp-
fish go in, then the owner knows | that the trap will be unlucky. | In

dzāsa wā. Wā, lō'f'laē xwā'lēda ts!ēdā'qaxa melō'lē; wā, g'ā'x'laē 82
lā'lās q!ō'p!ēdqēxs hē'ēmaē ā'lēs xwā'laxēs xwā'lase'wē. Wā,
laem'fā'wisē dō'x'waleltsēs lā'wūnemē. Wā, hē'ēmis lā'g'ilas
ē'nēx' qa lē'gadēsēs q!ō'basa tā'yalts!āla. Wā, hē'x'ida'mēsa 85
ē'nā'xwa begwā'nem lē'x'ēdes. Wā, lae'm hāmā'x'ts!alaxēs
gēne'mē lā'xēq. Wā, hē'menāla'mēsox la lē'gadōxda tā'yalts!ā-
lāxs q!ō'basē. Wā, lae'mxaa lā'ba.

CUSTOMS RELATING TO FISH TRAPS

Wā, g'ī'l'mēsē gwāl malagexste'ndex g'ā'pōlasasa pex'ī'taxs 1
la'mē gwa'nalex gwē'x'sdeimlasa lege'mē lō' hēlaqē lō' wā'naqē.
Wā, la'mē'sē hā'ng'alilas lā'xa mā'g'inwalisasēs legwī'lē. Wā, lā
āx'ē'dxēs ts!ē'slāla qa's k'lipse'mdēs lā'xa k'lē'sē ā'laem'wa'lastō
gū'lta. Wā, lā k'lipts!ō'ts lā'xa lege'mē. Wā, lā k'at!ā'lilasa 5
ts!ē'slālāxs la'ē tē'tegenōtsēs e'ēyasowē ē'nem lax'wā'x'sanā'yasa
lege'mē. Wā, lā yā't!ēda qa da'daqūnēqūlēsa gū'lta lāx ots!ā'-
wasa lege'mē. Wā, g'ī'l'mēsē ā'em ts!emx'ē'ī'dēda gū'ltāxs lōxs
k'hilx'ī'daē, wā, lae'm q!ā'lelēda āxā'nokwaseqēxs hē'laqēlēs
lege'mē. Wā, lae'm k'lē'slēda pex'ī'tē xwē'laqal mālts!ā'lal 10
lā'xēs g'ā'ts!ālasē lāq. Wā, g'ī'l'mēsa gū'lta xwē'laqa ē'nex'wūl-
ts!ā' dēx'wūlts!ā' lā'xa g'ā'pōlasasa pex'ī'tē, wā, la'mē q!ā'le-
lēda axā'nokwasēqēxs k'lē'slē hē'laqlēda lege'mē. Wā, lā

most cases the women throw it away; but if the charcoal does not jump
15 out, || they go back into the woods and | look for maples.¹ | . . .

CUSTOMS RELATING TO SEA-EGGS

As² soon as the (shells of the sea-eggs) are all in, the woman takes a
large firebrand and | puts it on top of the empty shells. Then she
goes and pours them out | outside of the house. The reason why
20 they put the firebrand there is that || the spirits may not eat the
refuse of the sea-eggs. | If they do not put a firebrand on top of it,
it is said that the spirits | immediately go and eat it; and it is said
that | he who ate what was in the empty shells eaten by the spirits
would be immediately sick. | Therefore fire is put on top of them when
25 they are poured out at night. When || they eat flat or large sea-
eggs in the daytime, they do not put fire on top of them, | for it is
done in the same way with large sea-eggs, for the | spirits like flat sea-
eggs and large sea-eggs. | That is all about the flat sea-eggs.

BELIEFS RELATING TO THE DEVIL-FISH

The "bear of the rocks" is the largest kind of devil-fish. This | is not
30 eaten by Indians. Sometimes they are nearly || three fathoms long

q'lūnā'la'mēda ts'edā'qē ts'EX^εi'deq. Wā'x'ē k'les dex^εwūltslā'-
15 wēda gū'lta lāq, wā hē'x'ida^εmēsē la a'lē'sta lā'xa ā'l'ē qa's lā
ā'lāx sa'q!wa^εmsa.¹ . .

CUSTOMS RELATING TO SEA EGGS

Wā,² g'il'mēsē ^εwūltslāxs laē āx'ēdxa gūlta ^εwalastōkwas qa's
ānk'iyindēs lāxa tsāx'mōtē. Wā, lā k'!ōqūlilaq qa's lā k'!ādes
lāx L'āsanā'yasēs g'ōkwē. Wā, hēem lēlg'iltsa gūlta qa k'!ēsēs
20 lāda hayalilagasē hāmg'ilqaxa tsāx'motasa tsāk'āxa āmdema.
Wāx'ē k'!ēs lāda gūlta lā ānk'iyindayōq laem^εlawisa hayalilagase
hēx'idaem la hāmg'ilqax. Wā, lāx^εlac hēx'idaem^εlax ts'EX^εq!E-
x'īdē tsāx'mōdādās hāmg'ilqase^εwasa hayalilagasē. Wā, hē^εmes
lāg'ila ānk'iyindayowa gūlta laqēxs laē k'!ādayoxa gānūlē. Wā,
25 g'il'mēsē ^εnāla tsāx'demāxa āmdema, wā, la k'!ēs ānk'iyintsōsa gūlta
qaxs hēmaaxat! g'wēg'ilag'ila mesēqwē qaxs Lōmaaēl āx'ēxsēda
hāyayilagasaxa āmdema Lē^εwa mesēqwē.

BELIEFS RELATING TO THE DEVIL-FISH

Xa L'ax'LEYōts!a, hēem ^εwalegēsa ^εnāxwax teq!wa; hēem
k'!ēs ha^εmāsa bāk!ūmē. ^εnāl'nemp!enaē hālselaem k'!ēs nexne-
30 qela yūdux^up!enk' laxens bālāqē ^εwāsgemasas g'āg'ilela lāx ^εwāx's-

¹ Continued in Publications of the Jesup North Pacific Expedition, Vol. V, p. 387.

² After small sea eggs have been eaten the shells are carried out of the house. (Continued from p. 498, line 83.)

across | the arms, and they are (very) thick. I have seen one | sucker 31
one short span | across, and in the middle of the sucker is a piece just
like a | round bone. The points of the middle of the suckers are
sharp. || There are eight bones around the stomach, | and the arms 35
also have a bone each. | Sometimes they make a mistake and cook
a | small "bear of the rocks." When it is cooked, and they take off
the loose skin, | when it is squeezed by those who are washing it, it
gets || thin, because the water in it comes out, for there is nothing but 40
water in the | "bear of the rocks." Then they throw it away, for |
they are afraid to eat it, because it kills people and it is a sea-
monster. | That is all about this. |

CUSTOMS RELATING TO CANOE-BUILDING

In¹ the morning, as soon as it is day, (the canoe-builder) rises for ||
he is alone in the house, because canoe-builders are not allowed to lie 45
down | with their wives when building canoes. It is a saying of the
first | people, that if a canoe-builder should lie down | with his wife,
the tree from which he makes the canoe would be hollow. | Therefore
he is not allowed to lie down with his wife. ||

As soon as this has been done,² he takes a piece of charcoal and 50
paints | the face of a man on each side, in the middle of the | canoe,

ba^éyas dzēdzelema, wā lā lēslekwa. Wā, len dōqūlaxa 31
klūmt!ēna^éyas nēmp!ēnk'awil lāxēns ts!ēx^{ts}!āna^éyaxsēns q!wā-
qlwax^{ts}sāna^éyēx. Wā, lā hēlostālē klūmt!ēna^éyasēxa hē gwēx's
k!lk'īlx'sēm xāqa. Wā, hēm ēēx'bē ōba^éyasa nextslāwasa
klūmt!ēna^éyas. Wā, lā malgūnalts!aqē dāp!ēnk'as gāwās. Wā, 35
laxaē nāxwaem exālēda dāp!ēnk'ē lāx ewāxla^éyas dzēdzelema
l!āxlēyōts!a. Wā, lā nāl'nēmp!ēna lēxlēqūlī hā^émēx'silase^éwa
āma^éyē l!axlēyōts!a. Wā, g'il^émēsē l!ōpēxs laē lawōyōwēs lep!ē-
na^éyē. Wā, g'il^émēsē q!wēs^éētsō^ésa ts!ōxwāqēxs laē ts!ēm^éx'īda lā
wīl'ēda, yīxs laē lawāyēs wāpaga^éyē qaxs ā^émaē wābēx'sa^éyēda 40
l!āxlēyōts!a. Wā, ā^émēsē la ts!ēqewēlsdēm lāxa g'ōkwē qaxs
k'īlē^émaē hā^émayaxs bēx'bakwaē. Wā, hē^émisēx yāg'īmaē. Wā,
laem gwāl lāxēq.

CUSTOMS RELATING TO CANOE-BUILDING

Wā, g'il^émēsē¹ la nā^éx'īdxa gaū'lāxs¹ la'ē lā^éx'wida, yīxs
nēmō'gwīl^émaē qaxs k'lē^ésaēda lē^élq!ēnoxwē hēlq!ā^éla kū^élīl 45
lē^éwis gēnē^émaxs lē^éqaaxa xwa^ék'lūna; yīx wā^éldemasa g'ā^élē
bēgwā'nēma, yīxs g'il^émēlaxē kū^élx'kūlk'a lā^éxa lē^éq!ēnoxwē
lē^éwis gēnē^émē, wā, lā^élaxē kwā^ékūx^ébalaxē lē^éqa^éyas xwā^ék'lūna.
Wā, hē^émis lā^ég'īlas k'lē^és hē^élq!ā^éla kū^élx'kūlk'a lē^éwis gēnē^émē.

Wā, g'il^émēsē gwālēxs² la'ē āx^éē'dxa ts!ō^élīna qa^és k'lat^élā^élēx- 50
sēsa gōgūma^éyasa bēgwānēmē lāxa wāx^ésanēgūxsasa negoyā^éyasa

¹ Continued from Publications of the Jesup North Pacific Expedition, Vol. V, p. 356, line 2.

² The pegging for adzing the sides of the canoe. (Continued from *ibid.*, p. 364, line 25.)

53 for the purpose of frightening the spirits,— | the Indians mean the
souls of dead canoe-builders—for it is said that if they did not | paint
55 the face of a man inside the canoe, || then the spirit would come to
examine it as soon as the adzing of the canoe has been completed; |
and he would tell the canoe to split as soon as the | canoe-builder
would spread it. When, however, it is painted inside with the face |
of a man, the spirits will run away when they see the painting in it. ||

CUSTOMS RELATING TO FERN ROOTS

60 Only old women are allowed to dig fern roots. Young women |
are not allowed to dig them, for the people of olden times | said
that it would make them sick, if the young women should go to dig
fern roots. | Therefore only old women are allowed to dig them. |

CUSTOMS RELATING TO CURRANTS

Now they are told to eat the contents of the dishes. They do
65 so, || because currants are never carried home when they are given
by the owner, | for it brings bad luck when they are carried home,
thus said the people of olden times. |

CUSTOMS RELATING TO CEDAR-BARK

Even ¹ when the young cedar-tree is quite smooth, | they do not take
all the cedar-bark, for the | people of olden times said that if they should

52 xwā'k!ūna qa k'ilemēsēsa hayalilagāsē, yixa bex'ūna'yasa lā lē'
lēq'lēnoxwayadzēwa! gwe'yōsa bāk!unē qaxs g'il'maaēl k'!ēs
k'!āt!lā!ēxdzema gōgūma'yasa begwānemē lāxa xwāk!ūnāxs lāē
55 gwāl aēk'!a k'!imlase'wa. Wā, g'āx'laēda hayalilagāsē x'its!ax'ī-
laq. Wā, lā'laē āxk'!ālaxa xwāk!ūna qa hōx'widēs qō lāl lēpā'-
sōts lēq'lēno'kwas. Wā, g'ī'lēm'lāwisē k'!ādēxdzek'usa gōgūma-
'yasa begwānemāxs lāē āem hētsōxs lāē dōx'walelaxa k'!ādēxsē lāq.

CUSTOMS RELATING TO FERN ROOTS

Lēx'amē sakwēda laelk!wana'yaxa sāgūmē, yixs k'!ēsāē hēlq!ō-
60 lema ālostāgasē ts!ndāq lā sakwaxa sāgūmē qaxs 'nēk'aēda g'ildzesē
begwānemqēxs 'yā'yax'dalag'ilaē lāx sākwasōsa alōstāgasē ts!edāqa.
Wā, hē'mis lāg'ilas lēx'ama laelk!wana'yē sākwaxa sāgūmē.

CUSTOMS RELATING TO CURRANTS

Wā, ¹ lā'mē āxsō', qā's 'wā'wilaēxēs lēloqūla. Wā, hē'mis g'wālē
qaxs k'!ēts!lēnoxwāē mōdōla q!lēdzēdzewaxs q!ēsēlaēda āxnōgwadas
65 qaxs aemsaaēl lāxōx mōdōlēxs 'nēk'aalaēda g'ilx'dā begwānema.

CUSTOMS RELATING TO CEDAR BARK

Wā, ² wāx'mēsē 'nāxwa ēk'ē ōgwida'yasa dzes'eqwaxs lāē
k'!ēts!lēnox 'wīlg'īleloyowēs ts!āqemsē qaxs 'nēk'aēda g'ālē be-

¹See p. 575, line 51.

²Continued from p. 122, line 47.

peel off all the cedar-bark of a || young cedar-tree, the young cedar 70 would die, and then another | cedar-tree near by would curse the bark-peeler, so that he would also die. Therefore | the bark-peelers never take all the bark off of a young tree. |

CUSTOMS RELATING TO THE FELLING OF TREES

Now I will talk about him who will work at | porpoise-hunting 1 The canoe-builder is first asked by the porpoise-hunter (of a | small canoe) to build a hunting-canoe. | The canoe-builder goes at once back into the woods to a place where || the cedar for canoe-building is stand- 5 ing, for each canoe-builder always has a straight cedar in the woods picked out for canoe-building. He just walks right there, | carrying his axe, going to the place where the cedar-tree is standing. | He looks for the place where the cedar will lie when it falls. | When he sees all the branches on the outer side of the cedar-tree, he || chops through 10 the foot of the tree on the back of the cedar-tree; and as soon as he has chopped deep into it, | he takes four chips and throws | them behind the foot of the cedar-tree; and as he throws them, he says: | "O, supernatural one! now follow your supernatural power!" |

Then he takes another chip, throws it, || and says as he is throwing 15 it: "O, friend! now you see | your leader, who says that you shall turn your head and fall there also." |

gwānemqēxs g'ilēmaē 'wīlg'ileloyowēda ts!āqemsē lāx ōgwida'yasa 68 dzes'eqwaxs laē le'lēda dzes'eqwē. Wā, laēda mā'kilisē ōg'ila dzes'eq' hān'x'wīdxa senq!ēnoxwē qa ōgwaqēs le'la. Wā, hē'mis 70 lā'g'ilas k'lēs 'wīlg'ileloyowē ts!āqemsas yīsa senq!ēnoxwē.

CUSTOMS RELATING TO THE FELLING OF TREES

Wā, la'men gwā'gwēx'sālal lā'xa ē'axalāxēs ālē'xwaēnēlaxa 1 k'ō'lot!ē. Wā, hē'em g'il ā'xk'!ā'lasō'sa ālē'wēnoxwa lē'q!ēno-xwaxa xwā'xwagūm, qa lē'x'ēdēsēx ālē'wats!ā xwā'xwagūma. Wā, hē'x'ida'mēsa lē'q!ēnoxwē la ā'lē'sta lā'xa ā'l!ē lāx lā'dzasasēs 'wē'lsa wē'lkwa qaxs 'nā'xwa'maē wē'ldzadēda lē'elq!ēno- 5 xwaxa ē'k'ētē wē'lk' lā'xa ā'l!ē. Wā, ā'mēsē hē'x'dzēnāla la qā's'ida dā'laxēs sō'bayowē qa's lā lāx lā'dzasasēs wē'lsē wē'lkwa. Wā, lā dō'qwalax gwē'xtōx'widaas lā'sa wē'lkwē qō t!ā'x'īdlō. Wā, g'ī'l'mēsē dō'qūlaqēxs 'wī'laē l!ā'sōt!ēna'yēda wē'ls!ānās. Wā, lā sep!exō'd ā'lōt!ēxa'wa'yasa wē'lkwē. Wā, g'ī'l'mēsē k!wābete 10 sō'pa'yasēxs la'ē dā'x'īdxa mō'sgemistowē sō'yapmuta qa's nep!ē'dēsa 'ne'mē lāx ā'lōt!ēxa'wa'yasa wē'lkwē. Wā, lā 'nēg'etēwē'xs la'ē nepa': "Wā 'nawālakwā', lae'ms lāl lā'sgemilxēs 'na'wālagūmōs."

Wā, lā ē't!ēd dā'x'īdxa 'ne'mē sō'yapmuta qa's nep!ē'dēs. Wā, lā'xaē 'nēg'etēwē'xs la'ē nepa': "Wā, qāstā', lae'ms dō'qū- 15 laxēs gwā'yi'lālasōs 'nē'k'ēxs hē'laqōs gwē'xtōx'wīdlē laa'sas."

- 17 Then he takes another one and throws it; and as | he throws the
third one in the same way, he says while throwing it: | "O, life-giver!
20 now you have seen which way your supernatural power went. || Now
go the same way." As he says so, he takes the | last one and throws
it back of the foot of the tree that he is chopping, | and he says as
he is throwing it: "O, friend! now you will go | where your heart-
wood goes. You will lie on your face at the same place." | After he
25 has said so, he answers himself and says: "Yes, || I shall fall with my
top there." After he has said so, he takes his ax and | chops again;
and as soon as his chopping passes half | through the trunk of the
tree, he goes to the opposite side and chops; and he does not chop |
deep into it when the tree begins to crack; and it does not take long
until | the cedar-tree falls backward. ||

PRAYER OF CINQUEFOIL-DIGGER¹

- 1 After² they have finished (loading their canoe), they go aboard the
travelling-canoe. | The man stands up in the stern of the canoe,
because he steers it, and, | looking at his digging-house, he prays to
it and says, | praying and holding in his hand his steering-paddle
5 while he is standing up, he says: || "Look upon my wife and me, and

- 17 Wā, lā ē'tl'ēd dā'x'ēdxa 'nema'xs la'ē nep'lides. La'xaax
neba'sasēsa lā'lē yū'dux'wēdā'la. Wā, la'ē 'nēg'etewē'xs la'ē ne-
pa': "Wā, g'il'ildokwilā lae'ms dō'qūlax laa'sas dālālāxēs 'na'wāla-
20 k'wēna'ya; lae'm lās lāl lax laa'sas," 'nēk'exs la'ē dā'x'ēdxa
ē'lxlā'yē qa's nep'lē'dēs lā'xaax ā'lōt!exa'wa'yasēs sōp!exotsewē.
Wā, lā 'nēg'etewē'xs la'ē nepa': "Wā, qāstā', lae'ms las lāl
lāx laa'sasēs dō'maxdōs; lae'm las hex'ū'lslōl lāx laa'sas," 'nēx'
lae'xs la'ē q'lūlē'x'sem nā'naxma'ya. Wā, lā 'nē'ka:" "Wā,
25 hē'emlen gwēxtō'x'widlē," 'nēk'exs la'ē dā'x'ēdxe sōbayowē qa's
sop'lē'dē ē'tl'ēda. Wā, g'il'mēsē la'k'!ōdēlē sō'pa'yasēxs la'ē
la'k'!ot!exōda qa's sep!edze'ndēq. Wā, k'!ēs'mēsē k'wā'betē sō'pa-
'yasēxs la'ē hēlmelq'lūg'a'ēda wē'lkwē. K'!ē'stla gē'x'ēdexs la'ē
a!etox'wid t'lā'x'ēdēda wē'lkwē.

PRAYER OF CINQUEFOIL-DIGGER¹

- 1 Wā, g'il'mēsē gwālexs² laē hōgūxs laxēs yā'yatslē xwāk'lūna. Wā,
lāda begwānemē lāxlēxa xwāk'lūna qaxs hē'maē lēnxlā'ya. Wā,
dōqwalāxēs ts!ewēdzats!ēx'ē g'ōkwa qa's ts!el'waqēq. Wā, lā 'nē-
k'exs laē ts!elwaqaq sek'lāgextsēs lēnxlāyayowē sē'wayowa.
5 "Wēg'a dōqwalāl g'āxenu'x" lōgūn gēnemk' qa's dādamāyēlōs

¹ See also Addenda, p. 1318.² This is done when husband and wife return from digging cinquefoil roots in their garden. Continued from p. 193, line 96.

protect | us, so that nothing may happen to us, friend! and | wish 6
that we may come back to live in you happily, | O house! when we
come next year to dig cinquefoil. Good-bye!" | Thus he says, sits
down in the stern of his travelling-canoe, and paddles; || and he must 10
not turn his face to look at his house again. | He only turns his face
back after | passing the point (that hides the house).

PRAYER TO YOUNG CEDAR

(The woman¹ who has found a young cedar) takes her adz and
stands under the | young cedar-tree, and, looking upward to it, she
prays, saying: || "Look at me, friend! I come to ask for your dress, | 15
for you have come to take pity on us; for there is nothing for which
you | can not be used, because it is your way that there is nothing for
which we | can not use you, for you are really willing to give us your
dress. I | come to beg you for this, long-life maker, for I am going
to make a basket for lily roots out of you. || I pray you, friend, not to 20
feel angry with me on account of what I | am going to do to you;
and I beg you, friend, to tell our | friends about what I ask of you. |
Take care, friend! Keep sickness away from me, so that I may not
be killed by | sickness or in war, O friend!" ||

This is the prayer that is used by those who peel cedar-bark of 25
young cedar-trees and | old cedar-trees. |

g'axenu^εx^u qenu^εx^u k'leāsē 'yāg'asa, qāstā. Wā, hē^εmis qa^εs lālē- 6
laqlālōs g'axenu^εx^u qenu^εx^u g'axēl ēt!alil g'ōkūmts!āg'alil lōl
g'ōkwā lax ēt!ēdla ts!ōts!eyenxlex qwēseyenxla. Wā, halāk'as-
lela;" 'nēk'exs laē k!wāx!endxēs yā'yats!ē xwāk!ūna qa^εs sēx'widē.
Wā, la^εmē k'!ēs hēlq!āla mēls'ida qa^εs dōx'widē ēt!ēdxēs g'ōkwē. 10
Wā, āldzāla^εmēsē mēlmēls!ēlāxaxs laē t!et!āg'ō lē^εwis g'ōkwaxs laē
hā'yāqa lāxa āwilba'yē.

PRAYER TO YOUNG CEDAR

Wā, lā¹ āx'ēdēda ts!ēdāqaxēs k'!imlayowē qa^εs lā lāx!ēlsaxa
dze^εseqwaxs laē ēk!ēgemelsexs laē ts!ēlwaqāq. Wā, la 'nēk'a:
"Wēg'a, dōqwāla g'axen qastāxg'in g'axē gēts!ā lāxs k'ōmaqōs 15
qaxs hē^εmaaqōs g'axēlē qa^εs waxaōs g'axenu^εx^u, yixs k'leāsaqōs
k'!ēs ēg'asaxēs g'axēlaōs bēx'walēsa, yixg'anu^εx^u k'eāsēk' k'!ēs
hēlemx'idaasōs qaōs ālāqōs aēx'stots!ayowōs k'ōmaqōs. Hēden
g'axēl gēts!ā lōl g'ilg'ildokwilaxg'in x'ōgwats!ēg'ilg'ōl. Wā, la-
^εmēsen aēsayolōl qastā qa^εs k'!ēsēlōs ōdzemg'alelatsg'in gwāla- 20
g'ildzaslex lāl. Wā, la^εmēsen hāwāxelōl qastā qa^εs nēlaōsaxens
'nē^εnēmōkwaxg'in hanāl'mēlex gēts!ōl laqō. Wā, qāstā, wēg'a
yāl!ālex; āemles dadamewil g'axen qen k'leāsē gagōlemālasa lāxa
ts!ēts!ax'q!ōlemē lē^εwa dzēdzax'ila. Wā, qastā!"

Wā, hēem ts!ēlwaqayosa senqāxa denasē lāxa dze^εseqwē lō^εma 25
wēlkwē.

¹ Continued from p. 131, line 4.

WEATHER CHARMS

- 1 I was walking along in Fort Rupert. I begged Hâ^{misk'i}nis | to
tell me about what he would when he wished the northwest wind to
come. | He spoke at once, and said, "Listen, | that I may teach
5 you!" Thus he said. "One time, when I || was going south to
Victoria, we arrived at Ō^{s'eq}, and | the southeast wind began to
blow strong. The wind lasted all day and all | night. Then I arose
in the morning, and I saw that the | southeast wind was still blowing.
I started our campfire; | and as soon as the fire blazed up, I went
10 down to the || beach, for the tide of the sea was half out. | Then I
searched for small crabs underneath the stones, and | I found four
crabs. I carried the four and | went up the beach. Then I took
cedar-bark and split it into strips. I | took four strips and tied them
15 to the right claws of the || crabs. As soon as I had tied the cedar-
bark to the four crabs, | I took poles and drove them into the ground.
Not | really upright were the poles, which were two fathoms (long);
but it was thus," | said Hâ^{misk'i}nis (imitating on the ground with
cedar-sticks what he said, | while he placed them down on the
20 ground): The poles leaned over, and || to the ends he hung the four
crabs. "Then I watched them, | and as soon as I saw that the shells
began to be red, I | took them down, and I untied the cedar-bark

WEATHER CHARMS

- 1 Qā^{'nakulēk} lāx Tsā^{'xisē}. Wā, len hawā^{'xelax} Hā^{'misk'i}nēsē
qa gwa^{'gwēx's'alēs} lāx gwē^{'gi'lāsasōxs} nē^{'k'aē} qa dzā^{'q'lūx'i}dēs.
Wā, hē^{'x'ida'mēs} yā^{'q'leg'a'la}. Wā, la nē^{'k'a}: "Wē^{'g'a}, hō^{'Lēlax}
qen q'lā^{'q'loL'lā'masē} lōi," nēx'. "Wā, hē^{'maaxg'in} la'ōlek'
5 nē^{'lk'ila} lā'xa Tsā^{'masē}. Wā, lanu^{'x} lā^{'g'aa} lāx Ō^{'s'eqwē}, la'ē yū^{'x}-
widēda lā^{'k'lwēmasē} melā^{'sa}. Wā, la sē^{'nbē} yā^{'laxa} nā^{'la} lē^{'wa}
gā^{'nulē}. Wā, len lā^{'x'widxa} gā^{'la}. Wā, len dō^{'qūlaqēxs} yā^{'-}
lax^{'sā'maēda} melā^{'sē}. Wā, len x'a^{'x'iq'lex'idaxenu^{'x}} leq^{'lūsē}.
Wā, gī^{'l'mis} xī^{'qōstāwēda} leq^{'lūsā'xg'in} lēk' le^{'nts'ēsa}, lā'xa
10 lē^{'ma'isē} qaxs lē^{'ma'ē} naē^{'nxs'ag'ilalisēda} xā^{'ts'laxelēda} de^{'msx'ē}.
Wā, len ā^{'lāxa} ā^{'māma'yē} q'lō^{'mātsa} ē^{'waā'bā'yasa} tē^{'semē}. Wā,
len q'lā'xa mō^{'sgemē} q'lō^{'mäsa}. Wā, len dā^{'laxa} mō^{'sgemē} qen lē
lā^{'sdēsa}. Wā, len āx^{'ē'dxa} dēna^{'sē} qen dzedzēxs^{'ā'lēq}. Wā, len
āx^{'ē'dxa} mō^{'ts!aqē} qen mō^{'x'widēs} lāx hē^{'k'loLts'lāna} q'lē^{'q'leg'imsa}
15 q'lō^{'māsē}. Wā, gī^{'l'mēsen} wī^{'la} mō^{'x'bentsa} mō^{'sgemē} q'lō^{'mās}
lā'xa dēna^{'sē}, lēk' āx^{'ē'dxa} dzo^{'xūmē} qen dē^{'x'wūlsēq}. Wā, la k'les
ā^{'laem} negetā^{'lēda} ma^{'lp'le'nk'ē} lā^{'xens} bā^{'lex} dzō^{'xūma}. "Hē^{'t'la}
gwālēda," nēk' Hā^{'misk'i}nēsē mens^{'elsaxa} k'wa^{'xlāwē}, nē^{'k'exs}
lā'ē mō^{'gwae'lsaq}. Wā, la gwē^{'xtālēda} dzō^{'xūmē} lāq. Wā, hē^{'mis}
20 la tē^{'x'ba'yaa'tsēda} mō^{'sgemē} q'lō^{'mäsa}. "Wā, len q'lā^{'q'la'lā'laq}.
Wā, gī^{'l'mēsen} dō^{'qūlaq} la lē^{'lā'x'widēda} eō^{'sgema'yas}, lē^{'g'en}
āxā^{'xōdeq}. Wā, len qwē^{'lālaxa} dēna^{'sē} lāx q'lē^{'q'leg'imās}. Wā,

from the claws. | I put them down, and I searched for four large clam-shells. | As soon as I found them, I took one of the || crabs and 25 put it into (a clam-shell). Then I took the cedar-bark with which they had been hung up, | and tied it around, so that the shell should not open. | Then I did so also to the next one, and I did so to the four | shells. As soon as I had finished tying the four clam-shells, | I went and carried them into the woods. || I searched for a hole in the 30 bottom of a tree; and when I found a hole | in the bottom of a hemlock-tree, I put three shells | into it. Then I spoke to the last one, | and said, 'Warn your friends to call | strongly the northwest wind and the east wind, || else you will not go back to the beach, if 35 you do not get | what has been planned for you and your friends.' Thus I said when | I put it down in the hole on the ground. Then I left them, went back, and bathed in the sea. | As soon as I had finished, I sat down on the beach, that | the wind might dry me." Thus he said. "As soon as I || began to be dry, I dressed, and I 40 warmed myself by the | camp-fire. Now I waited for the northwest wind to blow | at noon." Thus he said. |

I questioned Hâ^{misk'i}nīs again; and I said to him, | "Who, indeed, was the first to wish that this should be done to the crabs for || calling the northwest wind?" Thus I said to him. |

45

len āx^ē'l'saq. Wā, len ā'lēx^ē'īdex mō'sgēma āwō' xā'laētsa g'a'- 23 wēq'lānem. Wā, g'ī'lēmēsen q'lāq, wā, len āx^ē'dxa ūe'msgēmē q'lō'mās, qen āxts'lō'dēs lāq. Wā, len āx^ē'dxa tē'kwala'yux^udās 25 dena'sa qen yiltse'mdēs lāq, qa k'lē'sēs āxtsō'x^ēwīdēda xā'laēsē. Wā, len ē'tlēdxa mā'k'ilāq. Wā, len wī'ēla hē gwē'x^ē'īdxa mō'sgēmē xā'laēsā. Wā, g'ī'lēmēsen gwāla yaē'ltsemaxa mō'sgēmē xā'laētsa g'a'wēq'lānemaxs lē'g'in wī'ēla dā'laq qen lē ā'lēsta lā'xa ā'l'lē. Wā, la'men ā'lāx xubā'ga'yasa lāx^u'lō'sē. Wā, len q'lāxa xubā'- 30 ga'yasa lā'xmesē. Wā, len wī'ēla g'ībē'lāsa yū'dux^usemē xē'xā'laēs lāq. Wā, len yā'q'leg'a'ī lā'xa ūe'msgēmē la e'lxlā'ya. Wā, len nē'k'a: "Wē'g'īl la hayā'l'lō'lalexōs nē'nemō'kwaqōs, qa wā'- ēlemk'a'mēltsō lē'lā'lalex Dzā'q!walanu'kwa, lō' Xa'yō'lēsanagā'; ā'Las k'lēslax lā'lax aē'daaqā'lax lā'xa l'ēma'isē qasō wīō'l 35 lā'xa sē'nat'lē'säyōl, lē'wōs nē'nemō'kwaqōs;" nē'k'enlaxg'in lēk' āxbetē'l'saq. Wā, g'ā'xen bās qen lē la'sta' lā'xa de'msx'ē. Wā, g'ī'lēmēsen gwā'la, wā, len k'lwā'g'a'lisa lā'xa l'ēma'isē qen le'mx^ēūnx^ē'īdā'masēsa yā'la g'ā'xen," nē'k'ē. Wā, g'ī'lēmēsen le'mx^ēūnx^ē'īda, lē'g'in q'lō'xts'lōda, qen lē te'ltslīx^ē'īda lā'xen 40 leq'lū'sē. Wā, la'men ō'la'stāla qa yū'x^ēwīdēsa dzā'q!wāxa lā'La neqā'lal," nē'k'ē.

Wā, len wūlā' ē'tlēdex Hā^{misk'i}nēsē. Wā, len nē'k'eq; "Ā'ngwadzēdā g'a'lōla nēx' qa hēs gwē'g'ilase'wa q'lō'māsē qa dzedzā'q!wa'lā'yuwē," nē'k'enlax.

45

46 He replied at once, and said: | "You know about all the Myth
people,—all the different | quadrupeds, and all the different birds,
and also all the | different crabs: they were all like men, and also the ||
50 trees and all the plants. Then war was made against the | south-
east wind by the Myth people.¹ That was the place where | Great-
Inventor questioned his younger brothers, and said: 'O younger
brothers! | who, indeed, controls the weather among you?' Thus
55 he said. "Immediately | a short man spoke, and said, || 'O Myth
people! when you wish for the northwest wind in our | world',—thus
said the Crab, for that was the name of the short | man,—'then take
four of the crabs that look just | like me, and take four long | pieces
60 of cedar-bark, and tie the ends of the cedar-bark to the right || claws,
and hang them right over your fire; | and as soon as their backs begin
to be red, take them down, untie | the cedar-bark from the claws,
and search for four | large clam-shells; and put the crabs | into them,
65 and tie them with the cedar-bark that was tied to the claws || of the
crabs. Then when each crab is in | one shell, and after you have tied
them, | go into the woods behind your houses, and search for a | hole
in the bottom of a tree; and as soon as you find a hole in a | tree, put

46 Wa, hē'x'ida^εmēsē nā'nax^εnia^εya. Wā, la nē'k'a: "εya, q!ā'-
LEla^εmaaqōsaxa nā'xwax nū'x^εnē^εmisaxa nāxwa ōgūqāla g'í'lg'a-
ōmasa lē^εwa nā'xwa ō'gūqala tsē'ltse!k!wa lō'mō'xda nā'xwax
ō'gūqāla q!ēq!ō'māsaxs nā'xwa^εmayōlē' bē'begwānema lō'mō'xda
50 Lāx'lō'sē^εx lō'mōx nā'xwax q!wā'sq!ūxē'la. Wā, la wī'nasēwē
Melā'lanukwē yī'sa nū'x^εnē^εmisē. Wā, hē'εmis la wulā'ts K!wē-
k!waxā'wa^εyaxēs ts!a'ts!a^εya. Wā, la nē'k'a: "εya, ts!ā'ts!a^εyā,
ā'ngwadzēs nē^εnā'lanukwaq!ōs; nē'x^εlaē. Wā, hē'x'idaem^εlā'-
wisēda ts!ē'k!ūxsde begwā'nem yā'q!ēg'a^εla. Wā, lā'laē nē'k'a:
55 "εya, nū'x^εnē^εmis. Hē'εmaaqasō nē'x^εlax qa dzā'q!ūx^εidēsens
nā'lax, nē'x^εlaē q!ōmāsē, qaxs hē'εmae lē'gēmisa ts!ē'k!ūxsde
begwā'nema. Wā, las āx'ē'dxa mō'sgemē lā'xen nēmā'x'isē
lē'wē'nLaxg'ín q!ōmāsēk. Wā, las āx'ē'dxa mō'ts!aqē g'í'lg'ilt!a
denā'sa qas mō'x^εwalelōdaōsas ōbā'εyasa denā'sē lāx hēlk!ōl-
60 t!āna^εyē q!ēg'í'ms. Wā, las tē'x^εwides lāx neqō'stāsēs legwīlōs.
Wā, g'í'l'mēs L!ā'x^εwidē āwī'g'a^εyas, lā'aqōs āxaxō'deq qas qwe'-
l'idayōsaxa denā'sē lāx q!ēq!ēg'í'mas. Wā, las ā'lēx^εidxa mō's-
gemē āwā' xā'laētsa g'ā'wēq!ānemē. Wā, las āxts!ō'tsa q!ōmā'sē
lāq qas yiltse'mdayōsasa denā'sē, yī'xa yaē'lalax'dē lāx q!ēg'í'-
65 masa q!ōmā'sē. Wā, laē'm nā'l'εnemsgēmēda q!ōmā'sē g'its!ā'
lā'xa nā'l'εnemsgēmē xā'laēsa. Wā, g'í'l'mēts gwāl yaē'ltsemaq, wā,
lā'LES qā's'idēl lāx ā'lanā'yasēs g'ō'kwōs qas la'yōs ā'lāx kwā'-
waga^εyasa lā'x'lō'sē'. Wā, g'í'l'mēts q!ā'xa kwā'waga^εyasa

See Boas and Hunt, Kwakiutl Texts (Publications of the Jesup North Pacific Expedition [Leyden], Vol. III, p. 350, Vol. X, p. 98; Boas, Kwakiutl Tales (Columbia University Contributions to Anthropology, Vol. II, pp. 227, 494.

three shells into it; and then || again take one shell and pray to it, 70
and | say: "Now warn your friends to call | strongly the northwest
wind and the east wind, | else you will not go back to the beach, if
you do not get | what has been planned for you and your friends."
Thus you shall say to us, || and you shall put the one into the hole. 75
Then | leave them, and the northwest wind will come at once."
Thus he said. | Therefore it is known by the later (generations of)
people. |

I left Hâ'εmiski'εnis, and went into the house of | Kwā'gwa'εnō; 1
I questioned him and said, "This is the reason why I walk about, |
that I beg you to teach me the | strongest way of calling the north-
west wind." Thus I said to him. He || replied at once, and said, | 5
"Listen to me! for it is good to know how to call the northwest wind, |
even if the southeast wind is strongest. Whenever you are desirous
to | go to Alert Bay, then go back to the woods and search for | a fern;
and as soon as you find it, dig out four || roots of fern-plants, and take 10
care that you do not break off | one of them from the leafy stem. As
soon as you have the | four roots, carry them home; and when you |
enter your house, put the fern down. Then take | twenty dentalia

lā'x^ulō'sē' lā'aqōs āxbetē'ndxa yū'dux^usemē xā'laēsa. Wā, las
ē'tlōd āx'ē'dxa 'ne'msgemē xā'laēsa qa's ts'lē'lwāqaōsaq. Wā, las 70
'nē'k'a: "Wā'g'il la hayā'l!ō'laLEXōs, 'nē'εnemō'kwaqōs, qa wā'-
'lemk'a'εmēltsō lē'ēlāLEX Dzā'q!walanu'kwa lō' Xa'fō'lisanagā,
ā'las k'lēslax lā'lax aē'daaqālax lā'xa l'ema'isē qasō wiō'l lā'xa
sō'nāt!elsāyōl, lē'wōs 'nē'εnemō'kwaq!ōs," 'nē'x'LES g'ā'xenu'x^u.
Wā, las āxbetē'ndxa 'ne'msgemē. Wā, las bās. Wā, hē'x'εi- 75
daemlwisē dzā'q!wax'ēDEL," 'nē'x'εlaē.

Wā, hē'em lā'giltsox q!āl yisō'xda ā'lēx begwā'nema.

Wā, len bās Hâ'εmiski'εnēsē qen lē laō'l lāx g'ō'kwas Kwā'- 1
gwa'εnō. Wā, len wūlā'q, wā, len 'nē'k'eq: "Hē'den qā'ts!ēna'yē
qa's waxa'ōs q!ā'q!ōl!āmas g'ā'xENLasa dzedzā'q!wa'ēlāxa ā'lē
lā'k!wēmasa lāx lē'ēlāx dzā'q!wa yā'la," 'nē'k'ENLax. Wā,
hē'x'ēida'ēmēs nā'nax'ēmē g'ā'xEN. Wā, la 'nē'k'a: "Wē'g'a 5
hō'lēla g'ā'xEN qaxs ē'k'aēda q!ā'lēlāxa lē'ēlāxa dzā'q!walanu-
kwē wā'x'ēmaē lā'k!wēmasēda melā'sē yā'la, yixs 'nē'kaā'qōs qa's
la'ōs lāx 'yeli'sē. Wā, las ā'lē'sta lā'xa ā'l!ē. Wā, las ā'lēx'ēid-
xa sā'laēdāna. Wā, g'il'ēmēts q!āq, wā, las 'lā'p!ēqōdxa mō'ts!a-
q!EXLa lā'xa sā'laēdāna. Wā, las aē'k'ila qa k'lēā'sēs k'ō'x'ēwidē 10
'ne'mts!aqa lāx mā'mā'emap!ēqas. Wā, g'il'ēmēts 'wī'ēlōqāmasxa
mō'xLā', wā, las dā'laq qas la'ōs nā'εnakwa. Wā, g'il'ēmēts laē'l
lā'xōs g'ō'kwax, wā, las āx'ē'lilxa sā'laēdāna. Wā, las āx'ē'dxa

- 15 and some red ochre, and take || also four split pine-sticks three | of
our fathoms in length; then sharpen the ends, and take the fern | and
put it upside down; then push the ends of the sharpened | pine-
sticks among the leafy stems; | then, while it is still upside down,
20 take five dentalia, and || put two dentalia on the right-hand side of
the fern-root, | and take two more dentalia and put them | on the left
side of the fern-root, and then take | one dentalium shell and put it
on its nose; | and tie them all on; and as soon as you finish, take ||
25 red paint and cover the root of the fern, | and place it by the side
of the fire of your house or on the | south side of your fire. Then
speak, and | say:

'Don't put me too near the fire, else there will be too much in
your world! | Northwest Wind, East Wind!'

- 30 "Thus you shall say." Thus said || old Kwā'gwa'no. "As soon
as the fern gets warm, | the northwest wind will at once begin." |

Then I questioned him, and said to him, "Let me ask you | who
invented it?" I said to him. |

- 35 Immediately he began to laugh, and said: "It is not that || this has
been recently invented, what I told you. Listen! and I will | tell
you the story about the one who first invented what I told you. |

- ma^lts^{em}g^ustā aLE^lla LE^{wa} gweg^ü'myimē. Wā, las ē^tlēd āx^ē'd-
15 xa mō^tsla^{qē} xōk^u xEX^umesā', yū^ldu^xp^lenk^ē 'wā'sgem^amasas
lā^xens bā^lax. Wā, las k^lā^k'lox^ube^lndeqwē, las āx^ē'dxa sā^llaē-
dāna. Wā, la ē^k'laxsdā^laxs lā^laqōs k^lā^q'lūqasēda ō^lba^lyasa k^lā^x^u-
baā^lkwē xEX^umes lāx ā^lwaga^lyas mā^lmā^lmap^lēqas. Wā, lae^lm
ēk^laxsdā^lla. Wā, lā^lLES āx^ē'dxa sek^lā^lts^lla^{qē} āLE^lla, qa^s āx^ēā-
20 LElōdayōsasa ma^lts^llā^lqē āLE^lla lāx hē^llk^lōtema^lyasa sā^llaēdāna.
Wā, las ē^tlēd āx^ē'dxa ma^lts^llā^lqē āLE^lla qa^s āx^ēā^lLElōdaōsa
lāx gem^lxā^lnulema^lyasa sā^llaēdāna. Wā, las ē^tlēd āx^ē'dxa
ē^lne^lmts^lla^{qē} āLE^lla qa^s āx^ēā^lLElōdaōsas lāx x^li^lndzasas. Wā,
ē^lnā^lxwa^lma yil^lā^lLElōdes. Wā, g^li^lē^lmēts gwā^lla, wā, las āx^ē'dxa
25 gweg^ü'myimē qa^s qōpse^lmdēs ē^lnā^lxwa lāx L^lō^lp^lek^lasa sā^llaē-
dāna. Wā, las Lā^lnō^llisas lāx legw^li^llasēs g^lō^lkwōs; ē^lwi^lla lā^lxa
ē^lnā^llaqenwa^llisasēs legw^li^llōs. Wā, las yā^lq^lleg^la^lla. Wā, las
ē^lnē^lk^la: 'Gwā^llax^lin Lā^ltsalaē', ā^lLō^lx xE^lnt^l!eqa lā^lxōs ē^lnā^llāqosē',
Dzā^lq^llwanukwai', Xa^lyō^llisāxtāyāi';' ē^lnē^lx^lLES,' ē^lnē^lk^lēda q^lū^l-
30 ē^lyakwē Kwā'gwa'no. "Wā, g^li^lē^lmdwisē ts^l!ē^llx^lwidēda sā^llaēdāna,
lē^lLas hē^lx^lidaem dzā^lq^llū^lx^lidēla yā^lla."

Wā, len wū^llā^lq, wā, len ē^lnē^lk^leq: "Wā^lentsōsen wū^lLō^lL. Wā,
ā^lngwasōx k^lwē^lxa^lya?" ē^lnē^lk^lenlaq.

- Wā, hē^lx^lida^lmēs dā^ltsēda. Wā, la ē^lnē^lk^la: "K^lē^lsaāxs al^lē^lm
35 k^lwē^lxa^lya yixen lax wā^lldem lōl. Wā, wē^lg^lil la hō^lLēla qen
nō^ls^lidag^li qa^s, yis g^lā^llōla k^lwē^lnux^lsen wā^lldemaqōl.

"When the Myth people went to make war against Southeast- 37
Wind, | then Great-Inventor questioned his younger brothers, and |
said: 'Who among you controls the weather?' Thus he said. || Im- 40
mediately a short man spoke, | and said, 'O Myth people! whenever
you wish | for a northwest wind in our world,'—thus said the short |
man, the Crab—then take four of my | fellow-crabs and hang them
up over the fire of || your house; and as soon as our backs begin to be 45
red, | take us down and put us into four | large clam-shells, and hide
us in | holes of trees,' thus he said—'and if I do not make the |
northwest wind in our world, then take one || of the crabs again out 50
of the hole of the tree and pray to it; | and as soon as you finish
praying to it, put it into the | place where you took it from.' Thus
said the Crab. |

"As soon as the Crab had finished speaking, one (person) who had |
hair over his face and red ochre on his face also spoke. He had two ||
dentalia on each side in his ears, and he had one dentalium shell in 55
his nose. | He said: 'O chief, Great-Inventor! | I am the fern, and I
control the weather. If | we go to make war on Southeast-Wind,
take me | just as I am dressed now, and three of my || tribe here; 60

Wä, hē'ēmaāxax la'ē wī'nēda nū'x'nē'misē lāx Melā'lanukwē. 37
Wä, lā'ēlaē K!wēk!waxā'wa'yē wūlā'xēs ts!ā'ts!a'ya. Wä, lā'ēlaē
ēnē'k'a: 'ēya, ts!ā'ts!ā'yē, ā'ngwadzēs ēnē'nā'lanukwaq lōs?' ēnē'x'ēlaē.
Wä, hē'x'ēidaēmēlā'wisē ts!ē'k!ūxsde' begwā'nem yā'q!ēg'a'la. 40
Wä, lā'ēlaē ēnē'k'a: 'ēya, nū'x'nē'mis, hē'ēmaāxs ēnē'k'ēlā'xaqōs
qa dzā'q!wax'ēidēlaxsēs ēnā'lax,' ēnē'x'ēlaēda ts!ē'k!ūxsde' be-
gwā'nema, yix q!ō'māsē. 'Wä, lā'laxs āx'ē'dlax g'āxenu'x' lā'xa legwī'laxsōs
q!ō'swutēx, wä, lā'laxs tē'x'stōdlax g'āxenu'x' lā'xa legwī'laxsōs
g'ō'kwaq lōs; wä, g'ī'lēmēsek' l!ā'x'wīd'g'anu'x' āwī'g'ik', wä, las 45
āxā'xōd g'ā'xenu'x' qas āxts!ō'daōs g'ā'xenu'x' lā'xa mō'sgemē
āwō' xā'laētsa g'ā'wēq!ānemē. Wä, las q!ū'ēlā'l'ēd g'āxenu'x' lā'xa
kwā'waga'yasa lāx'ū'ō'sē,' ēnē'x'ēlaē. Wä, g'ī'lēmēsēn wē'ēstamās qa
dzā'q!ū'ēidēsēs ēnā'lax, wä, las ē't!ēd la āx'ē'dxa ēnē'msgemē q!ō'-
mās lā'xa kwā'waga'yasa lāx'ū'ō'sē. Wä, las ts!ē'lwaqa. Wä, 50
g'ī'lēmēts gwāl ts!ē'lwaqaq, wä, las ē't!ēd āxbete'ndeq lā'xēs
g'ā'yane'masōsaq,' ēnē'x'ēlaē q!ōmā'sē.

Wä, lā'ēlaē gwāl q!ayō'le q!ōmā'sē, la'ē ō'gwaqa yā'q!ēg'a'lēda
se'yā'ts!ā megwōge'mxa gwōgū'myīmē. Wä, lā'ēlaē maē'malēda
āLE'la lāx ēwa'x'sōdatā'yē p!ēsp!ēyō's; wä, lā'ēlaē k'ī'dzēlbā'lāxa 55
ēnē'mts!aqē āLE'la. Wä, lā'ēlaē ēnē'k'a: 'ēya, g'ī'gāmē, K!wēk!waxā'-
wē, nō'gwaēm sā'laēdāna. Wä, len ēnē'nā'lanu'kwa. Wä, hē'ēmaa
qe'nsō lāi wīnalēx Melā'lanukwē. Wä, lā'LES ā'ēm āx'ē'del g'ā'xēn
lā'xg'īn lāk gwā'la'ē'sa. Wä, hē'ēmisē yū'dukwa gā'yul lā'xēn
g'ō'kūlōtēx. Wä, las q!wā'nōlisen lāx ēnā'laqenwa'lisasēs legwī'lōs. 60

61 and place me on the south side of the fire in your house, | and say,
 "Don't put me too near the fire, else there will be too much in |
 your world! Northwest Wind! East Wind!" Thus you shall say."

"Thus said the | Fern to Great-Inventor. |

65 "As soon as he stopped speaking, some slow || young man also
 spoke, and said: 'O | Myth people! listen to me! I am Snail. |
 When you are going to make war on Southeast-Wind, and when | the
 southeast wind is blowing strong, and when it is raining, then I am
 the only one who has a way of | calming the southeast wind, and I
 70 also have a way of || stopping the rain.' Thus said the Snail to
 Great-Inventor. | 'Whenever the rain falls with the southeast wind,
 you shall take me | and three of my tribe and put us by | the south
 side of the fire in your house; and as soon as we | put out our tongues,
 75 you shall sing; and this is what you shall say: || "Listen to me, Clear-
 Sky! Look at | me! I put out my tongue; I sweep off with my
 tongue from you the | clouds, Northwest-Wind, East-Wind, Clear-
 Sky!" | Thus you shall say.'

"Thus he said.

80 "This is imitated by later (generations of) man. Then || Great-
 Inventor felt glad on account of the words of the Snail. |

"Then Land-Otter spoke also, and said, | 'O Myth people! turn
 your face, that I may also | tell you what I am to you. When you

61 Wā, las ēnē'k'a: "Gwā'lax'in lā'tsalai', ā'lōx xēnt!eqa lā'xōs ēnā'-
 lāqosē', Dzā'q!walanukwai', Xa'yōlisāxtāyai', ēnē'x'LES, ēnē'x'-
 ēlāē sā'laēdana lāx K!wēk!waxā'wa'yē.

Wā, g'í'l'ēmīlā'wisē q!wē'l'ēda, lā'ē ō'gwaqa yā'q!eg'aēlēda awī'na-
 65 gēmāla ē'x'sōx^u hē'l'ēa begwā'nema. Wā, lā'ēlāē ēnē'ka: 'ēya,
 nux^unēmīsai', wē'g'il hō'lēlal g'ā'xēn. Nō'gwaem q!wēā'ts!eqa.
 Wā, hē'maa qasō lāl wī'malex Mēlā'lanukwē, wā, lā'lē lā'k!wē-
 maslēda mēlā'sē lē'wa yū'gwa, wā, lēn lēx'aem gwē'x'ēdaasnux^u
 q!ō'x'widā'masxa mēlā'sē. Wā, lā'xaen gwē'x'ēdaasnux^uēm ts!ē-
 x'ēdāmasxa yū'gwa, ēnē'x'ēlāē q!wēā'ts!eqax K!wēk!waxā'wa'yē.

70 Wā, hē'maa qō yū'gwaqelāla mēlā'sē, wā, lā'LES āx'ē'ēl g'ā'xēn
 lōē yū'dukwa g'ā'yōl lā'xēn g'ō'kūlōtēx. Wā, las āxēnō'lisa
 g'ā'xenu^x lā'xa ēnā'lanā'ēyasēs legwī'lōs. Wā, g'í'l'ēmīlwīsenū^x
 elx'ē'lgwī'ī'dēl, wā, lā'LES dē'nx'ēdlōl. Wā, hē'ems wāldēmīla:
 75 'Wē'g'il la hō'lēlal g'ā'xēn, Q!ō'xūlisāxtāyai'. Wē'g'a dō'qwalā
 g'ā'xēn. Lā'mēn ē'l'x'ēlgwī'sa, xē'kwasg'in k'ēl'ē'mk' lōl, ā'n'ān-
 wēgā'; Dzā'q!walanukwai', Xa'yōlisāxtāyai', Q!ō'xūlisāxtāyai',
 nē'x'LES, ēnē'x'ēlāē.

Wā, yū'mis la hā'yig'isōsōxda ā'lēx begwā'nema. Wā, lā'ēlāē
 80 ē'x'ēdē nā'qayās K!wēk!waxā'wa'yē qa wā'ldēmas q!wēā'ts!eqē.

Wā, lā'ēlāē ē'tlēd yā'q!eg'aēlē Xū'mta'ēla. Wā, lā'ēlāē ēnē'k'a:
 "ēya, nū'x'nēmīsai', wē'g'il lā'g'ā gwā'sgemx'ēdex qen ē'tālisg'in

go to make war on | Southeast-Wind because it never becomes calm, as soon as you start, || four men shall come into my house. | 85 Then they shall pick up the soil from the floor of my house, and they shall | carry it, and shall throw the soil from the floor of my house into the | sea; and the last one shall say,

“O Northwest-Wind! | come and blow against Southeast-Wind!”

‘And || immediately the northwest wind will come, and it will 90 blow one | day; then it will become calm, and it will be calm for | four days; and that will be the time when you shall start; | and when you wish the northwest wind to continue to blow, then | all the four men shall call to Northwest-Wind; || and their leader shall say, before he 95 throws the | soil from the floor of my house into the water: “I call you, Northwest-Wind, that | you may come and help me, and blow me to the place where I am going. For four days | you shall do so.” Thus you shall say. Then Northwest-Wind will blow for four days. | That is it.’ Thus said Land-Otter to Great Inventor, || and the later (gene- 100 rations of) men do so for that reason. | As soon as the southeast wind is strong, when I am going southward and | I find an otter-slide, I pick up the | soil from the ground with both hands. I turn round | to the right and throw it into the water, praying with the || words of 5

gwē'x'sdemk' lā'x'da^εxōl. Wä, hē'εmaa qasō lāl wī'dalex ME- 83
lā'lanukwē qaxs k'lēsaē q!ō'x^εwidaē'noxwa. Wä, g'í'l^εemlwits älē'-
xwalōl, wä, g'ā'xlē mō'x^ula bē'begwānem laē'l lā'xen g'ō'kwē. 85
Wä, lā'lē k'lā'x^εidel lāx dzexdzegwī'lasen g'ō'kwēx. Wä, lā'lē
gō'xsemēleqē. Wä, lā'lē gō'xstendēlx dzexdzegwī'dāsē lā'xa
de'msx^ε. Wä, la ^εnē'k'ēda ^εnemō'kwē e'lxlā^εya: 'Wä, Dzā'-
q!walanukwai', gē'las yā'yālxg'a Melā'lanukūk!' Wä, hē'x^εi-
daemlwisē g'āxlē Dzāq!walanukwē. Wē, lālē ^εnemxsaeml 90
^εnā'lalē yā'laxdemla^εsē. Wä, lā'lē q!ō'x^εwidel. Wä, lā'lē
mō'p!enxwa^εslē q!eq!ō'gūsl. Wä, hē'εmits lāl älē'x^εwidaasda^εx^ulōs.
Wä, hē'εmaa qasō ^εnēx^εl qa dzedzā'q!ūsiltōxda ^εnā'lax. Wä,
lā'lē ^εnā'xwaeml lē'ēlālala mō'kwē bē'begwānem lāx Dzā'q!wa-
lanukwē. Wä, lālē ^εnēx^εla g'alaba^εyē, yīxs k'lē^εmaē gō'xstendxa 95
dzexdzagwī'lasen g'ō'kwē: 'Lē'ēlālenlōl, Dzā'q!walanukwai', qas
g'ā'xaōs wā'x^εdē g'ā'xen yō'x^εwiden lā'xen lalai'. Maē'mōp!ēnāla-
ga'emlts;' ^εnēx^εlē. 'Wä, lālē mōp!enxwa^εsl ^εnālās dzedzā'q!ūsl.
Wä, hē'mēq, ^εnē'x^εlaē Xū'mtā^εla, lāx Klwēk!waxā'wā^εyē.

Wä, hē'εmis lā'g'ilasōx la hē gwē'gilōxda ā'lēx begwā'nem. 100
G'í'l^εmaē lā'k!wēmas melā'sa, yī'xg'in lā'laēk' lā'xa ^εnē'ldzē, wä,
g'í'l^εmēsen hē'laxa xu'mdasē, wä, hē'x^εida^εmēsen gō'x^εwīdxa
dzexdzegwī'lasen g'ō'kwē: 'Lē'ēlālenlōl, Dzā'q!walanukwai', qas
g'ā'xaōs wā'x^εdē g'ā'xen yō'x^εwiden lā'xen lalai'. Maē'mōp!ēnāla-
ga'emlts;' ^εnēx^εlē. 'Wä, lālē mōp!enxwa^εsl ^εnālās dzedzā'q!ūsl.
Wä, hē'mēq, ^εnē'x^εlaē Xū'mtā^εla, lāx Klwēk!waxā'wā^εyē.

5 Land-Otter. Then I throw into the water what I am carrying |
northward from the otter-slide; and while I am carrying the soil |
from the otter-slide, my crew beat time on the side of our canoe, |
and they say, 'Don't treat roughly our charm, else our world will be
10 too rough.' | Then I turn round and throw it into the water; || and as
soon as I throw it into the water, I say, 'I call you, Northwest-
Wind, | that you may come and help me, and blow me to the place
where I am going. | For four days you shall do so.'

"And as soon as I have done so four times, I go aboard my | canoe,
15 and we take our paddles, and I tell || my crew to go on and be ready,
and I tell them to go ahead and | paddle together. and four times we
pull our paddles through the water; | and we all begin to paddle;
and I say, | 'Let us paddle away from the northwest, for it is already
coming behind us.' | This I say when I paddle with my crew. ||

20 That is the end of the four ways of calling the Northwest-Wind. | The
first one is the erab, when it is hung over | the fire and hidden in the
holes of trees; | and, again, the fern, when four of them are taken
25 and | painted with red ochre, and dentalia are taken for its || ears
and its nose, and they push into the lower end a | sharp split pine-
stick and place it by the side of the fire; | and, again, a snail, when

6 gwā'laāsa xū'mdasē. Wā, hē'ēmaaxg'in lēk' gō'xūlaxa dzexdze-
gwa'sasa xū'mdasē; lā'en lē'elōtē tle'msägendxenu'x^u yā'yats!ē.
Wā, la ēnē'k'a: 'Gwā'la ā'lelēsa^xwa ēna'wālakwēx ā'lōx ā'lelēsens
ēnā'lax.' Wā, hē'ēmisēn la x'īlp!īdaāsē qen k'la'ste'ndēq. Wā,
10 g'ī'l'mēsēn k'la'ste'ndēq lē'g'in ēnē'k'a: 'Lē'ēlālenlōl Dzā'q!wala-
nukwai', qas g'ā'xaōs wa'x'ēd g'ā'xēn yō'x'wīden lā'xēn lalai'.
Maē'mōp!ēnālagā'ēmīts.'

Wā, g'ī'l'mēsēn mō'p!ēna hē gwē'x'ēdē lē'g'in lā'xsa lā'xēn
yā'yats!ē. Wā, lanu'x^u dā'x'ēdxenu'x^u sē'sēwayowē qen wā'xē-
15 xēn lē'elōtē qa gwā'lalēs. Wā, len wā'xaq qa ēnemā'x'ēdēs sē'x-
ēwīda. Wā, lanu'x^u k'īdzēlā'ēyalasenu'x^u sē'sēwayo, mō'p!ēna
hē gwē'x'ēdēda. Wā, lanu'x^u sē'x'wīda. Wā, len ēnē'k'a: "Wē'g'a
sē'x'āsux Dzā'q!walanukwēx qaxs g'ā'x'ēmaēx lā'xēns ē'lxlā'yēx,"
ēnē'k'ēnlaxg'in lēk' sē'x'wīda lē'wun lē'elōtē.

20 Wā, laēm gwā'l lā'xēnda mō'x'wīdāla dzedzā'q!walayā. Wā,
hē'ēmēda g'ā'laba'yasēda q!ōmā'sē, yīxs la'ē tēx^ustō'yō lā'xa
lēgwī'lē, qas lē q!ū'ēlā'lēdayā lāx kwā'waga'yasa lāx^ulō'ēsē.
Wā, la ēdēlē'lē sālāēdānaxs la'ē āx'ē'tsē'wēda mō'wē qas
gū'ms'ētse'wēsa gūgū'myūmē. Wā, la āx'ē'dayuwēda ālē'la lāx
25 p!ēp!aspa'yā's lē'wis x'ix'ē'ndzasē. Wā, la l!ēl'ē'nq!ēxsdlāxax
ēē'x'baā'kwē 'xōk^u xēx^umesa' qas lā'nōlidzemē lā'xa lēgwī'lē.
Wā, la ē'dēlēlēda q!wēā'dzēqē yīxs āx'ē'tsē'wāēda mō'wē qas

four are taken and | placed by the side of the fire to stop the south- 28
east wind and rain; | and the soil of the otter-slide when it is thrown
into the water || on the north side of the otter-slide. These are the 30
four ways. |

This is another means of calling Northwest-Wind—a piece of 1
kelp, | which is taken fresh from the sea. Now, when we | are again
paddling along, when it is calm and it is a hot day in summer, | as
soon as we see kelp floating on the water, we || go towards it and pick 5
out a large piece of kelp, and the one who is to use it measures it off. |
It is more than half a fathom long. Then he | rises in our canoe and
turns his face northward. | He puts one end of the piece of kelp to his
mouth; and he shouts loud | through the inside of the tubular kelp: ||

“I call you, Northwest-Wind, wo! | 10

“Come, Northwest-Wind, wo! |

“Come quickly, Northwest-Wind! |

“I come to call you again, wo!” |

Every time he says “wo” he turns round to the right and he || puts 15
the end of the tube of kelp into the sea; and bubbles come up, |
because he says with a long breath, “Wo!” as he turns round. As
soon as his | breath nearly gives out, he turns his face again, and

ǎXE'nōlidzema'ē lā'xa lēgwī'lē qa gwā'lēs melā'sa LE'wa yū'gwa 28
Wā, hē'ēmēsa dzEXdZEQ!wā'sa xū'mdasē, yīxs la'ē k'la'stā'nā
lā'xa gwa'laā'sa xū'mdasē. Wā, lae'm mō'x'widāla. 30

Wā, hē'mis ēNEM LE'elala'yuxa dzā'q!walanukwēda ēwā'ēwadē, 1
yīxa' ā'lōmasē g'ā'yōl lā'xa de'msx'ē. Wā, hē'ēmxaaxg'anu'x'u
sēyu'nā'kūlōk' lā'xa q'ō'qūla, yīxs ts!E'lqwaēda ēnā'lāxa hē'ēuxē.
Wā, g'il'mēsenu'x'u dō'qūlaxa ēme'l'x'āla ēwā'ēwadē. Wā, lanu'x'u
gwā'ēsta lāq qenu'x'u ǎx'ē'dēxa ēwā'lasē ēwā'ēwadē. Wā, la ēme'ns- 5
ē'idēda aā'xsilalaq. Wā, la hāyā'xk'!ōt!ēbō'da. Wā, la lā'x'ēwa-
lEXsa laxenu'x'u yā'ēyats!ē qas g'wē'gēmalē lā'xa gwā'ēnakwē.
Wā, la ǎx'ā'LElōtsa ēwā'ēwadē lā'xēs sē'msē. Wā, la hā'sela lax'sā'la
lāx kwā'k'ō'gā'yasa ēwā'ēwadē:

“Lē'elalenLōL Dzā'q!walanukwa, wō! 10

“Ē'tsē'sTENLōL Dzā'q!walanukwa, wō!

“Gē'lag'a Dzā'q!walanukwa, wō!

“Ā'lelē'lla Dzā'q!walanuk", g'ā'x'mEN ē'tsē'stōla, wō!”

G'í'lnaxwaem'ēnē'k'a “wō”, lā'ē x'í'lp!ēda hēlk!ōwē'sta qa's
ǎXE'nsēs ō'ba'yasa ēwā'ēwadē lā'xa de'msx'ē. Wā, la medē'lqūla 15
qaxs g'í'l'dēsaē ēnē'k'EXs la'ē x'í'lp!ēda “wō.” Wā, g'í'l'mēs wū'lbē
hā'sa'yasēxs la'ē ē't!ēd g'wē'gēm'ēid qas g'wē'bax'ēidēsa ēwā'ēwadē

18 turns the end of the tube of kelp | towards the north, and he shouts
again loud; and as soon as | he arrives at the "wo," he turns as long
20 as his breath lasts, and || he puts the end into the sea. When his
breath is at an end | he rises again and turns to the north. | After he
has cried "wo" four times, he lets the piece of kelp sink into the
water. | Then he takes his paddle and paddles. | He says: "Go on,
25 paddle! for the one who has been invited is coming." || Then they
paddle. This belongs to the Kwāg'ul.

1 This is also a means of calling Northwest-Wind of the Koskimo—
four | star-fishes. When the southeast wind is blowing, and | they
wish it to turn into a northwest wind, a man | goes down to the beach
5 at low tide | and searches for four star-fishes; and || as soon as he finds
these star-fishes, he takes them from the beach | and puts them down
by the side of the fire at the house. Then he takes red ochre | and
daubs the four star-fishes all over with it. | As soon as this has been
done, he takes cedar-bark and splits it; | then he takes four strips;
10 then he takes one of the || star-fishes and ties a cedar-bark strip to the
end of one of its arms. Now it is | hanging right over the fire.

And he does the same to the | others. As soon as he finishes hang-
ing them over | the fire, so that they may be smoked by the smoke,

18 lā'xa gwā^εnakwē. Wā, la ē'tlēd ē'lā'q'lūg'aēla hā'sela. Wā, g'í'l-
ē^εmēs lā'g'aa lāx "wō," lā'ē x'í'lp!ēdex ēwā'sgēmasasēs hā'sa^εyē qā^ε.
20 mētste'ndēs ō'ba^εyas lā'xa de'msx'ē. Wā, g'í'l'ē^εmēs lā'bē hā'sa-
^εyas la'ē ē'tlēd lā'x'wīd qā^εs ē'tlēdē gwē'gemx'īd lā'xa gwā^εna-
kwē. Wā, g'í'l'ē^εmēs mō'p!ēna la'ē ē'nē'k'a "wō" qā^εs wē'gūnsēsa
ēwā'wadē. Wā, la dā'x'īdxēs sē'wayowē qā^εs sē'x'wīdē. Wā, la
ē'nē'k'a: "Wē'g'a sē'x'wīdex qaxs g'ā'x'maēn lē'ēlānemēx," ē'nē'
25 k'exs la'ē ēwī'ēla sē'x'wīda. Qesē'inxāēxa Kwā'g'ulē.

1 G'a'em ō'gwaqa dzedzā'q!walā'yusa Gō'sg'imuxwē, g'a'da mō's-
gemk' gā'dzeqa. Wā, hē'ēmaēxs melā'saē, wā, la wā'laqēla qa
dzā'q'lūx'īdēs. Wā, g'í'l'ē^εmēs x'ā'ts!aēsa la'ē lē'ndzēsēda begwā'-
nemē lā'xa l'ēma^εisē qā^εs ā'lēx'īdēxa mō'sgemē gā'dzeqa. Wā,
5 g'í'l'ē^εmēs q'lāxa gā'dzeqē la'ē dā'laq qā^εs lē lā'sdēsa lā'xa l'ēma^εisē
qā^εs lē āx'ē'ā'lilas lāx ō'nā'lisasēs legwī'lē. Wā, la āx'ē'dxa gugū'm-
yīmē qā^εs qūpse'ndalis hā'melxse'mdes lā'xa mō'sgemē gā'dze-
qa. Wā, g'í'l'ē^εmēsē gwā'la la'ē āx'ē'dxa denā'sē qā^εs dzex'ē'dēq.
Wā, la āx'ē'dxa mō'ts!aqē lāq. Wā, la āx'ē'dxa ēne'msgemē lā'xa
10 gā'dzeqē qā^εs yīl'ē'dēsa denā'sē, lā'x ō'balts!āna^εyas. Wā, la ē'mk'
tē'kwāla lāx neqō'stāsa legwī'lē. Wā, la ē'tlēd hē gwē'x'īdxa
waō'kwē. Wā, g'í'l'ē^εmēsē gwā'lēxs la'ē tē'x'walelōts lā'xa neqō'-
stā'wasēs legwī'lē qa kwā'x'ase'wēsēsa kwax'í'la. Wā, g'í'l'ē^εmēsē

and when | they are dry, the man says, "O friends! || take care! I 15
pray you, Owner-of-the-Weather, | to make your weather right,
Owner-of-the-Weather! O | Supernatural-One! make your weather
right and call | Northwest-Wind and East-Wind and Clear-Weather-
Above."—"Yes," | says the man who himself gives answer. || He 20
pretends that the star-fish says this. Then the man says, | "Don't
let me be too near the fire! Don't let me be too near the fire, else
your | weather will be too good. Don't let me be too near the fire,
else your weather will be good forever." | Thus he says. |

As soon as he stops speaking, he breaks off the cedar-strings ||
which hold the four star-fish, and he carries them into the woods 25
and | hides them under the stump of a tree. Then he leaves them. |

Some people say that he takes them back to the beach, | to the
place where he took them from. |

—
This is also one way of calling the wind, and it is | a way of making 1
it calm, for all the winds, wherever they come from— | the north-
west wind, and the northeast wind, and the south wind, and the
southeast wind— | even when they are strong. ||

Whenever we go far away and a mother of twins sits in the canoe, | 5
or even if it is a man (a father of twins), | as soon as there is no wind—

le'mlemx^usemxⁱidexs la'ēda begwā'nemē ēnē'k'a: "Wā, ēnē^{ne}-
mōkwā! Wē'g'a yā'lāLEX; la^{men} hāwā'xelalōL ēnē^{na}'lanukwā' 15
qa wē'g'aōs wāx hē'liēlāLaxs ēnā'lāqōs, ēnē^{na}'lanukwā'; yūL, nā^{na}-
wūlakwā'. Wē'g'il la hē'liēlāLEXs ēnā'lāqōs qa's Lē'ēlālaōsax Dzā'-
q!walanukwā', Xā'yolisaxtāyāā', Q!ōxūlisaxtāyāā'."—"Wā," ēnē'-
k'exs la'ē q!ūlē'x^sēm nā'nax^{ma}ēda begwā'nemē. Wā, laE'm
hē'bōla yā'q!ēnt!alēda gā'dzeqē. Wā, lā'xaē ēnē'k'ēda begwā'nemē: 20
"Gwā'lax'in Lā'tsalai'. Gwā'lax'in Lā'tsalai', ā'Lōx hā'k'enōs ēna'-
lāqōs. Gwā'lax'in Lā'tsalai', ā'Lōx xE'nt!eqelēsōs ēnā'lāqōs,"
ēnē'x^ēlaē.

Wā, g'ī'lēmēsē q!wē'lēidexs la'ē āLE'maxōdxa dena'sē, yix te-
gwē'lemasa mō'wē gā'dzeqa qa's lē ā'lē^{stas} lā'xa ā'Lē qa's lē 25
q!ūlā'Labōlsas lāx āwā'gā'yasa ts!ekumē'Lē. Wā, g'ā'x^{em} bās.

Wā, la ēnē'k'ēda wāō'kwaqēxs lē^{ma}'ē aē'daaqas lā'xa L'ema'-
isē lā'xēs g'ā'yānemasāq.

Wā, g'ae'mxaēg'a'da ēne'mxⁱlālak Lē'ēlālayū lā'xa yā'la Lōxs 1
gwē'xⁱdaāsnukwāē q!ō'xⁱwidā'masxa ēnā'xwa qa's g'ā'yōlasa
yā'lāxa dzā'q!wa Lē'wa xā'yōLē Lē'wa yū'xdāla Lē'wa melā'sē,
yixs wā'x^{ma}ē lā'k!wēmasa.

Wā, hē'maēxg'anu^x lē'LEK lā'xa qwē'sāla, yixs k!wā'xsalāēda 5
yikwī'ēlayag'UL, yixa ts!edā'qē; wā, wā'x^{em}ēsē hē'tlēda begwā'-

- 8 what is referred to by the Indians as "calm"— | then the mother of twins turns her face | to the north, if they are going south; and
 10 she raises her || right hand, and she turns her hands around toward the | south; and she says, "I call you, Northwest-Wind!" | She does so four times. Then she says, "Paddle away from the | north-west wind!" And the man also does the same. |
- 15 When it is foggy, the mother of twins takes her hat || and lifts it, and she holds it in her right hand, and | she does thus: she brings it down flat to her stomach. | She does so four times as she calls the fog to | get all inside her stomach; and when a man, a father of twins goes hunting | and it is foggy, then he takes his hat and ||
 20 draws it four times through the fog, and puts it down behind | the place where he is sitting in the bow of the canoe. Then | all the fog is inside the hat; and when the hunter has no | hat, he catches the fog in his blanket | and hides it in his stomach. Four times he ||
 25 does so; and four times also the woman, the mother of twins, | does so with her blanket. When she goes clam-digging, | then she also takes her blanket and with it catches the fog. | Four times she catches it in her blanket. Some | Indians say that the fog is all
 30 gone into the || womb of the mother of twins. |

- 7 nemē. Wā, gí'lēmēs k'leyā's yā'la, yíxa gwe'yā'sa bā'k'lumē g'ā'-
 maqala; wā, lē'da ts'edā'q, yí'xa yíkwí'elayag'ūL gwe'gemx'ēd
 lā'xa gwā'ēnakwē, yíxs lalā'ē lā'xa 'nē'ldzē. Wā, la ē'k'lē'staxēs
 10 hē'lk'!ōts!āna qa's xe'lp!idēsēs a'yasowē' gwayō'LElas lā'xa
 'nē'ldzē. Wā, la 'nē'k'a: "Lē'ēlāenlōL, Dzā'q!walanukwē." Wā,
 la mō'p!ena hē gwe'x'ēdē, la'ē 'nē'k'a: "Wē'g'il la sē'xālsux
 Dzā'q!walanukwē!" Wā, hē'emxaā'wis gwe'g'ilēda begwā'nemē.
 Wā, gí'lēmēsē pe'lxela la'ēda yíkwí'elayag'ūL āx'ē'dxēs LETe'ml
 15 qas aē'k'lē'stēs. Wā, lae'm dā'lasēs hē'lk'!ōts!āna lāq. Wā, la
 hē gwe'lēda LETe'ml qa's g'ā'xē qāpā'LElōts lā'xēs tek'lē'. Wā,
 la mō'p!ena hē gwe'x'ēdē. Wā, lae'm lē'ēlāxaxa pe'lxela qa
 g'ā'xēs 'wī'laēL, lāx tek'lē's; lōxs hā'nalā'ēda begwā'nem yíkwí'-
 'elayag'ūL, wā, gí'lēmēs pe'lxela, la'ē āx'ē'dxēs LETe'ml qa's mō'-
 20 p!enē xe'lp!ides lā'xa pe'lxela qa's qāpala'xsē lāx k!wā'abē-
 laxsa k!wāxdzā'sas lā'xa ā'g'īwā'yasa xwā'k!ūna. Wā, laem'laē
 'wīlts!ā'wēda pe'lxela lā'xa LETe'mlē. Wā, gí'lēmēsē k'leā's LE-
 te'mlēda hā'nLēnoxwē, la'ē mō'qwasēs 'nēx'una'yē lā'xa pe'lxela.
 Wā, lat!a q!ūlā'l'īts lā'xēs tek'lē'. Wā, la mō'p!ena hē gwe'-
 25 x'ēdē. Wā, hē'emxaā'wisē gwe'g'ilēda ts'edā'qē, yí'xa yíkwí'ela-
 yag'ūL yīsēs 'nēx'una'yē, yíxs la'ē dzē'k'axa g'ā'wēq!ānemē. Wā,
 lae'mxaa āx'ē'dxēs 'nēx'una'yē qa's mō'qwēs lā'xa pe'lxela. Wā,
 lae'mxaa mō'p!ena mō'xgwaēdzentsēs 'nēx'una'yē, wā, lae'm 'nē'-
 k'ēda wāō'kwē bā'k'lumqēxs la'ē 'wī'la lā'ts!ewēda pe'lxela lāx
 30 bā'ts!ēsa yíkwí'elayag'ūLē. Wā, lae'm g'wā'la.

When an Indian wishes for snow, | twin-children are called: and 31
some eagle-down is taken, | and the down is put on the heads of the
twins. | Then the man who wishes to have snow begins to speak, ||
and says, "O friends! | I beg of you that you call down the snow, for 35
I | have put on you the down, on your heads, the down of our winter
dance. | These are snowflakes at the place where you come from, |
supernatural ones." ||

Sometimes the twin-children begin at once | to cry, for they think 40
it is only done to make fun of | them. That is all about this.

When the Indians wish for rain, | twin-children are called: and 1
perch-oil, | which is kept in small kelp bottles, is taken, and is put
on the hands; | then the hands are rubbed together, so that they get
greasy. || Then it is put with the right hand on the left-hand side of 5
the face of the | twin-child, and with the left hand on the | right-
hand side of the head of the twin-child; for, indeed, | the twin-children
and the person who has invited them sit opposite each other. This is
done four times | to each of them. The person who invited the twin-
children || speaks while he is putting the | hair-oil on the twins, and 10

Wā, g'í'l'mēs wā'laqelēda bā'k'lumaq, k'wē's'ida, lā'ē lē'ēlālase- 31
ēwēda yíkwí'ēlēmē g'í'ng'ínānema qa's āx'ē'tse'wēda qe'mxwāsa
kwē'kwē qa's qe'mx'wīdayuwē lāx x'ēx'ō'msasa yíkwí'ēlēmē L'lē-
L'lā'layats!ā'yē. Wā, la'mēs yā'q'ēg'a'ēlēda begwānēmē, yí'xa
wā'laqēla qa k'wē's'idēs. Wā, la 'nē'k'a: "Wā, 'nē'nēmō'kwē, 35
la'mē hāwā'xelalōl qa's wē'g'īlōs Lē'laxōdēlxa nā'ya, qaxg'ín
la'mē'k' qe'mx'wītsōxīda qe'mxwēxsanu'x' ts'lē'ts'lēq'ēnā'yē lāxs
x'ēx'ō'msaqōs. Wā, lā'lōx k'wē's'mis lā'xēs g'ā'yanakūlasaōs,
nānā'wūlakwē."

Wā, la 'nā'l'nēmp!enēda yíkwí'ēlēmē L'lē'L'lā'layadza'yē hē'x'ē- 40
daem q'wē'g'a'ēla qaxs 'nē'k'aē ā'ēm ae'mlala'yā, yí'sa hē g'wē'-
x'ēlēq. Wā, lae'm g'wā'lēq.

Wā, g'í'l'mēs wālaqelēda bā'k'lumaq yū'gwa, la'ē lē'ēlālase'wēda 1
yíkwí'ēlēmē L'lē'L'lā'layadza'ya. Wā, la'āx'ē'tse'wēda dzē'k'wisē,
yíxs g'īts!āē lāxa ām'āma'yē ēwā'wadē. Wā, la x'í'x'ts!ānēndayā.
Wā, la dzā'kulayūwēda e'e'yasō' qa 'nemā'x'ēdēs q'ē'lq'ēlsāla. Wā,
la lāx'wīdayuwēda hēlk'!ōts!āna'yē lāx gemxēnūlemā'yasa L'lā- 5
L'layadza'yē. Wā, la lāx'wīdayuwēda gemk'!ōts!āna'yē lāx hēlk'!ōde-
nūlema'yasa yíkwí'ēlēmē L'lāL'layadzē, qālaxs k'í'mk'aqugemlīlāēda
yíkwí'ēlēmē L'lē'L'lāL'layadzē Lē'wa Lē'ēlānēmēq. Wā, la mō'p!ēna
hē g'wē'x'ēidenaxwaq lā'qēxs 'nā'l'nēmō'kwaē. Wā, la yā'q'ēnt!a-
tā'yēda Lē'lānēmēxa yíkwí'ēlēmē L'lē'L'lāL'layadza'ya, laē 1at!ē'tsa 10
dzē'k'wisē lā'xa yíkwí'ēlēmē L'lē'L'lāL'layadza'ya. Wā, la 'nē'k'a:

12 says, | "O Supernatural-Ones! you say that you can control the weather. Let | your world be all wet; for therefore I oil your |
 15 heads, that it may begin to rain, and that the || rivers may rise, for we are waiting for the salmon to jump in the | mouth of the river." |
 As soon as the one who has invited them stops speaking, | the twins will sometimes cry, | and they go out of the house and tell their | parents about it. ||

20 When an Indian wishes for good weather, he | calls twin children; and as soon as the | twins come into his house, the person who invites them | spreads a new mat in the rear of the house. | He takes
 25 a cooking-box and pours water into it, and he || picks up four red-hot stones and puts them | into the water in the cooking-box. As soon as the water is lukewarm, | the one who invited the twins calls them | to sit down at each side of the cooking-box, and the | man
 30 calls his wife to wash their faces. || Immediately the woman sits down between them. | She takes the head of the one first born and washes his head; and when she finishes, she takes | soft, shredded cedar-bark and wipes off the head of the twin-child; | and as soon as
 35 she finishes wiping the head of the twin-child, || the woman takes

12 "Wä, nana'wälakwē, ʔnē'k'aā'qōs ʔnē'nā'lanukwa. Wē'g'ax'ōx g'ā'xsta'yōs ʔnā'lēqōs qaxg'in hē'mēk lā'g'ila lā'datōdxō; x'ēx'ō'msaqōs qa wē'g'ūtsōx yū'gwax'īdēl, qa pā'lēdēltsa
 15 wā'x'a qanu'x' nā'mētse'wa g'ā'xēx manā'la k'!ō'tela lā'xwa ō'x'siwa'yaxsa wax." Wä, g'ī'lēm'la'wisē q'lwē'lēd ya'q'ent'la-lēda lē'lānēmēq la'ē ʔnā'l'ēnēmp'ēna q'lwē'g'a'lē yīkwī'lēmē lē'lālayadza'ya qa's lē hō'qūwēlsa lā'xa g'ō'kwē lōxs la'ē nē'laxēs g'ī'g'aōlnukwē.

20 Wä, g'ī'lēmēs wa'laqelēda bā'k'lumaq aē'g'īsēda ʔnā'la, la'ē lē'lālaya yīkwī'lēmē lē'lālayadza'ya. Wä, g'ī'lēmēsē g'ā'xēda yīkwī'lēmē lē'lālayadzē hō'gwīl lā'xa g'ō'kwē, lā'ēda lē'lānēmēq lēp'lā'lilxa alō'masē lē'wā'ya lā'xa ō'gwiwalhasēs g'ō'kwē. Wä, la āx'ē'dxa q'!ō'lats!ē qa's gūxts!ō'dēsa ʔwā'pē lāq. Wä, la
 25 k'lip!ē'dxa mō'sgemē x'ī'x'ixsemāla t!ē'sema qa's k'lipste'ndēs lā'xa ʔwā'pē q'!ō'ts!āxa q'!ō'lats!ē. Wä, g'ī'lēmēsē ku'x'stax'ī'dēda ʔwā'pē, la'ēda lē'lānēmēxa yīkwī'lēmē lē'lālayadzē lē'lālaq qa lēs k'lūs'ā'lil lāx ʔwā'x'sōtga'yasa q'!ō'lats!ē. Wä, lē'da begwā'nēmē lē'lālayaxēs gēnē'mē qa lēs ts!ō'ts!ōxūmx'īdeq. Wä,
 30 hē'x'ida'mēsē lē'da ts!ēdā'qē qa's lē k'!wā'k!wagō'deq. Wä, lē'da ts!ēdā'qē dā'x'īdex x'ō'msasa g'ā'lē ma'yulēmēsē abē'mpē, wā, la kwā'sīdex x'ō'msas. Wä, g'ī'lēmēsē gwā'la la'ē āx'ē'dxa q'!ō'yaakwē k'ā'dzekwa qa's dā'sgēmdēs lāx x'ō'msasa yīkwī'lēmē lā'lālayadzē. Wä, g'ī'lēmēs gwāl dādāsgēmax x'ō'msasa yīyēkwī'lēmē
 35 lē'lālayadza'ya la'ē āx'ē'dēda ts!ēdā'qaxa yā'sēkwē qa's

tallow and | smears it on the faces of the two twin-children. | Then 36
 she takes red ocher and brings it three times toward the | face of the
 one, and the fourth time she paints his | face and head; and when
 she finishes the one, she || calls the other one, and she does the same 40
 to him; and as soon | as she finishes, the woman sends the twin-
 child to | sit by the side of his brother, and the woman puts away |
 her cooking-box, the tallow, and the paint-bag of dressed skin. |
 As soon as this has been done, she sits down and she calls her || hus- 45
 band, and she tells her husband to go on and to | pray to the twin-
 children. Immediately | the man arises and sits down in front of
 the | twin-children; and he begins to speak, and says: | "Listen to
 me, you Supernatural-Ones! for this is the reason why I || invited 50
 you, that you may work your supernatural power and make good
 weather | in your world. Supernatural-Ones, let your world become
 summer, | salmon!" And thus I pay you with tallow on | your
 faces, and red ocher, and also these | four eagle-tails." Thus he
 says, and he arises || and puts four eagle-feathers on the head of each 55
 of the | children. Then the twins only look downhearted. | That is
 all. |

dzādzak'ams lāx gēgōgūma'yasa ma'lō'kwē yēyikwī'elēma. Wā, 36
 la āx'ē'dxa gwegū'myīmē qa's yū'dux^up!enēnux'wits lāx gō'-
 gūma'yasa ēnemō'kwē. Wā, la mō'p!enaxs la'ē gū'ms'idēx gō'-
 gūma'ya lō'ē x'ō'msas. Wā, la gwā'la lā'xa ēnemō'kwē la'ē ē't!ēd
 lē'ēlāxaxa ēnemō'kwē. Wā, hē'emxaā'wisē gwē'x'idēq. Wā, g'ī'l- 40
 ēmēsē gwā'lē la'ē yā'laqēda ts!edā'qē lā'xa l!ā'l!ayadza'yē qa lēs
 klwa'klwagōgūlil lē'wis ēnēmwōtē. Wā, lē'da ts!edā'qē g'ē'xa-
 xēs q!ōlats!ē lē'wa yā'sekwē lē'wis wādex^usemē gū'myats!ē.
 Wā, g'ī'l'mēsē gwā'la g'ā'xaē klwā'galila. Wā, la lē'ēlāxaxēs
 lā'ēwūnemē. Wā, la mē'sē wā'xaxēs lā'ēwūnemē qa wē'g'is 45
 ts!ē'lwaqaxa yēyikwī'elēmē l!ē'l!ā'l!ayadza'ya. Wā, hē'x'ida-
 ēmēsēda begwā'nēmē lā'x'ūlil qa's lē klwā'galil lāx neqemā'lilasa
 yē'yikwī'elēmē l!ē'l!ā'l!ayadza'ya. Wā, la yā'q!ēg'a'la. Wā, la nē'k'a:
 "Wē'g'il la hō'lēlal g'ā'xen, yūl ēna'na'wālak". Ilē'den lāg'ila
 lē'ēlāxaxa'da'xōl qas wē'g'ilōs ēnēnawāla'x'sēlal qa aē'k!ēs'ida- 50
 g'īltsōs ēnā'lāqōs, ēnēna'wālakwē. Wē'g'ax'ōx hē'enxeslō ēnā'lāqōs
 mē'mā'silē. Wā, yū'ēmesēn ayax'da'xōlō'xda yā'sakwēx la
 āxamē'x'da'xōl lē'wō'xda gwegū'myīmēx. Wā, g'a'ēmē'sēg'a'da
 maē'mōts!aqek' ts!ē'l!ē'x'sdēsa kwē'kwē," ēnē'x'laēxs la'ē lā'x'ūlil
 qa's lē lā'salālōtsa maē'mōts!aqē ts!ē'l!ts!elk, lāx x'ēx'ō'msasa 55
 g'ī'ng'inānemē. Wā, la ē'm'laē ā'em xū'ls'idēda ma'lō'kwē l!ē'-
 l!ā'l!ayadza'ya. Wā, la ē'm lā'ba.

¹ Twins are considered to be salmon.

1 When there is no rain in the world | and the rivers are low and the
 salmon can not ascend the rivers | because they are very dry, and
 we wait in vain | for the salmon to ascend the rivers; then, when we ||
 5 get tired waiting for rain to come, we see that | the bodies of the
 salmon turn black. Then we take castorium | (of the beaver) and
 we give it to a virgin | to dip four times into the river, for four days
 10 in the morning. | And the virgin is instructed what to say || every
 time she dips the castorium into the river. She says: | "Let your
 weather come, Weather-Owner! This one who — | calls you, South-
 west-Wind, and Southeast-Wind. Now | you will come and bring
 rain, Rain-Wind and Hail-Wind. | Rain, rain, flood." Thus says
 15 the virgin every time, || after she has dipped the castorium into the
 river. | Sometimes it will rain at once at night, | when the castorium
 is used. | Sometimes it may not rain for four days, | for this is a
 20 strong rain-caller of the Indians. || And there is one next to cas-
 torium. |

Now you will listen (to it). Another one is blue hellebore. |
 When there is no castorium, | dried blue hellebore is taken and put

1 Wā, g'í'l'ēm hē'menala ts!ets!ē'xasens ēnā'lax, wā, la hē'x'ēi-
 daēm k'ō'l'ēdēda wī'wa; wā, la k'leō's g'wē'x'ēdaas ts!ē'l'x'ēda
 k'ō'k'ūtela qaxs lō'maē la lalē'mxwasa; wā lanu'x̄ wūl'ē'm
 nemē'sa lā'xa k'ō'tela qa ts!ē'l'x'ēdēs; wā, g'í'l'mēsenu'x̄ yā'-
 5 yaēx'ēda ē'sela qa yū'gwax'ēdēs lōxgwanu'x̄ lēk' dōqūlaqēxs
 la'ē ts!ō'ts!al'ēnx'ēdēda k'ō'talēxg'anu'x̄ lēk' āx'ē'dxa g'wā'ya-
 'lats!ēsa ts!ā'wē, qanu'x̄ ts!ā'wēs lā'xa k'!eyā'la ts!edā'qa qa
 lēs mō'p!ēna hapensa q lā'xa wāxa gēgaā'lasa mō'xsa ēnā'la.
 Wā, la lē'xsex'ētse'wē'da k'!eyā'la ts!edā'qa qa wā'ldemsēxs
 10 la'naḡwāē g'wā'hapenaxa g'wā'ya'lats!ēsa ts!ā'wē. Wā, la ēnē'ka:
 "Wē'g'illax'ōs ēnā'lēqōs ēnē'nālanukwēx. G'adēg'a hē'lemx'stāsilak'
 lē'lalōl l!ā'sbālanukwē, lē'wōx Melā'lanukwēx. Wā, laē'ms
 g'āxl yū'x'widlesā Yū'gwalanukwax, lē'wa Tse'lxtselxalig'ē'ya.
 Yū'gwas, yū'gwas wāmō," ēnē'x'naḡwēda k'!eyā'la ts!edā'qa la'ē
 15 g'wā' mō'p!ēna hapensa lā'xa wa, yí'xa g'wā'ya'lats!ēsa ts!ā'wē.
 Wā, ēnā'l'ēnemp!ēna la'ē hē'x'ēdaēm yū'gwax'ēdxa la gā'pūl'ēi-
 dayas g'í'l'x'demas āx'ē'tse'wēda g'wā'ya'lats!ēsa ts!ā'wē. Wā,
 lā'ēlāē ēnā'l'ēnemp!ēna lā'laa lāx mō'p!ēnḡwā'sē ēnā'lēs k'!ēs
 yū'gwax'ēda, qaxs g'a'ēmaē lā'k!wēmas yā'yuk!wā'layūsōxda bā'-
 20 k'lumēx, lē'wa mā'k'ilalāqek' lāxg'a'da g'wā'ya'lats!ēg'asa ts!ā'wē.

Wā, laēmēts hō'lēlal. Wā, hē'ēmis ēnē'mx'ēdalēda ā'xsolē.
 Wā, g'í'l'ēm k'leā's g'wā'yōlasxa g'wā'ya'lats!ēsa ts!ā'wē, la'ē
 āx'ē'tse'wēda ā'xsolēxs lē'mḡwāē qā's lē āxstā'nō lā'xa wa.

into the river. | Then the man who throws it into the river speaks, || 25
and says, * * * (manuscript incomplete). |

Blue¹ sea-eggs are not eaten until after | they have been four days
in the house; for | the ancient people said that if they should eat
them at once, | there would be bad weather, and southeast wind
would blow. || for it is said the blue sea-eggs are the grandfather of 30
the southeast wind. Therefore | they are not immediately eaten. |

HUNTING TABOOS

I have been asked by you about notices set up by a hunter, | that 1
his wife may know which way he has gone | into the woods, or when
he goes paddling, for the hunter does not let his | wife know for some
time which way he intends to go because all the women || talk to the 5
other women which way their husbands are going, if they are told
by their husbands | the way they will go. It is heard by | the game
of the hunters,—the animals,—what their wives say, | and therefore
the animals are shy and are in vain hunted by the | hunters.||

If the wife of the hunter is experienced, she will sit in the house 10
watching | her husband when he is getting ready, and she never asks |
where he is going. A little while after the hunter, her husband, has
gone out | the woman arises and goes to the beach to ease herself. |

Wä, la yā'q!eg'a¹lēda begwā'nemē, yī'xa la axstē'ndeq lā'xa wa
Wä, la¹mēs 'nē'k'a, . . . (manuscript incomplete). 25

Wä,¹ laxaē k'!ēts!ēnox^u hēx¹id tsāx¹idēxa lewa yīxs āl¹maē.
tsāx¹idqēxs lae mōp!ēn¹xwa¹sē 'nālās āxēl lāxa g'ōkwē, qaxs 'nē-
k'aēda g'ālē begwānemqēxs g'il¹mēlaxē hēx¹idaemlax tsāx¹ideq
lālax¹laē hēx¹idaem lāx 'yī¹yāg¹es lāxa 'uāla lōxs lēlax memle-
g'īlala qaxs hē¹maēl gāgēmpsa Melālanukwa lewa. Wä, hē¹mis 30
lāg'ilas k'!ēs hēx¹id tsāx¹it¹se¹wa.

HUNTING TABOOS

Wä, g'a¹mēts 'nem wūlāsewosēg'a mamalt!ēk'!a¹yasa hān¹enl!ē- 1
noxwē qa q!ālāgilts gēnemāsēx g'wāgwaagasas lō¹ hē g'wāgwaaqēda
āl!ē lō¹ la sēx¹wida, qaxs k'!ēsaēda hān¹enl!ēnoxwē hēlq!ālaxēs
gēnemē gēyōl q!ālax g'wāgwaagaslas qaēda 'na¹xwa ts!ēdaqa yīxs
laē g'wāg¹wēx¹sāla qaēs ts!ēdax¹wūtē lāx laaslasēs lā¹wūnemē, yīxs 5
nēlase¹waasēs lā¹wūnemāsēs laāsla. Wä, hēem¹lāwis wū¹eltsa
hānāl!ase¹wasā hān¹l!ēnoxwēda g'il¹g'aōmasē wāldemas gēnemās.
Wä, hēem¹lāwis lāg'ilas hāwīnalelēda g'il¹g'aōmasē wāx¹ hānāl!asōsa
hān¹l!ēnoxwē.

Wāx¹ēda ēg'ilwatē gēnemsa hān¹l!ēnoxwē lā āem k!waēl doqwa- 10
laxēs laxes lā¹wūnemāxs laē xwānalela. Wä, la¹mē hēwāxa wūlāx
lāaslas. Wä, g'il¹mēsē la gāgāla lāwelsē hān¹l!ēnoxwē lā¹wūnem
laē lāx¹ūlilēda ts!ēdāqē qa¹s lā k!ex¹alisa lāxa l!ema¹isē. Wä,

¹ Continued from p. 499, line 15.

15 After this she goes up the beach, not going fast as she goes up || and she enters her house and sits down on the floor, and she keeps quiet, | and eats a little food. She never eats enough to be satiated, but eats a little food. It is said that | the animals hunted by the husband of the hunter's wife do the | same way as she does, and the animals do not run
20 about when they go about looking for || food, and the animals do not eat enough to be satiated. |

If a sea-hunter hunts sea-otters and fur-seal, | the hunter's wife (that is the wife of the hunter) always | lies down in her bed covered with a new mat. | The reason why the hunter's wife does this is that the sea-
25 otter and the || fur-seal may be asleep when they are hunted by the husband of the hunter's wife. |

The beloved wives of the land-hunters and sea-hunters do | what I have said, because, indeed, the land-hunter and | the sea-hunter get their game easily if their wives sit at home well. |

If the wife of the land-hunter and of the sea-hunter is not experi-
30 enced, || when she is a young woman who walks about all the time, she is not told by her husband | which way he goes hunting. She is generally | driven away by the hunter her husband when he comes home; for then he does not | get any game, which is hunted in vain, and the hunter is ashamed; | therefore he sends his wife away when | he comes home to his house. ||

g'il'mēse gwāla laē lāsdēs lāxa l'ēma'isē k'!ēs yāyanaxs lāsdēselaē
15 qa's lā laēl lāxēs g'ōkwē qa's lā k'!wāgalēla. Wā, lā nenxwaakwa-
lat!ēxs laē hāmx'ida xa hōlalē hēsha'ma'ya. Wā, laem hēwāxa
pōl'ida, qaxs hōlalaēs hāmx'itsewē. Wā, hēem'lawise gwēg'ilēda
g'ilgraōmasē hānālāsōs lā'wūnema hānlaxsemē ts!edāqē gwayi-
ēlālasas. Wā, la'mēda g'ilgraōmasē k'!ēs awalēlālxas laē ālā qa's
20 hā'mā'ya. Wā, lā k'!ēs pōl'ida yīxa g'ilgraōmasē.

Wāx'ī hē ālēxwasōsa ālē'winoxwa q'lāsa lē'wa xā'wa, wā lēda
ālē'waxsemē ts!edāq, yīx genemasa ālē'winoxwē āem hēmenēl
kū'elil laxēs kū'elēlasē lepsamalila ts!ex'āsē lē'wē lāq. Wā, hēem
lāgilas hē gwēg'ilēda ālē'waxsemē ts!edāqa, qa mēxēsa q'lāsa lē'wa
25 xā'wa, yīxs laē ālēxwasōs lā'wūnemasa ālē'waxsemē ts!edāqa.

Wā, hās'taem lāxūla genemsa hānl'ēnoxwē lē'wa ālē'winoxwa
hē gwēg'ilēn la wāldema qaxs āla'maē hōlēmalēda hānl'ēnoxwē
lē'wa ālēwinoxwaxs q'lālaaq aēk'ilēs genemaxs āmlēxwāē.

Wāx'ī yāg'ilwatēda genemasa hānl'ēnoxwē lē'wa ālē'winoxwē
30 yīxs ālo'stāgasaxa qāyelkwē, wā, hēem k'!ēs nēlasōsēs lā'wūnemē
lāx gwāgwāag'asaxēs hānal'lēlē. Wā, hēem q'lūnāla hēx'idaem
k'āyasōses hānl'ēnoxwē lā'wūnemxs g'āxaē nā'nakwa, yīxs k'!ēa-
saē yānema lāxēs wāx'ī hānal'lase'wa. Wā, lā max'tslēda hānl'lē-
nox^u lāgilas k'āyaxēs genemaxs g'āxaē nā'nakwa lāxēs g'ōkwē.

I have forgotten that an expert hunter's wife does not lie down 35 with the hunter her husband. | When her husband gets ready, he tells his wife | to go bathing in the river near by; and when they arrive at the river, the hunter goes ahead of his wife back into the woods, || where they lie down and cohabit. After this they come out of the 40 woods at the mouth of the river, and | both take off their blankets, | the hunter and | the hunter's wife. Then at the same time they step into the water, with | the right foot, and they step into the water at the same time with the || left foot, and they sit down | in the water at the 45 same time. And both at the same time sprinkle water over the | right side of the body; and after they have sprinkled themselves four times, | they also sprinkle the left side of the body; | and finally they wash the whole body. After || they have done so, they come out of the water at 50 the same time, and for a little while they sit on the ground; | and when they are dry, the hunter puts on | his blanket and goes away leaving his | wife, and the hunter | goes straight to his house. He takes his weapons, | puts them into his hunting-canoe, and paddles || away to the place 55 where he is going to hunt. Then his wife remains sitting on the bank of the | river; and not long after her husband has left her, she arises slowly | and goes slowly back and | enters her house. She does not go

Hēxolēn l!ēlēwēsō lāxa ēg'ilwatē hānl!ēnoxwaxsem ts!edāqa, 35 yīns k!ēsaē kūlkūlk'a lē'wis hānl!ēnoxwē lā'wūnema. Wā, g'il-mēsē xwūna'īdē lā'wūnemas laē āxk!ālēda hānl!ēnoxwaxēs gē-nema qa's lē la'sta lāxa wāxs ne'xwālaē. Wā, g'il'mēsē lāg'aa lāxa wa, laē galag'wiwa'yēda hānl!ēnoxwasēs gēnemaxs laē ālē'sta lāxa āl!ē qa's kūlem'gaelsē qa's ēne'xwāla'x'īdex'da'xwē. Wā, 40 g'il'mēsē gwāla laē hōx'wūlt!a qa's lē lāx ōx'wiwa'yasa wa qa's ēnemāx'īdē xenx'īdaxēs ēnaen'ūna'yēda hānl!ēnoxwē lē'wis hānl!ēnoxwaxsemē gēnema. Wā, lā ēnemax'īdaxat! t!ēp'stasēs hēlk!ōtsīdza'yē lāxa ēwāpē. Wā, lāxaē ēnemāx'īdaxat! t!ēp'stasēs gēm'xotsīdza'yē lāxa ēwāpē. Wā, lāxaē ēnemāx'īdaxat! k!wa'sta 45 lāxa ēwāpē. Wā, lāxaē ēnemāx'īdexs laē xōs'itsa ēwāpē lāxēs hēlk!ōt!ēna'yasēs ōk!wina'yē. Wā, g'il'mēsē mōp!ēna xōs'itsa ēwāpē lāq laē mōp!ēna xōs'īdaxaaxēs gēm'xōt!ēna'yasēs ōk!wina-yē. Wā, lāwis!ē gūsēt!ēdxēs ōk!wina'yē laxēq. Wā, g'il'mēsē gwāla laē ēnemāx'īdaxat! lā'sta lāxa ēwāpē qa's yāwas'īdē k!ū- 50 s'ēlsa. Wā, g'il'mēsē lem'x'ūnx'īda laē ēnex'ūndēda hānl!ēno-xwasēs ēnex'ūna'yē. Wā, lā qās'īda bāsēs gēnemē. Wā, lā hē'nākūla'ma hānl!ēnoxwē laxēs g'ōkwē qa's āx'ēdēdxēs gwēlgwā'la qa's mōxsēs lāxēs hānal!aats!ē xwāxwagūma. Wā, lā'mē sēx'wida qa's lā lāxēs hānal!aas!ē. Wā, lā'mē āem k!wasē gēnemas lāxa 55 wa. Wā, hēt!ē la gāla lā'wūnemas bās laē k!ēs ēālt'sēlaxs laē lāx-ēwēlsa qa's k!ēsē yāyanaxs laē qā'nakūlaxs laē nā'nakwa qa's lā

quickly, and she sits down | and sits still without moving, and she only
 60 eats a little. || She does not allow herself to eat much, so that | what is
 hunted by her husband may do the same. This is called by the
 people of olden times | *ts!egwēlk*^u ("made short inside"), when she
 does this purifying herself. Some hunters never lie down with their
 wives.

65 When he cohabits with another woman every fourth || day and when
 it is known by the wife of the hunter that her husband has a sweetheart |
 and she is expert at purifying herself on behalf of the hunter, | the
 hunter's wife gives a blanket | to the woman, the sweetheart of the
 hunter her husband, so that it may not | remain a secret that the
 70 woman and the husband of the || hunter's wife are sweethearts. Gen-
 erally the husband of the | woman knows that she has a hunter for her
 sweetheart, but he does not become | jealous because he takes the
 blankets that are given to his wife. | Sometimes forty, or even a hun-
 dred, blankets are given | by the hunter's wife to the husband of the one
 75 who is the sweetheart of the || hunter her husband, and then the whole
 tribe know that the hunter and the woman | are sweethearts.

And this is the reason why the hunter does this. He does not lie
 with his wife, and his sweetheart does not lie down with her hus-
 80 band; and after four days the hunter comes || and lies down with his

58 laēl lāxēs g'ōkwē k'lēsxat! yīnēla. Wā, lā k'wāgalila. Wā,
 ā'misē la seldēla k'lēsxawīx'ēla ōgū'ēla laqēxs ā'maē hēmēnēl xāl'la
 60 hā'māpa lāxēs k'lētslēna'yē hēlq'lāla q'lēk'!ēsa qa hās gwēgilē
 hānal'asēwas lā'wūnēmas. Wā, hēm lēgad lāxa gālē begwā-
 nēms ts!egwēlk^uxa hē gwēgilā q'lēqalē. Wā'ēda waōkwē hānēnl'ē-
 noxwa lā hēwāxa kūlēlēnox^u lē'wis genēmē.

Wā, lā ōgū'ēlaem ts!ēdaqe lanaxwa nexwālasō'sēxa maēmop!en-
 65 xwa'sē 'nāla, yix q'lā'fmas genēmāsa hānl'ēnoxwēqēxs lālasēs
 lā'wūnēmēxa ēgilwatē lāx q'lēqēla qaēda hānl'ēnoxwē. Wā,
 hē'misa hānl'ēnoxwaxsemē genēmāsa hānl'ēnoxwē ts!āsa p!elxe-
 lasgemē lāxa ts!ēdāqē, lālasēs hānl'ēnoxwē lā'wūnēmē, qa k'lēses
 t!at!aayaala lāxēs wālālaēna'ya ts!ēdāqē lō' lā'wūnēmāsa hānl'ē-
 70 noxwaxsemē ts!ēdāqa. Wā, lā q'lūnala q'lāla'mē lā'wūnēmāsa
 ts!ēdāqaxs lā'lanokwaēs genēmāsa hānl'ēnoxwē. Wā, lā k'lēsx
 bābala qaxs hē'maē āx'ēdxa p!elxelasgemē ts!ewēx qaēs gene-
 mēxa 'nal'nēmp!ēna mōx^usokwa lōxs lāk'!ēndaēda p!elxelasgemē
 ts!ewēsa genēmāsa hānl'ēnoxwē lāx lā'wūnēmāsa lālasēs hānl'ē-
 75 noxwē lā'wūnēmē. Wā, lā 'nāxwa'mē g'ōkūlōtasa hānl'ēnoxwē
 q'lālaqēxs wālālaē.

Wā, hē'mis lāgilas hē gwēgilēda hānl'ēnoxwē, yixs k'lēsaē
 kūlkūlk'a lē'wis genēmē. Wā, lāxaē lālas k'lēsx kūlkūlk'a lē'wis
 lā'wūnēmē. Wā, g'ilēmēsē mōp!enxwa'sē 'nālās g'āxaēda hānl'ē-

sweetheart. At once he cohabits with his sweetheart. In the morn- 80
ing, when daylight comes, the | hunter and his sweetheart arise at
the same time and go down | to the beach and go into the sea-water
and | bathe at the same time. They dive four times and stay under
water a long time; and after || diving they rub their bodies. After | 85
that both come out of the salt water at the same time and sit down on
the | beach; and after their bodies are dry, they | put on their blankets
at the same time, and both | arise at the same time on the beach, and
the hunter goes to his || house, and his sweetheart goes to her own 90
house, and they both do not | go quickly as they are walking. |

The wife of the hunter always gives | food to her husband's sweet-
heart, and she always eats only a little. | The wife of the hunter does
not observe any taboos. This is called || *g'ildēlk^u* ("made long inside"), 95
when a man does this with another woman. | The hunters who do this
are those whose wives are foolish | walking about and talking, and
going after men, and who do not know | the taboos to be observed by
a hunter's wife. |

The hunter only tells his wife not || to touch his bed when he goes 100
hunting in the woods, or when he goes paddling. | This is the end of
what is being done by the | hunter's wife. |

noxwē külx'ēid lāxēs lāla. Wā, lā hēx'ēidaem nēxwālxēs lālaxa 80
hānl'ēnoxwē. Wā, k'lēsmēsē 'nāx'ēidxa gaālāxs laē lāx'widēda
hānl'ēnoxwē 'nemāx'ēida lēwis lālēda ts!edāqē qa's lā lents!ēs
lāxa l'ēma'sisē. Wā, hōxsta lāxa demsx'ē 'wāpa qa's 'nemāx'ēidē
dās'ida. Wā, lā mōp!ena dās'ida gēgēyense!a. Wā, g'ilēmēsē gwā
dāsa laē gūset!ēda lāxēs ōk!wina'yē. Wā, g'ilēmēsē gwāla laē 85
'nemāx'ēid hōx'wūsta lāxa demsx'ē 'wāpa qa's lē k'lūs'ālis laxa
l'ēma'sisē. Wā, g'ilēmēsē lēmx'ūnx'ēidē ōk!wina'yas laē 'nemāx'ē-
idexs laē 'nēxūntsēs 'naenx'ūna'yē. Wā, lā 'nemāx'ēidexs laē
lāx'ūlēs lāxa l'ēma'sisaxs laē nā'nakwēda hānl'ēnoxwē lāxēs
g'ōkwē. Wā, lā lālās nā'nak^u lāxēs hesaq g'ōkwa laxēs k'lēts!ē- 90
na'yē yāya'naxs qā'nakūlaē 'nemāla.

Wā, la'mē genemasa hānl'ēnoxwē hēmenālaem l'āwentasa
he'māomasē lāx lālāsēs hā'wūnemē qa hēmenēl'ēm xāl!a ha'mās.
Wā, lāla k'leās aēk'ilasōsa genemasa hānl'ēnoxwē. Wā, hēm
lēgades g'ildēlk^u, yīxa hē gwēg'ila lē'wa ōgū'la ts!edāqa. Wā, 95
hēm hē gwēg'ilēda hānl'ēnoxwē yīxs nenōlāēs genemasxa ts!edā-
qaxs qāyelkwaē lōxs k'āt!alaē lōxs l'āsgasaēxa k'leāsē q'lāl lax
aēk'ilasē'wasa hānl'ēnoxwaxsem ts!edāqa.

Wā, lēx'a'mēs wāldemsa hānl'ēnoxwaxēs genemē qa k'lēsēs
lābalax kū'lē'lasas, yīxs laē hana!la lāxa āl!ē lōxs sēx'widaēda 100
hānl'ēnoxwē. Wā, laem lāba lāx gwa'yilālasasa genemasa
hānl'ēnoxwē.

Now I will talk about the notice for the | wife of the hunter, which
 5 way the hunter her husband goes, || for the bed of the hunter is not
 near the bed of his | wife, and generally the hunter hardly speaks | to
 his wife. When the hunter dreams | that he is making love to a living
 woman, and when he dreams that he cohabits | with the living woman
 10 to whom he makes love, he immediately arises out of his || bed and
 quietly goes, takes his powder-box | and his gun and the mat which
 serves as his seat and his paddle, and | he goes quietly out of the door
 of the house. |

As soon as he goes out of the house, he puts a mark on the | ground
 15 with the tip of his hunting-paddle. || The mark runs in the way in
 which he goes out paddling; and when | his wife arises and sees that
 her husband is not in his bed, | the woman knows at once that her
 husband had a good dream | for hunting. She goes out of the door of
 the house | and looks at the ground. There she sees her husband's
 20 mark, || and then she knows which way he has gone. |

As soon as she knows which way he has gone, she goes back | into
 her house, not fast, and sits down, and she takes some food | and eats it,
 and she chews for a long time what she is eating, | and she swallows it
 25 in very small pieces; that is, if || the hunter's wife is an experienced
 woman. She does not stop eating until her | cheeks ache. |

3 Wä, la^mēsēn gwāgwēx^sālāl lāxa māmal^tēk^{!a} qaēda gē-
 nemasa hānl^lēnoxwē lāx la gwāgwaagasasēs hānl^lēnoxwē lā^wū-
 5 nema, yīxs k^{!ē}sāc lālālilē kū^lē^lasasa hānl^lēnoxwē lāx kū^lē^lasasēs
 genemē. Wä, lā q^{!ū}nāla k^{!ē}s ālaem yaēq^{!ē}g^alēda hānl^lēnoxwē
 lē^wis genemē. Wä, hē^mēsēxs g^lī^māēda hānl^lēnoxwē mēxela
 l^{!ē}taxa q^{!ū}la ts^ledāqa. Wä, g^lī^mēsa hānl^lēnoxwē mēxala nēxwā-
 laxēs l^{!ē}tasēwē q^{!ū}la ts^ledāqa, lā hēx^{!ē}idaem lāx^{!ū}lil lāxēs
 10 kū^lē^lasē qa^s seltālēxs laē dāx^{!ē}dxēs hānhānl^kēdzats^{!ē} g^lī^dasa
 lē^wis hānl^lēmē lē^wis k^{!w}a^{yē} lē^wa^ya lē^wis sē^wayowē. Wä, lā
 seltālaxs laē lāwels lāx t^{!ē}x^{!l}āsēs g^{!ō}k^{wē}.

Wä, g^lī^mēsē lāwels lāx l^{!ā}sanā^yasēs g^{!ō}k^{wē} laē xūt^{!ē}saxa
 āwīnak^{!ū}sē yīs gēxtā^yasēs hanal^{!ax}sa^yasē sē^wayā. Wä, la^mē
 15 gwēbalē xūltā^yas lāx gwāgwaagasas laē sēx^wida. Wä, g^lī^mēsē
 lāx^widē genemas laē dōx^walēlaxēs lā^wūnemaxs k^{!ē}āsaē ku^{!l}ila.
 Wä, hēx^{!ē}ida^mēsa ts^ledāqē q^{!ā}l^{!ē}alēlaxēs lā^wūnemaxs mēxalaasa
 ēk^{!ē} lāxēs hānl^lēnoxwēna^{yē}. Wä, lā lāwels lāxa t^{!ē}x^{!l}āsēs g^{!ō}k^{wē}
 qa^s dōx^widēxa āwīnak^{!ū}sē. Wä, lā dōx^walēlaxa xūltā^yasēs
 20 lā^wūnemē. Wä, la^mē q^{!ā}l^{!ē}alēlax gwāgwaagasas laxēq.

Wä, g^lī^mēsē q^{!ā}stax gwāgwaagasas laē āem xwēlaqa la laēl
 lāxēs g^{!ō}k^{!ē}s yāyāna qa^s lā k^{!w}āg^{!l}ila qa^s āx^{!ē}dēxa hēmaō-
 masē qa^s hām^xē^ldēq. Wä, la^mē gēgēg^{!l}il malēkwaxēs ha^ma^{yē}
 qa^s nēx^widēqēxs laē āla la ā^mēmayastā yīxs ēg^{!l}wataēda gē-
 25 nemasa hānl^lēnoxwē Wä, ā^lmēsē gwāl hā^māpexs laē ts^{!ē}ts^{!ē}-
 nemyax^{!ē}ida.

When the front of the house is stone | at the place where the hunter 27
sits and when he dreams of making love to the wife of | another man,
he has no way of letting his wife know that he goes out || hunting on 30
account of his favorable dream, for he immediately arises and goes |
out in his canoe. When he goes out of the house, he takes | a long split
piece of cedar-wood and places it on the ground, the end near | the
door of the house pointing down to the beach, and the lower end | is
pointing south; and when the hunter goes straight out from his ||
house, then he puts the cedar-stick on the rock (pointing away from 35
the door); and when he | goes north, he lays the cedar-stick (pointing
north); and when | he goes back into the woods, he puts the cedar-
stick pointing backward at | one side of his house. |

In the same way are the marks which he puts on the | ground about
which I talked first. ||

This is only done by the hunter when he dreams of making love to 40
a | living woman. When he dreams of making love to a dead woman, |
he knows that he will not catch any animal. This is the same | dream
for the hunter and trapper; for when | the trapper dreams of making
love to a living woman, || he knows that something will be in his trap, 45
and he at once goes to | look at his trap to take out what is caught in it;
and when the | trapper dreams of making love to a dead woman, he

Wä, gril'mēsē t!ēdzek!wa l!āsanā'yasa g'ōkwasa hānl!ēnoxwē 27
āxēs hānāl!āēdzasē. Wä, gril'mēsē mēxela neḡwālaxa genemaxa
ōgū!a begwānema, wä, lä k!ēās gwēx'idaas nēlaxēs genemax lälē
hānāl!a qaēs ēk'ē mēxa'ya qaxs ā'maē hēx'idaem lāx'ūlila qaēs lä 30
ālēx'wida. Wä, gril'mēsē lälawūlts!a lāxēs g'ōkwaxs laē dāg'īlx!ā-
laxa g'ilt!a xōk' k!wa'xlā'wa qaēs k'at!ēlsēs ōba'yas lāx max'stā-
'lasas t!ēx'īlāsēs g'ōkwē, gwēbala lāxa l!ēma'isē, la gwāgwebala
lāxa 'neldzō. Wä, gril'mēsē lāla hānl!ēnoxwē lāxa neqawīlasēs
g'ōkwē la k'at!ālotsa k!wa'xlā'wē lāxa gwālaasa.¹ Wä, gril'mēsē 35
gwāgwaaqa lāxa gwānakwē laē k'at!ālotsa k!wa'xlā'wē. Wä, gril-
'mēsē aalaaqa lāxa āl!ē laē k'at!ālotsa k!wa'xlā'wē ālēbāla lāx
āpsanā'yasēs g'ōkwē. Wä, hēemxaāwisē gwāla xūlta'yas lāxa
āwīnak!ūsē lāxen g'īlx'dē gwāgwēx's'ālasa.

Wä, lēx'aem hē gwēgrilatsa hānl!ēnoxwē yīxs mēxelaē neḡwālaxa 40
q!ūla ts!edāqa. Wä, gril'mēsē mēxela neḡwālaxa la lē! ts!edāqa,
wä, lä q!ālēlaxs k!ēāsālē yānems lāxa gril'g'aōmas, yīxs 'nemāx'is-
'maē mēxa'yasa hānl!ēnoxwē lē'wa k!ēlk'ēlk'ēl'ēnoxwē, yīxs gril-
'maēda k!ēlk'ēlk'ēl'ēnoxwē mēxela neḡwālaxa q!ūla ts!edāqa laē
q!ālēlaqē laem māt's!āwēs k!ēlg'ayo. Wä, hēx'ida'mēsē la dō- 45
qwaxa k!ēlg'ayowē qaēs k!ūsēx māt's!āwas. Wä, gril'mēsē k!ēlk-
k!ēlk'ēl'ēnoxwē mēxela neḡwālaxa lē!lē ts!edāqa; wä, lä q!ālē-

¹ Straight down to beach.

48 knows | that his trap did not catch anything, and that his trap is broken by a large animal. | That is the end. ||

MEANS OF HAVING CHILDREN

1 [We will talk about the means of making a woman have children. | There was T!āt!ēndzid, who had been married eight | winters to his wife, and his wife had never been pregnant; | and this is what he
5 said:—] Now, I have been married eight || winters to my wife, and she has never been pregnant. | I am sorry; for that was the reason | I married, that I might have children. Then I went to the Koskimo, | and I told the old man Qwā^εx'iladzē that I | felt badly because my
10 wife had not been pregnant in eight || winters. Then Qwā^εx'iladzē laughed. He | said:¹ "O my dear! listen to me, and I | will inform you. Just listen! When I first | married Born-to-be-given-Pres-
15 ents-First, she | got no child, and I had her for my wife four winters. || Then I was really sick at heart. | I invited the experts in medicine of the first Koskimo; | and I spoke, and said, 'O you experts in medicine among the | Koskimo, listen to me! I pray you, have mercy on me, | and treat my wife so that she may have children.'
20 Thus I said to || those experts in medicine among the Koskimo.

48 laxēs k!ēlg'ayāxs weyōlaē lōxs l!ēnkwaasa 'wālasē g'ilgaōmasēs k!ēlg'ayowē. Wā, laēm lāba.

MEANS OF HAVING CHILDREN

1 [Gwā'gwēx's'alalēns lā'xa bā'wēk!ū^εyō qa bewē'x^εwidēsa ts!ē-dā'qē. Wā, hē^εmaē T!ā't!ēnts!idē, yīxs la'e ma'lgū'nā'l^εēnxēlaxa
ts!ēwū'nxē geg'a'tsēs genē'mē. Wā, la hēwā'xa bewē'x^εwīda.
Wā, g'a'mēs wā'ldemsēg'a:] Hē^εmaaxg'in lē'g'in la ma'lgū'nā'-
5 l^εēnxēlaxa ts!ēwū'nxē geg'a'tsen la genē'ma. Wā, la hēwā'xa bewē'x^εwīda. Wā, la ts!ēx'ilen nā'qa'yē qaxg'in hē^εmēq lā'g'ila
geg'a'dex^εid qen xū'ngwadex^εidē. Wā, len lā'xa Gō'sg'imoxwē.
Wā, len nē'laxa q!ū'l^εyakwē Qwā^εx'iladzē, yisen nā'qa'yaxs
^εyā'x'sēmaē qae'n genē'maxs k!ē'saē bewē'x^εwīdxā la ma'lgū-
01 nā'l^εēnx ts!ēwū'nxā. Wā, la dal'i'dē Qwā^εx'iladzē. Wā, la nē'k'a:¹ "ya, ā'dats, wē'g'ak-ā'slēla hōlē'lal g-ā'xēn, qen ts!ē-
k!ā'l^εēlak'asaōl. Wē'lēla hō'lēlak'aslōl. Wā, hē'k'as^εmaēxg'in lā'k'asaēk
geg'adk'atsōx G-ā'laxaā'kwē'lakwēx. Wā, lā'k'asōnō
k!ē'as qe'l^εxēla; wā, lā'k'asēn mō'x'ūnxēlaxē ts!ēwe'nxē geg'a'd-
15 k'atsōnō; wā, lā'k'asē ā'lak'lālak'as ts!ēx'ilen nā'qēk'asē. Wā, lā'k'asēn lē'laxē wīwā'nō'lēnoxwāsē g'il'k'asdā Gō'sg'imoxwā.
Wā, len dō't!ēg'a'la. Wē, lā'k'asēn nēx'a: 'ya, wī'wanō'lēnoxs Gōs-
g'imox". Wī'k'aslēla hō'lēlalōl ā'sa'yōlēnlōl qak'ā'sōs wā'xa'ōs
wā'no'l^εidk'asxēn genē'mk'asēx qa qe'l^εxēlē'sōx,' nē'x'k'asēnlax
20 wīwā'nō'lēnoxwāsē Gō'sg'imoxwē. Wā, lā'k'aslaēnē dō't!ēg'a'lē

¹ The following is spoken in Koskimo dialect.

Then one of them spoke, | and said 'O Chief Qwā^εx'īladzē! | let 21
Born-to-be-given-Presents-First go out of the house, else | she will
hear what we are talking about here.' Then | Born-to-be-given-
Presents-First was driven out. ||

"As soon as she had gone out, the expert in medicine spoke, | and 25
said, 'O chief! go and | send the little children to search for one |
male lizard and also for one female | lizard. They shall be husband
and wife; and as soon as || they have brought them, you must take 30
them and put them together, chest to chest, | and tie them together
in that way, while | they are still alive. Then tie them on the right
side of your | waist, and let them be there thus for four days. |
Then untie them and || take some food;' and I chewed it. | 35

"Then I took the fore-feet of one of the lizards | and put them into
the food, and I chewed it again, | and then I put it down on the
floor of the house; and then I also | took the hind-feet of the lizard ||
and put them into what had been chewed. Then | I put it down on 40
the floor of the house. Then I did the same with each one. | Then I
took it up, and I took the fore-feet, | both of them; and I chewed
them together | with the food, and I put it down on the floor of the

^εnemō'xwē. Wä, lä'k'as^εlaēnē ^εnē'x'a: 'εya g'ī'gǎ^εma, Qwā^εx'ī'ladzē, 21
wī'g'εLElax'ōnō lä'welsk'asLōx G'ā'laxaā'kwē^εlakwax, ā'lak'asōnō
wULEla' lä'xENS dō'det'lālag'ililemk'ā'sax.' Wä, lä'k'as^εlaēnē k'ā'-
^εyasōkwasē G'ā'laxaā'kwē^εlaxwē.

"Wä, g'ī'l^εEM^εlaēnē lä'wels lä'k'asē dō't!εg'a'lk'asē wā'nō^εlaēno- 25
xwē. Wä, lä'k'as^εlaēnē ^εnē'x'a: 'ya, g'ī'gǎ^εma, wī'k'asLEla 'yā'-
lax^εīdk'asLESē g'ī'ng'inā'nemk'asbēdza^εwa qa lä'k'asēsē^ε ā'lāx^ε'ne'm-
k'asa wī'sEM gwā'lasa. Wä, hē'kas^εmēsēnē ^ε'ne'mk'asa ts!ēdā'x
gwā'lasa. Lā'k'asLēnē hā'yasek'ālal. Wä, g'ī'lk'as^εEMlaēnē
g'ā'xk'asL qak'ā'SLESōnō āx^εē'dk'asLEqēnē qak'ā'ts hā'qōdk'asaō- 30
saq. Wä, lä'k'asLāxaas yā'lōdk'asLEqēnē qaxs hē'k'as^εmaēnē
ā'lēk'as q!lūlä'. Wä, lä'k'ats yī'l^εāLElō'ts lä'k'asxōs hē'lk'!ōdenō-
dza^εyēx qenā'sa. Wä, lä'k'asLEXaē mō'p!ENxwa'sk'asLē ^εnā'lās
hē gwā'laLēnē. Wä, lä'k'asLaxaas qwē'l^εīdk'asLaqēnē. Wä, lä'k'ats
āx^εē'dk'asxē mā'^εmalēk!wēmak'asē,' qak'ā'sEN mā'lēx^εwīdaēx. 35

"Wä, lä'k'asEN āx^εēdk'asxē ma'lē' a^εyasō'kwatsē gwā'lasē qak'ā'-
SEN ā'x^εEqēs lä'k'asxē mā'^εmalēk!wēma qak'ā'sEN ē't!lēdē mā'lē-
x^εwīdk'asqēnē. Wä, lä'k'asxaEN āx^εā'lilaqēnē. Wä, lä'k'asxat!EN
ē't!lēdē āx^εē'dk'asxē ma'lē' g'ō'g'εgu^εyō'sē gwā'lasē qak'ā'sEN
ē't!lēdē ā'x^εEqās lä'k'asXEN lä'k'asē mā'lēkwasōkwa'sa. Wä, lä'k'a- 40
SEN āx^εā'lila'k'asaq. Wä, lä'k'asxat!EN hē gwē'x^εīdk'asxē ^ε'ne'mē.
Wä, laE'mxat!EN āx^εē'dk'asqēnē qak'ā'sEN āx^εē'dk'asēx a^εyasō'-
kwasas, yik'ā'sxē ma'lē'. Wä, lä'k'asEN ē't!lēdē mā'lēx^εwīdqēnē
lōkwa'sē mā'^εmalēk!wēma. Wä, lä'k'as^εEMxaEN āx^εā'lilaqēnē.

45 house. || Then I took the hind-feet of the other one, | and I chewed them also with the food. | Now I had finished four mouthfuls. | Now they were on the floor of the house. Then I called my wife, and I | asked her to eat what had been chewed; and she chewed it
50 and || she ate it up. Deinde | in cubiculum vocavi uxorem meam. Deinde nos in lecto collocavimus. | Ego iacui ei in dextra parte et
55 cum ea concubui. Postquam | perfecì, non sivi || uxorem meam se illo die commovere et sivi eam femina illo die distingere | et supinam illa nocte recumbere. Menstruare quidem modo destiterat. | Numquam rursus menstruavit. Tum | facta est praeagnans. Then she had a little boy. | She first had a child when I had been married ||
60 five winters to my wife; | and now I had this child, Melnēd." Thus said the chief, | speaking the Koskimo language. |

At once I went home, and I was already looking for | lizards on
65 the trail of Gwadzē. I found two—a || female and a male lizard. At once | I tied them together, chest to chest, and I tied them to my belt | and put it around my waist, and I kept them on my right side. | I went home to Newetee. I arrived there where | I had left my wife. For two days I kept the lizards || on my waist. Statim

45 Wā, lā'k'asēn āx'ē'dk'asēx a'lemxlā'ē'ya g'ō'g'egū'yō'sē 'ne'mē qak'ā'sēn ē't'lēdē mā'lex'wīdqēnē lōkwā'sē mā'ēmalēk'wēma. Wā, lā'k'as g'wā'la, lā'k'asēmxaēnē mō'sgemē mā'lēx'sēmakwē lā'k'as āxē'lk'asa. Wā, lā'k'asēn lē'ā'li'lxēn gēnē'mē. Wā, lā'k'asēn āxk'lā'lak'asqēnē qak'ā'saēs mā'lex'wīdē mā'lēg'ikwē. Wā, lā'
50 k'asēnē mā'lēx'wīdk'asqēnē. Wā, lā'k'asēnē 'wīlq'esaqēnē. Wā, lā'k'asēn lē'ts'lā'ilak'asxēn gēnē'mē. Wā, lā'k'asēnu'x'ū k'ū'lx'īd-k'as lē'wē'nē. Wā, hē'k'asēn k'ū'lx'īdk'asē hē'lk'!ōtagā'wa'lila-sēn gēnē'mē. Wā, lā'k'asēnu'x'ū gēx'wī'da. Wā, g'ī'lk'asēmēsēn g'wā'lk'as gēxwa' lē'wē'nē; wā, lā'k'asēn k'!ē'yas 'nēx' qa
55 lē'kū'ilēsēn gēnē'maxē 'nā'la qa ō'kwasēmēsēn sē'nba 'yilā'laxē 'nā'la t'lē'g'ū lē'wē nē'g'ikwē, yī'xē hē'kas'maēnē ā'lēk'as g'wāl k'!alē. Wā, lā'k'as hē'hēk'a ē't'lēd k'!alē'da. Wā, lā'k'asēmēnē qelxk'!aēs'īdk'asa. Wā, lā'k'asēmēnē qe'lxlax'īd, yīk'ā'tsē bā'ba-gūmē. Wā, ā'lk'as qe'lxadēx'īdk'asg'ānu'x'ū lā'k'asaēx sēk'!ā'
60 x'ēnxēlaxē ts!ē'wū'nxē gā'k'āla lōkwā'sēn gēnē'mk'asēx. Wā, lā'k'as'maēg'īn qe'lxadk'atsōx Me'l'nēdēx," 'nē'k'ēda g'ī'gāma'yē lā'xēs gō'ts!alāēna'yē.¹

Wā, hē'x'īdaēmēsēn g'āx nā'ēnakwa. Wā, g'wā'lēlaēmēsēn ā'lāxa g'wā'lasē lā'xa t'lēx'ī'lās Gwadzē'yē'. Wā, lēn q!ā'xa mā'lē', 'ne'ma
65 ts!edā'qē, 'ne'ma begwā'nēmē lā'xa g'wā'lasē. Wā, hē'x'īdaēmēsēn hā'qōdeq qen yā'lōdēq. Wā, lēn yīl'ēnts lā'xēn wūsē'g'ānō, lēn wūsē'x'ēts. Wā, lā'ē'm axā'la lā'xēn hē'lk'!ōdēnōdza'yē. Wā lēn nā'ēnakwa lāx Xū'mdasbē. Wā, lā'mēn lā'g'aa lāq, yīxs a'mlēxwāen gēnē'mē lāq. Wā, lā mā'lp!ē'n'xwā'sē 'nā'lāsa g'wā'-

¹ The following is again Kw'āg'ut dialect.

voluit | uxor mea ut secum luderem. Deinde eam rogavi, et | "Quan- 70
do," inquam, "menstruavisti?" sciebam enim eam tum menstruare. |
"Menstruo," inquit, "quattuor iam dies." Deinde | statui cum ea
illa nocte non coire. || Cum uxor mecum ludere conaretur, | iratum 75
me simulavi. Deinde duas noctes dormii. | When the lizards had
been on my waist four days, | I took a biscuit and chewed it;
and I took the | lizard and cut off the fore-legs of the one, the
male. || Then I put them in with what I had in my mouth and 80
chewed them. When I | had done so, I put it (what I had
chewed) down on the floor of the house, and I again took a biscuit |
and bit off a piece; and I cut off the hind-feet | of the lizard and put
them in with what I was chewing. When | I had finished, I bit off
again a piece of biscuit; and I cut off || the fore-feet of the female 85
lizard, and I chewed them with the biscuit, | and I put (what I had
chewed) down on the floor of the house. Then I bit off another
piece of | biscuit, and I cut off the hind-feet of the lizard and | put
them in with the biscuit I was chewing. Now there were therefore |
four piles of chewed biscuit on the floor. ||

Then I called my wife to come to the place where I was sitting. | 90
She came at once. I put my arm around her, and I gave her | one
of the pieces of biscuit. I told her to eat it. | She ate at once the

lasē āxā'la lā'xēn qenā'sō. Wā, hē'x'ida'mēsen genē'mē 'nēx' 70
qenu'x' amā'lōx'wīdē. Wā, len wūlā'q; wā, len 'nē'k'a: "Wē'-
laqwas ē'xentē," qaxg'in q!ā'lela'mēg'aqēxs ē'xentaē. Wā, la
'nē'k'ens la'ē mō'p!enxwā'sa 'nā'lās la ē'xenta. Wā, len lā-
k!wō'masā'masxēn nā'qayē qen k'lē'sē nexwā'lax'ēd lē'wē'xa gā'-
nūlē. Wā, wā'x'mēsen genē'mē aē'm!q!en'wa g'ā'xēn; ā'mēsen 75
lā'wisbōlaq. Wā, hē't!en la mēlp!e'nxwā's hē'la mē'xē. Wā,
laē'm mō'p!enxwā'sē 'nā'lāsa g'wā'lasē āxā'la lā'xg'in qenā'sik';
wā, len āx'ē'dxa bī'sg'itē qen mā'lēx'wīdēq. Wā, len āx'ē'dxa
g'wā'lasē qen t!ō'sōdēx e'e'yasā'sa 'nē'mēxa wī'semē. Wā, len
ā'x'eqas lā'xēn la hā'msgemēse'wa qen mā'lēx'wīdēq. Wā, len 80
g'wāl mā'lēkwaq; wā, len āx'ā'lilaq. Wā, len ē't!ēd āx'ē'dxa bī's-
g'itē qen ē't!ēdē qe'mx'wīd lāq. Wā, len t!ō'sōdex g'ō'g'egū-
yāsa g'wā'lasē qen ā'x'eqēs lā'xēn lā mā'lēkwase'wa. Wā, lā'xae
g'wā'la; wā, len ē't!ēd q!e'mx'wīdxa bī'sg'itē. Wā, lā'xae t!ō'sō-
dex c'e'yasā'sa ts!edā'qē g'wā'lasa qen mā'lēx'wīdēq lē'wa bī's- 85
g'itē. Wā, len ē't!ēd āx'ā'lilaq. Wā, len ē't!ēd q!e'mx'wīdxa
bī'sg'itē. Wā, laxaen t!ō'sōdex g'ō'g'egūyāsa g'wā'lasē qen ā'x'e-
qēs lā'xēn la mā'lēkwase'wa bī'sg'ita. Wā, laē'm 'wī'ēla. Laem
mōsgema 'mex'megwī'lē mā'lēg'ek' bī'sg'ita.

Wā, len lē'lāxēn genē'mē qa g'ā'xēs lā'xēn k!waē'lasē. 90
Wā, hē'x'ida'mēsē g'ā'xa. Wā, len k!p!enō'dēq. Wā, len ts!ā'sa
'nē'msgemē lāq. Wā, len 'nē'k'a: 'Hām'x'ī'dasxwa bīsg'itē'x.'
Wā, hē'x'ida'mēsē 'wī'ēla hām'x'ī'dqēxs mō'sgemaē. Wā, len lēl-

95 four pieces. Then | I called her into my room || and barred the door.
Peccavi, | nam uxori in sinistra parte me posui. Deinde | cum uxori
mea concubui. After I had done so, I spoke | and said, "O my
dear! don't wish to move about this | day and night; just lie on
100 your back with legs extended." Thus said I || to my wife. |

Then she obeyed me; and my wife said that she | guessed that I
was treating her with medicine, that she might have a child. | Pos-
tea menstrua | uxoris meae destiterunt. Praegnans erat et puellam
5 peperit. | Etenim in sinistra parte jacebam dum cum uxore || con-
cumberebam. Quare infans erat puella. Now I | had a child; and I
believe in the medicine, for my wife never | had had a child for
eight winters. I | gave her the medicine and she was pregnant at
10 once and when | we had been married nine winters we || had a
daughter. |

The girl was four months old when my wife was pregnant again, |
and she had another girl. | Now we have been married sixteen
winters, I and my wife, | and we have four children, all girls. Eight ||
15 winters we had no children. Now for eight winters we have had |
children. The only reason why I am sick at heart is that the children
are all | girls, for there is no boy. [Thus said | T!āt!endzid of the
Seaward-Dwellers.] |

tslālēlaq lā'xēn g'aē'lasē. Wā, g'il'mēsenu'x̄u la lāts'lā'lila; lē'-
95 g'in lēnē'x'īdxa tlēx'ī'lāsen g'aē'lasē. Wā, la'mēn lē'xleqūlila,
qaxg'in hēk' kū'lx'īdaā'sē gemxā'gawalilāsen genē'mē. Wā, lēn
nēxwā'lax'īd lē'wēn genēmē. Wā, lēn gwāla. Wā, lēn yāq'eg'a'ēla.
Wā, lēn 'nē'k'a: "ēya, ā'dē, gwā'la 'nēx' qas yā'wīxīlilēlōsxwa
'nālālēx lē'wa gānūlēx. Ā'ēmles tlē'g'īlōl 'yilā'laL," 'nē'k'en-
100 laxen genē'mē.

Wā, la nā'nagēg'ī g'ā'xēn. Wā, la 'nē'k'en genē'maxs lē'ma'ē
k'ō'ten laem pētā'q qa bewē'x'wīdēs. Wā, la'mē gwāl ē'xēnten
genē'mē lā'xēq. Wā, la'mē bewē'x'wīda. Wā, la 'mā'yōl'itsa
tslā'ts!edagemē. Qā'laxg'in gemxāgawā'lilēg'axg'in lēk' nēxwā'-
5 lax'īd lē'wē'n genē'mē, lā'g'ilās ts'lā'ts!edagemē. Wā, la'mē'n
xū'ngwadēx'īda. Wā, la'mēn ō'q!ūs'īdxa pētā' qaxg'in hēwā'xēk'
bewē'x'wīdāmasxen genē'maxa mā'lgū'nā'lē'ēnxē ts'lē'wū'nxā. Wā,
lēn pāt'lē'deq; lā hē'x'īdaēm bewē'x'wīda. Wā, lēn nā'ēnema-
x'ēnxēlaxa ts'lē'wū'nxē hā'yasek'ā'axg'in lā'g'anu'x̄u xū'ngwa-
10 dex'ēitsē ts'lā'ts!edagemē.

Wā, hē'mis ā'lē's mō'sgemēk'ilēda ts'lā'ts!edāgemaxs la'ē ē'tlē-
den genē'mē bewē'x'wīda. Wā, lae'mxāē ts'lā'ts!edāgema. Wā,
lā'nu'x̄u q'lāl'ax'ē'naxag'ōgwīlaxa ts'lē'wū'nxē gāk'ā'la lē'wēn ge-
nē'mē. Wā, la mō'kūn sā'sēmē ts'lē'daxsā. Mā'lgū'nā'lē'ēnxā ts'lē-
15 'wū'nxē k'lēā's sā'sema. Wā, lanu'x̄u mā'lgū'nā'lē'ēnxā ts'lē'wū'nxē
la sā'sēmōkwa. Wā, lē'x'a'mēs ts'lēnē'msen nā'qayaxs 'nā'xwa-
ē'māē ts'lē'daqen sā'sēmē, yīxs k'lēā'sāē bā'baguma. ['nē'k'ē T!ā'-
t!ents!ēdāsa L!ā'L!asiqwāla.]

BIRTH

The woman has not had a husband for a long time, when she is 1
with child; | and when she thinks that she is with child, both of
them at once | are careful. |

Her husband takes nothing that he sees || that is hurt by a man, 5
or a bird with blood on its head, or | a seal with blood on its head
or with singed hair. He and | his wife take a little of it, and hide
it at a dry place under | a cedar-tree. They leave it there until the
child of the woman is born. | I have forgotten this. When he first
wipes off with soft || shredded cedar-bark the blood of whatever he 10
sees, he carries it to his house; | and when his wife is lying down, he
asks her to sit upon the floor; | and when she sits there, the man
begins at the back of his wife's head, | holding the bloody cedar-
bark, and passes it down | her back; and as he is passing down the
cedar-bark, he says, || "This would happen to you." He does this 15
four times, | passing the bloody cedar-bark down her back, and says
four times, "This | would happen to you" (he means to the child
that she is bearing); and when | this is done, he goes and hides it
at a dry place under a cedar-tree. |

The man also takes the tail of a deer, and || the ends of the four 20
arms of an octopus, and the tip of the tail of a snake, | and the feet of

BIRTH

Wä, k'lest!a gäla läwadēda ts!edāqaxs laē bewēx^εwida. Wä, 1
g'il^εmēsē ōq!ūs^εd laem bewēx^εwidēda ts!edāqaxs laē hēx^εidaem
nāxwa aēk'ila.

Wä, laem k'leās k'lēs āx^εētsōsa lā'wūnemē lāxēs dōx^εwaḷelē lāxa
yilkwa^εyasa begwānemē ḷē^εwa elkūmāla ts!ēk'!wa; wä, hē^εmisā 5
mēgwatē elkūmāla ḷōxs ts!ex^εāsewaē. Wä, hā^εstaem āx^εēdaatsē
ḷē^εwis genemē, yixa lā'wūnemē, qa^εs lā q'lūlalelsaq lāxa lemwa-
ga^εya wēlkwē. Wä, la^εmē hēx^εsāl gwēs^εlē lālaal lāx māyōldemlāsa
ts!edāqē. Wä, hēxō^εlen l!elēwesōxs g'il^εmaē dēx^εitsa q'lōyaakwē
k'ādzekwa lāx elkwāsēs dōgūlaxs g'āxaē dālaq lāxēs g'ōkwē. Wä, 10
g'il^εmēsē qelgwilē genemasexs laē āxk'!ālaq qa k'lwāg'alilēs. Wä,
g'il^εmēsē k'!waēlexs laēda begwānemē g'āg'ilēla lāx ōx!aatā^εyasēs
genemē dāxsgemēxa el^εelkūla k'ādzekwa, qa^εs lānaxwē hāxela
lāx ōdzōxsde^εyasēs genemē. Wä, la^εmē nēg^εetewēxs laē nāsa
k'ādzekwē; "Yūems hēyōlaxsdōx." Wä, la^εmē mōp!ena nōx^εno- 15
kwa^εs el^εelkūla k'ādzekwa. Wä, lāxaē mōp!ena nēk'a: "Yūems
hēyōlaxsdōx," lāxa bōxwa^εyas genemas nōx^εsōs. Wä, g'il^εmēsē
gwālexs laē q'lūlalelsaq lāx lem^εwaga^εyasa wēlkwē.

Wä, hē^εmis āxsōsa begwānemē dāyoxsda^εyasa gēwasē, ḷē^εwa
mōwē dzēdzelemx^εsīdzēsa t!eqwa, ḷē^εwa ōba^εyas ōxsda^εyasa sē- 20

22 a toad. All these he keeps; | and he passes them over his wife when she gives birth to the child. |

And when his wife has been with child for nine months, the man |
25 walks continually. He goes into the house || not fast; but when he goes out, he jumps | out. |

And when his wife feels that she is going to give birth to the child, he asks | an old woman to act as midwife for her and to take care of
30 her. | And when the old woman comes, she at once asks || the woman to lie on her back, knees up, with spread legs. | When she does so, the old woman feels of her | abdomen [to ascertain] the position of the child. She takes | perih-oil and rubs her hands with much of it, and she rubs over | the abdomen of the woman from below
35 the breastbone || to the groins. After she has done so she sits still | and waits. The man meanwhile is running about quickly. | He goes very slowly when he enters a | house, and he is very fast when he comes out. Now the old | woman takes the ends of the tentacles
40 of the octopus and the || deer-tail and the snake-tail and the toad-feet, | and also four chitons; and she takes four | shells of (medium-sized) clams, and puts them down next to the fire. | First she takes the tongs and picks up the deer-tail | and puts it on the fire. When the

21 hemē; wā, hē^εmisa g'ōg'egūyāsa wūq'lāsē. Wā, hē^εstaem āxēlax^εsē, qā^εs nōyolēxēs genēmē qō māyōl^εidlō.

Wā, g'il^εmēsē hēlogwilē genemasēxs laē hēmenāla^εmēda begwā-nēmē la yāx'i^εlāla qāsa. Wā, g'il^εmēsē laēl lāxa g'ōkwaxs laē
25 k'lēs yīnēlexs laē laēla. Wā, g'il^εmēsē g'āxāwūlsexs laē dzēlx^ε-wēlsa.

Wā, g'il^εmēsē p'lēp'lēxwēlē genemasēxs laē āxk'lālaxa mamayūl-tsilaēnoxwē q'lūlyax^ε ts'edāqa qa lās mamayūltsilax genemas.
Wā, g'il^εmēsē lāda q'lūlyakwē ts'edāqexs laē hēx'idaem āxk'lālaxa
30 ts'edāqē qa t'lēx^εālilēs k'lōsala; wā, hē^εmis qa 'yīlālēs. Wā, g'il^εmēsē hē gwaēlēda ts'edāqaxs laē p'lēx^εwidēda q'lūlyakwē ts'edāqēx tek'lās lāx gwaēdzasasa g'inānemē. Wā, hē^εmis la āx'ēdaatsēxa dzēk'wisē, qā^εs q'lēq'lēlts'ānendēsa q'lēnemē, qā^εs lā lexūltsemēs lāx tek'lāsa ts'edāqē g'āyabala lāx benba^εyas l'emāk'lūbanās
35 lāg'aa lāx na^εxwas. Wā, g'il^εmēsē g'wālexs laē selt'alila. Wā, la^εmē olastogwalila. Wā, laemlēda begwānemē ālax^εid la yax'i^εlālaxs qāsaē. Wā, la^εmē lōmax^εid lālāl seltalaxs laē laēl lāxa g'ōkwē, qā^εs ālt'ēqelēxs g'āxaē ētewūlsa. Wā, la^εmēda q'lūlyakwē ts'edāq āx'ēdxa dzēdzelemsidza^εyasa teq'lwa lē^εwa dōyoxs-da^εyasa gēwasē, lē^εwa ōxsde^εyasa sēlemē, lē^εwa g'ōg'igūyowasa
40 wūq'lāsē, wā, hē^εmisa mōsgēmē q'anāsa. Wā, lā āx'ēdxa mowēx-la xālaētsa g'āwēq'lānemē qā^εs mēxenōlīsēlēs lāxa legwilē. Wā, hē^εmis g'il āx'ētsōsēda ts'ēslāla qā^εs k'līp'lēdēs lāxa dōyoxs-da^εyasa gēwasē, qā^εs aaxlalēs lāxēs legwilē. Wā, g'il^εmēsē ts'ēx^εi-

hair begins to burn, || she puts the burnt hair into one of the | clam-shells. When she thinks it is enough, she passes the | deer-tail up and down the back of the woman, who is sitting up. | She does this four times; and she says four times, | "This would happen to you;" and after she has done so, she throws it into the || fire. She does this 50 with all the other things; and when they | all have been burnt to a crisp, she pours some water on the remains of the deer-tail. | After doing this, she stirs it, and then she lets | the woman drink it. Then she takes the burnt tentacles | of the octopus and pours some water over them, stirs them, || and gives it to the woman and lets her drink 55 it. |

Then she takes some perch-oil, pours a little of it on the | burnt snake-tail, and she does the same with the | burnt toad-feet. She stirs it, so that it forms a paste, | and rubs it on the stomach of the woman, first the || snake and then the toad, so that her stomach is 60 blackened. | When this is done, she takes water and pours it on the | burnt chiton, and stirs it until it is watery. When | the birth-pains come often, the old | woman takes the chiton water and gives it to the woman to drink; || and after drinking all of this, she waits to 65 see what is going to happen. When | the pains come in quick succession, | the old woman pulls up her petticoat and places her

dēda hābesas laē āxts!ālas ts!ax'mōtas hābesas lāxa 'nemēxla 45
xālaēsa. Wā, gr'il'mēsē k'ōtaq laem hēlaxs laē nōx'wītsa ts!ax'-
motē doyoxsdēsa gēwasē lāx āwīg'a'yasa ts!edāqaxs k!waēlaē.
Wā, laemxaē mōp!enaxs nāas. Wā, lāxaē mōp!ena 'nēk'a: "Yū-
ems hēyōlaxsdōx." Wā, gr'il'mēsē g'wālexs laē ts!exlendeq lāxēs
lēgwīlē. Wā, lā hē'staem g'wēx'ēidxa waōkwē. Wā, gr'il'mēsē 'nā- 50
xwa la ts!ōlkūxs laē gūq!eqasa 'wāpē lāxa ts!ōts!almotē doyoxs-
dēsa gēwasē. Wā, gr'il'mēsē g'wāl xwētaqēxs laē nāqamats lāxa
ts!edāqē. Wā, la'mē ēt!ēd āx'ēdxa ts!ōts!almōtasa dzēdzēlembal-
ts!āna'yasa teq!wa, qa's gūq!eqēsa 'wāpē lāq. Wā, lāxaē xwēt!ē-
deq. Wā, lāxaē ts!ās lāxa ts!edāqē, qa nāx'ēidēsēq. 55

Wā, lā āx'ēd lāxa dzēk!wisē, qa's xāl!aqē gūq!eqas lāx ts!ō-
ts!almotas ōxsde'yasa sēlemē. Wā, lāxaē hēem g'wēx'ēidxa
ts!ōts!almotas g'og'egūyāsa wūq!āsē. Wā, la xwēt!ēdeq qa gen-
k'ēs. Wā, lā dzex'semts lāx tek!āsa ts!edāqē. Hēem g'alēda
sēlemē. Wā, lā mā'k'ilēda wūq!āsaq. Wā, ā'mis la ts!ōlē tek!ās. 60
Wā, gr'il'mēsē g'wālexs laē āx'ēdxa 'wāpē qa's gūq!eqēs lāx ts!ō-
ts!almōtasa q!anāsē. Wā, lā xwēt!ēdeq qa 'wāpalēs. Wā, gr'il-
'mēsē nenxwaakūlē sēx'sēx'aēna'yasa g'inānemaxs laēda q!ūlyakwē
ts!edāq āx'ēdxa q!ana'stāla 'wāpa qa's nāqūmasēs lāxa ts!edāqē.
Wā, gr'il'mēsē 'wīla nāx'ēdqēxs laē ēt!ēd ōlastogwalila. Wā, gr'il- 65
'mēsē lōmax'ēd la nenxwaakūlē sēx'sēx'aēna'yasa g'inānemaxs laē
nēxostōdēda q!ūlyakwē ts!edāqēxs sāxsda'yē, qa's dzēxwalilēxs

68 legs | on the floor as she sits down. She takes much soft shredded cedar-bark and | places it between her knees; and after this has
 70 been done, || she calls the woman to sit on her knees. | The woman has her legs outside of the thighs of the old | woman, and the old woman puts her arms around her. The | old woman puts her arms around the waist of the woman; and when the child is about to be
 75 born, | the old woman blows down each side of the neck || of the woman; and after the child has been born, she tries to get the | afterbirth; and when it does not come quickly, she takes a small dish | and places it in front of the woman, and she puts her finger down her throat | until she vomits. Then the afterbirth comes out. |
 80 Then the woman moves away, and they call her husband. || As soon as he comes, they take a knife, and twisted cotton thread | with which they tie the umbilical cord of the child. | After this has been done, they cut it off; and when it is off, they take a washtub | and pour it half full of water. Then the old | woman puts her left foot
 85 into it, and || she places the child on it so that it sits on the instep, | while she is holding it with her left hand. She washes it with the right hand; | and when this is done, she takes soft shredded cedar-bark | and wipes the child's body with it. After this is done, she takes red ocher | and puts a little in its mouth in order to make its

68 k!waēlaē. Wā, lā āx^ēēdxa q!ēnemē q!oyaak^u k'ādzekwa, qa^s āx^ōlilēs lāx āwāgawa^yasēs ōkwāx^ayē. Wā, g'il^ēmēsē gwā^falī-
 70 lexs laē lē^falaxa ts!ēdāqē, qa lās k!wak^āx^ēq. Wā, la^{mē} l!ē-
 l!āsōt!ēna^{yē} g'ōg^ēgūyawasa ts!ēdāqē lāx ēwanōlg^ayasa q!ūlyakwē ts!ēdāqa. Wā, la^{mē} k'ip!exāwa^{yē}ēda ts!ēdāqaq. Wā, lāda q!ūlyakwē ts!ēdāq k'ibōyewēxa ts!ēdāqē. Wā, g'il^ēmēsē sēx^ēidēda g'inānemaxs laē pōxwots!ōdēda q!ūlyakwē ts!ēdāqex ēwāx^āsanōlxa-
 75 wa^yasa ts!ēdāqē. Wā, g'il^ēmēsē lāwāyēda g'inānemaxs laē lālōl!axa maēnē. Wā, g'il^ēmēsē k'lē^s gēyōl g'āxexs laē āx^ētse^fwēda lālogūmē, qa^s lā k'āgēmīlās lāxa ts!ēdāqē. Wā, lā gēl^xēwitsēs q!wāq!wax^āts!ā-na^{yē}. Wā, g'il^ēmēsē hōx^ēwidexs laē lawāyēda maēnē. Wā, g'il^ēmēsē lāwāxs laē lēqūlīlxa ts!ēdāqē. Wā, la^{mē} lē^falase^fwē lā^ēwūnemas.
 80 Wā, g'il^ēmēsē g'āxexs laē āx^ēēdxa k'āwayowē lē^fwa medekwē yāwabedzowa. Wā, hē^ēmis la yī^fidxa ts!eyōxlā^yasa g'inānemē. Wā, g'il^ēmēsē gwālexs laē t!ōts!ēdeq. Wā, g'il^ēmēsē lāwāxs laē āx^ēēdxa ts!ā-ts!ē, qa^s gūxts!ōdēsa k'oxsta ēwāp lāq. Wā, la^{mē} dzēx^ustēda q!ūlyakwē ts!ēdāxsēs gēm^xōltsīdza^{yē} g'ōgūyō lāq. Wā, hē^ēmis la
 85 q!ē^falēlōdaatsēsa g'inānemē, qa k!wālēs lāx āwīg^āaltsīdza^yasēxs laē dālasēs gēm^xōlts!āna^{yē} lāqēxs laē kwāsasēs hēlk!ōts!āna^{yē} lāq. Wā, g'il^ēmēsē gwālexs laē āx^ēēdxa q!ōyaakwē k'ādzekwa, qa^s dēg^ēit!ēdēs lāq. Wā, g'il^ēmēsē gwālexs laē āx^ēēdxa gūgumyīmē, qa^s tōbēnsēs lāq, qa hālabalēs k'lix^ēitsa ēyāx^āsāmē g'aēs

bowels move, so that the bad things || in the belly of the child come 90 out; and when this is done, she puts an | old blanket around the child. Now, if it is a boy, it is called Tsāxis, | because it is born at Tsāxis, and that name is given to him. |

When the child is ten months old, straps are put on him. Then his father invites | his tribe, and all the men go into his house. || They sit down and watch the singeing of the hair of the child; for 95 they put | a comb under the hair of the child, take dried split cedar-wood, | and light the end in the fire. With these | they singe off the hair of the child. When it is all off, | they take the knee-straps of skin and put them around the knees, || and the ankle-straps of skin 100 are put around the ankles, and | the arm-straps are put on and the wrist-straps. When this is done, | they put red ocher on the child's head; and after this is done, they | put a silk handkerchief around the head. Then all the | men paint themselves with ocher; and after all this is done, || the father gives a silk handkerchief to each | man. 5 After the father has given a silk handkerchief to them, he | says, "This is given by my child Dēyad." He is no longer called | Tsāxis. |

I have forgotten about the afterbirth of the child, which is kept in the house for || four days. Then the man takes | yew-wood and cuts 10 one end of it so that it is sharp like | a needle. It is four finger-

lāx tek'läsa g'inānemē. Wä, g'il'mēsē gwāla laē q'lenēpsemtsa 90 p!elp!elxamādzēsē lāq. Wä, la'mē lēgadēs Tsāxisē yīxs bābagūmaē, qaxs hāē māyulēmē Tsāxisē. Wä, la'mē yāla lēqelasōs.

Wä, lä hēlogwilaxs laē kūnḡwēdekwa, yīxs laē lēlālēs ōmpaxēs g'ōkūlōtē, qa lās 'wīlāēl lāx g'ōkwaxsa begwānemx'sä. Wä, la'mē 'nāxwa k'lūsēmīlxa la ts!EX'iltsemdex se'yās, yīxs āxābāyaēda 95 xegemax se'yāsa g'inānemaxs laē āx'ētse'wa lemḡwa xōk' k'wa'x-lāwa. Wä, la'mēsē mēx'bentsōē lāxa legwīlē. Wä, hē'mis la ts!EX'eltsemdayox se'yāsa g'inānemē. Wä, g'il'mēsē 'wīlāxs laē āx'ētse'wēda qēqex'p!ēg'a'yē k'lūts!a, qa's qēqex'p!ēg'indayowē lāq. Wä, lāxaē qēqex'sidzentsōsa k'lūts!ē qēqex'sidza'yā, lē'wa qē- 100 qex'seyap!a'yē, lē'wa qēqex'tslāna'yē. Wä, g'il'mēsē gwālexs laē qōbeltsemtse'wē x'ōmsasēsa gūmsē. Wä, g'il'mēsē gwālexs laē qex'imtsōsa silk'ē lālaḡwīwa'yā. Wä, g'il'mēsē gwālexs laē 'nāxwa gūms'ēdēda 'nāxwa bēbegwānema. Wä, g'il'mēsē 'nāxwa gwālexs laē ōmpasē yāx'witsa 'nal'nemē silk' lālaḡwīwē lāxa 'nāxwa 5 bēbegwānema. Wä, g'il'mēsē 'wīlxtōsa silk'ē lāelalaḡwīwa'yaxs laē 'nēk'ēda ōmpē: "Hāsdoxwa Dēyadēxen xūnōkwēx. La'mōx gwāl Tsāxisla."

Hēxōlen lēlēwēsē'wa maēnasa g'inānemē yīxs g'il'māē mōp!en-xwa'sē 'nālās āxēl lāxa g'ōkwaxs laēda begwānemē āx'ēdxa 10 l!emq!ē qa's k'laḡwīdēx āpsba'yā qa ēx'bēs, qa yūwēs gwēx'sa

widths | long. When he finishes what he is making, he takes twisted | sinew of the black bear and the afterbirth, in the evening, 15 and he pushes || the point of the yew peg into its hollow end, where the | umbilical cord has been cut off. When it is three | finger-widths in, he takes the | twisted sinew and ties it on. He ties the end of the | afterbirth around the end of the thing that has been 20 pushed in and that is like a needle of yew-wood in || the hollow end of the afterbirth. He ties it as firmly as possible, | and it is in this way: |



When this is done, he takes an old mat and | wraps it around it. Late at night, when everybody is asleep | in the village, the man himself takes the 25 clam-digging stick || and the afterbirth that has been tied up, and he digs a hole at a place where | all the men walk on the street. He | just wishes the old mat containing the afterbirth to fit into the | hole that he digs, and he puts it into it. He wants it to be 30 one span | deep under the surface of the soil. || Then he covers it up and levels down the | soil. He takes a bucket with water and pours it | over it, so that it can not be seen that the soil has been moved. When this has been done, | he goes home. | . . .

12 q!enayowē. Wā, lā mōden lāxens q!wāq!wax'ts!āna'yēx, yīx
 'wāsgemasas. Wā, g'il'mēsē gwālē āxa'yasēxs laē āx'ēdxa mede-
 kwē at!emsa L!ā'yē L!ē'wa maēnēxa la dzāqwa. Wā, lā L!ēn!ē-
 15 q!eqas ēx'ba'yasa L!emq!lē lax kwax'ba'yas g'āx'saasas t!ōts!ēn-
 da'yē lāxa ts!eyōx!ā'yē. Wā, g'il'mēsē lā yūdux'den lāxens
 q!wāq!wax'ts!āna'yēx yīxa lālaēltsa L!emq!lāxs laē āx'ēdxa mede-
 kwē at!ema qa yil'alelōdēs. Wā, la'mē yālōts lāx ōba'yasa
 maēnaxs laē L!engēlelē ōba'yasa hē gwēx's q!ēna'yō L!emq!la lax
 20 lōlp!ēgē'yasa maēnē. Wā, la'mē lalak!ūt!aqēxs laē yil'alelōdeq
 g'ā gwālēg'a (fig.).

Wā, g'il'mēsē gwālexs laē āx'ēdxa k'lāk'lobāna, qa's q!ēnēp-
 semdēs lāq. Wā, g'il'mēsē gāla la gānōlexs laē 'nāxwa mēx'ē-
 dēda g'ōkūlāxs laē xamax'ida'mēda begwānemē āx'ēdxa k'lilakwē
 25 L!ē'wa q!ēnēpsemāla maēnaxs laē qas'ida, qa's lā 'lap!ida lāxa
 hēmenala'mē qāyatsa 'nāxwa bēbegwānemaxa t!ēx'ila. Wā, la'mē
 āem 'nēx' qa hēldzeqelēsa k'lāk'lobanasgemāla maēnē lāxēs
 'lāpa'yaxs laē āxbetents lāq. Wā, la'mē āem 'nēx' qa 'nēmplēn-
 g'ik'elisēxa dzeqwa lāxens q!wāq!wax'ts!āna'yēx yīx 'wālabetel-
 30 dzasas; yīxs laē dzemēgendeq. Wā, g'il'mēsē la 'nemāk'ilēda
 dzeqwāxs laē āx'ēdxa 'wābets!āla nagats!ā, qaxs lā gūqelselas
 lāq qa k'lēsēs āwūlx'es yawēnkwa dzeqwa. Wā, g'il'mēsē gwālexs,
 g'āxaē nā'nakwa lāxēs g'ōkwē. . .

Now I will talk about the woman, the wife of || the man, when she 35 gives birth to her child. Then the man heats | some water; and when it is hot, he | puts a little oil into it, and gives it in a spoon to his wife. | He puts in front of her the hot water and the oil, and | his wife continues to drink it, || that the two "pillows" and the blood of 40 the womb may come off. | Much soft cedar-bark is also given by the man to his wife | to sit on, and when it is soaked with blood | he changes it. Then he puts the bloody cedar-bark | into a basket. When the "pillows" come out and || the blood, and the child is 45 four days old, | the man washes his wife in hot water, and she wipes her body with | soft shredded cedar-bark; and after doing so, | she throws the cedar-bark that had been used as a towel on the other | cedar-bark in the basket. Then the man goes up to the || rear of the 50 house, and hangs up behind the post the basket with the cedar-bark. | There he leaves it to dry. After this has been done, | he cuts off the hair of his wife down to her neck. | When the umbilical cord comes off from the child, and he wishes | the child to become rich, he ties up the cord and puts it || into a box in which he keeps 55 his expensive copper. Therefore | the child will be able to obtain coppers easily when he becomes really a man. | That is all about this. |

Wä, la^mēsen gwāgwēx^sālal lāxa ts!edāqē, yix genemasa 35 begwānemaxs laē māyulīda. Wä, la^mē ts!elx^ustag'ilēda begwānemaxa 'wāpē. Wä, g'il^mēsē ts!elx^ustax'īdēda 'wāpaxs laē xāl!astentsa L!ēⁿa lāq. Wä, lā ts!āsa k'ats!enaqē lāxēs genemē. Wä, lā hāngemlilasa 'wābets!ālaxa ts!elx^usta lē^wa L!ēⁿa. Wä, la^mē hēmēnālag'ilī^mē genemas 'yōsaq, qa hālabalēs lawāk'ilīsa 40 maltsemē qēx'qenōlitsa g'inānemē lē^wa elkwa lax bāts!ās. Wä, hē^mis la q!ēnem ts!ewēsa begwānemaxēs genema q!ēnemē q!ōyaa^x k'ādzekwa qa k!waxlawēsōs. Wä, g'il^mēsē lex'itsa elkwāxs laē L!ayōq. Wä, lāna^xwē lēxts!ōts lāxa lex^ayēda el^ēelkūla k'ādzekwa. Wä, g'il^mēsē lāwīyēda qēx'qenōlisasa g'inānemē lē^wa 45 elkwāxs laē mōp!en^xwa^sē 'nālāsa g'inānemaxs laē ts!elqwēt!ēdē genemasa begwānemē lāxa ts!elx^usta 'wāpa. Wä, lā dēg'it!itsa q!ōyaakwē k'ādzekwa lāxēs ōk!wina^yē. Wä, g'il^mēsē gwālexs laē lēxts!ōyewē dēg'idanās k'ādzek^u lāxa ōkūya^yasa el^ēelkūla k'ādzek^u lēxts!ā lāxa lex^ayē. Wä, lēda begwānemē lāg'ostā lāx 50 ōgwiwalilasēs g'ōkwē, qa^s lā tēx^uwalelōtsa k'ādzegwats!ē lāx āwāp!a^yasa lāmē. Wä, la^mē lem^xwaq. Wä, g'il^mēsē gwālexs laē tsex'īdex se^yāsēs genemē, qa tsētseg'inōlxawakwēs. Wä, la^mē lawāyē ts!eyōx!a^yas xūnōkwas. Wä, g'il^mēsē 'nēx' qa q!ēq!adēs laē yilts!emdeq lāxa ts!eyōx!a^yē qa^s lā g'its!ōts 55 lāxa g'ildasē g'its!ewatsēs la^xūla L!āqwa. Wä, hē^mis lāg'ilas hōlemālē xūnōkwāxa L!āqwāxs laē ālax'īd la begwānema. Wä, la^mē gwālwis!a lāxēq.

TREATMENT OF INFANTS

- 1 **Washing the New-Born Child.**—When the child is born, | it is taken out of the hole by the midwife, who cuts | the navel-string after she has tied the end with twisted yellow cedar-bark. She |
 5 takes a wash-basin and pours cold water into it. She || puts four stones, not very large, into the fire. Then the woman takes | well-rubbed yellow cedar-bark, and with it she wipes the body of the child, | so that what the midwife calls the “tallow” of the body of the child | that is just born comes off; and after she has wiped the body of the child, she takes | a pair of tongs and picks up one of the
 10 red-hot stones; and || the midwife speaks to the red-hot stone, and | says: “I pray to you, Supernatural-One, to give to our darling | the power to withstand sickness.” |

And after she has finished her speech, she puts (the red-hot stone) |
 15 into the wash-basin of the child. Then she takes another || red-hot stone, speaks to it also, and | says, as she holds the child in the left hand, and | the tongs in the right hand: “I pray to you, Supernatural-One, | that the curses of those who are jealous | of the name of his father may not harm him.” ||

- 20 And after her speech is at an end, she puts (the stone) into the same place where she put down the first one | she prayed to. Then she

TREATMENT OF INFANTS

- 1 **Washing the New-Born Child.**—Hē^mmēxs g'ālaē māyol'ēdayowēda g'īnānemē, wā, lā q!ēlēlēmsa māmayōltsīla ts!ēdāqa qa's t!ōts!ēndēx ts!ēyōxlā'yasēxs laē gwāl yīlōyōdeq yīsa mēdekūwē dēxwa, wā, lā āx'ēdxā kwādzats!ē qa's gūxts!ōdēsa ēwāpē wūda'sta lāq. Wā, lā
 5 mōsgema k'!ēs āwā t!ēsem āxlāla lāxa legwīlē. Wā, la'mē āx'ēdēda ts!ēdāqaxa aēk'!aakwē q!ōyaak^u dēxwa qa's dēg'itēs lāxa g'īnānemē qa'wīlāwēsa gwe'yāsa māmayōltsīla yasex'ūnēsa g'īnānemaxs g'ālaē māyolēma. Wā, g'īl'mēsē gwāl dēg'itaxa g'īnānemaxs, laē āx'ēdxā ts!ēslāla qa's k'!ip!īdēs lāxa x'ixsemāla t!ēsema. Wā, lā yāq!ē-
 10 g'ūlēda māmayōltsīla ts!ēdāq lāxa x'ixsemāla t!ēsema. Wā, la ēnēk'a: “Wā, la'men hāwāxelōl nawālak^u qa's lāsaōsasēs k'!ēts!ēna'yōs lābedex^usa ts!ēts!ax'q!ōlemē lāxg'anu'x^u wāwalk'īnēk'.”

Wā, g'īl'mēsē q!ūlbē wāldemas laē k'!ipstents lāxa la q!ōts!ā ēwāp lāxa kwādzats!ēlaxa g'īnānemē. Wā, lā ēt!ēd k'!ipsemidxa ēnems-
 15 gemē x'ixsemāla t!ēsema. Wā, lāxāē ēdzaqwa yāq!ēg'a'la. Wā, lāxāē ēnēk'a lāxēs q!ēlk'!ēqelaēna'yaxa g'īnānemē. Wā, la dalasēs hēlk'!ōts!āna'yē lāxa ts!ēslāla: “Wā, la'men hāwāxelōl nawālak^u qa's lāsaōsasēs k'!ēts!ēna'yōs lābedex^usa hāngwafyāsa ōdzegēmē-qelās lēgēmas ōmpasek'.”

- 20 Wā, g'īl'mēsē q!ūlbē wāldemas laē k'!ipstents lāxa laasasa g'īlx'dē ts!ēlwaqasōs. Wā, la ēt!ēd k'!ip!īdxa ēnems-gemē x'ixsemāla

takes with her tongs another red-hot | stone. She speaks, and says: 22
 "Now I | pray to you, Supernatural-One, to protect our darling,
 that | no trouble may befall him as he is growing || up." | 25

When her speech is at an end, she puts the stone where she put the |
 former ones, and she takes with her tongs the (last) | red-hot stone,
 speaks, and says: "Now, I | pray to you, Supernatural-One, to give
 to our darling that he may grow up without trouble, || and that he 30
 may never be weakly." |

As soon as her speech is at an end, she puts the stone into the water
 in the | dish basin in which she is going to wash the child. She
 feels of the water to ascertain | whether it is warm; and when its
 temperature is right, | she takes out the four stones and puts them
 down. || Then she puts her left foot into the water in the basin, | 35
 and lets the child sit on the instep of her foot. | She takes well-
 rubbed yellow cedar-bark and | puts it into the water, and washes
 the child with it, so that all the "tallow" of the body may come off |
 and the blood. When this has been done, she wipes the body with
 soft yellow || cedar-bark. | 40

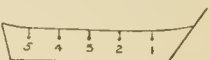
Forming the Head of the Child.—When the body of the child is
 dry, | she takes a kelp bottle containing oil of silver-perch, | opens
 the end, and pours some oil into her right hand. She | rubs it

t!ēsēma. Wä, lāxaē yāq!ēg'a!la. Wä, lāxaē 'nēk'a: "Wä, la^ēmen 22
 hāwāxelōl nawālak" qa^s dādamā'yēlōsaxg'anu^ēx^u wāwalk'inēk' qa
 k'!ēasēltsek' ōdzemālats lāxa q!wāx'nākūlaēnēlaxg'anu^ēx^u wāwal-
 k'inēk'." 25

Wä, g'il'mēsē q!ūlbē wāldemas laē k'lipstents lāxa laasasa g'ag'i-
 lī'yē x'ix'ixsemāla t!ēsēma. Wä, la ēt!ēd k'lip!īdxa 'nemsgemē
 x'ixsemāla t!ēsēma. Wä, la yāq!ēg'a!la. Wä, la 'nēk'a: "Wä,
 la^ēmen hāwāxelōl nawālak" qa^s lāsaōsasēs hēlōlēsaēna'yōs k'lēs
 q!ūlts!ēnoxwa lāxg'anu^ēx^u wāwalk'inēk'." 30

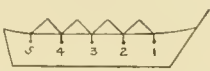
Wä, g'il'mēsē q!ūlbē wāldemas laē k'lipstents lāxa q!ōts!ālilaxa
 kwādzats!ēlasēxa g'inānemē. Wä, lā plā^ēstaxa 'wāpē qa^s plēx^ēwi-
 dēx ts!ēlxstaēna'yas. Wä, g'il'mēsē hēlālē la ts!ēlxstaēna'yas laē
 āxwūstālaxa mōsgemē ts!ēts!ēq!ūltsem t!ēsēma qa^s āx'ālilēs. Wä,
 lā dzēx^ustasēs gemxōltsīdza'yē lāx 'wābets!āwasa kwādzats!ēlaxa 35
 g'inānemē. Wä, lā k!wāg'altsīdzentsa g'inānemē lāxēs āwīg'al-
 tsīdza'yē. Wä, lā āx'ēdxa aēk'!aakwē q!ōyaak^u dēxwa qa^s āxsten-
 dēs lāxa 'wāpē qa^s kwās'ēdēxa g'inānemē qa 'wīlāwēs yāse^ēū-
 na'yas lē^ēwa elkwa. Wä, g'il'mēsē gwāla laē dēg'itlitsa q!ōyaakwē
 dēx^u lāq. 40

Forming the Head of the Child.—Wä, g'il'mēsē lem^xēñ^ēidēda g'inā-
 nemaxs laē āx'ēdxa 'wā^ēwadē pents!ē^ēwatsa dzēk'wisē. Wä, lā
 qwēlexstendeq qa^s x'ixts!ānēndēs lāxēs hēlk'!ōlts!āna'yē. Wä, lā

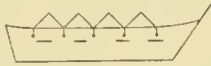
- 45 on the body, face, and || head of the child, and she does not stop until the | child is covered with fish-oil. Then she takes a well-rubbed, split, medium- | sized (piece of) kelp, covers it with the oil of the silver-perch, and after | this is done she puts it around the head of the child just above the | ears. The piece of kelp goes four times
 50 around the head. || It is two finger-widths wide. | After this has been done, she takes the cradle and puts it down in front of her. |
 1 Cradling the Child.—She takes a well-prepared soft | skin of the kid of a mountain-goat and spreads it out behind her. She puts | the child on it. Then she takes well-twisted, thin, | long, cedar-witthes, and places them lengthwise on the cradle; and the husband of the ||
 5 woman who has given birth to the child takes his drill, and drills a hole one | span away  from the head of the cradle, | in this way: | and when the hole goes through, he drills another hole | four finger-widths away from the first one that he | drilled; and he continues
 10 drilling holes four finger-widths apart towards the || foot-end of the cradle along its side; and after he has drilled these holes, he takes | a narrow strip of deer-skin and pushes it through the first hole, and places | the end of the long cedar-withe along with it. He sews on (the cedar-withe) | firmly. After he has done so, he takes another

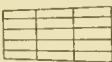
LEXwitas lāx ōk!wina^ʔyasa g'inānemē L^ʔewis gōgūma^ʔyē L^ʔewis
 45 x'ōmsēs. Wā, āl^ʔmēsē gwālexs laē ālak!lāla LEqē wī^ʔwūlx!lālāsa g'inānemasa dzēk!wisē. Wā, lā āx^ʔēdxā aēk!laakwē q!ōyaak^u LEpsaak^u hēla wā^ʔwadā qa^ʔs aēk!lē q!lētsōtsa dzēk!wisē lāq. Wā, g'il^ʔmēsē gwālexs laē qex^ʔsemts lāx x'ōmsasa g'inānemē ēk!lago-dāla^ʔx plēp!esp!ē^ʔyās. Wā, lā mōp!enē^ʔstaxa wā^ʔwadē lāx x'ōmsas.
 50 Wā, lā ma^ʔlden lāxens q!wāq!wax'ts!āna^ʔyē yix wā^ʔdzewasasa wā^ʔwadē. Wā, g'il^ʔmēsē gwāla laē āx^ʔēdxā xaāp!ē qa^ʔs k'ag'alilē lāxēs L!āsalilē.

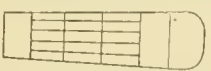
- 1 Cradling the Child.—Wā, lā āx^ʔēdxā aēk!laakwē papēq!waak^u k!ūts!ōx qa^ʔnēxē qa^ʔs Lep!ālilēs lāxēs āla^ʔyē. Wā, lā q!edzōlilasa g'inānemē lāq. Wā, lā āx^ʔēdxā aēk!laakwē selbek^u wīswūlen g'il^ʔs-g'ilt!a dewēxa qa^ʔs k'atāgendēs lāxa xaāp!ē. Wā, lā lā^ʔwūnemasa
 5 māyōla ts!edāq āx^ʔēdxēs selemē qa^ʔs selx^ʔsōdēxa nemp!enk^ʔē lāxens q!wāq!wax'ts!āna^ʔyē g'äg'ilela lāx ōxtā^ʔyasa xaāp!ē g'a gwā-lēg'a (*fig.*). Wā, g'il^ʔmēsē lāx^ʔsāwē sela^ʔyas laē ēt!lēd selx^ʔēdxā mōdenē lāxens q!wāq!wax'ts!āna^ʔyēx āwālagālaasas Lō^ʔē g'ilx^ʔdē selēs. Wā, lā hānal selaxa mēmōdenas āwālagālaas gwe^ʔyōlela lāx
 10 ōxsda^ʔyasa xaāp!ē lāx ōgwāga^ʔyas. Wā, g'il^ʔmēsē gwāl selaxs laē āx^ʔēdxā ts!ēq!adzō k!ēlx^ʔiwakwa qa^ʔs nēx^ʔsōdēs lāx (1). Wā, lā k'a-t!alēlōts ōba^ʔyasa g'ilt!a wīl selbek^u dewēx laqēxs laē t!emg^ʔaaLēlōts aelās. Wā, g'il^ʔmēsē gwāla laē ēt!lēd āx^ʔēdxā ōgū^ʔla ts!ēq!adzō

strip | of deer-skin and puts it through the second hole; and the || long withes are not tight, in this way, and he 15
sews them on. | When this has been  done, he
again takes a strip of deer-skin, which is called |
"Sewing of the cradle-sewing," and pushes it through the third
hole, | and he sews on the cedar-withes. He continues doing so
through the | fourth and fifth holes; and after he has done so,
he does the same on the left-hand side of the || cradle. Then he 20
finishes the "strip for holding in the child," for that is the name
of | (the cedar-withe) (2). |

Then the man takes a piece of cedar-wood and cuts it | thin, one finger-
width wide; | and after he has done so, he puts four of these into the
cradle || a little more than half way down the depth of the cradle, 25
in this way: |

At the same  These are called "back-holders."
withes about | time the midwife | splits cedar-

finger, about | one span less two finger-widths shorter than the
inside of the | cradle; and when she has split enough of these,
she takes four thin || cedar-sticks a little shorter than 30
the back-holder, | and she takes the  split long cedar-

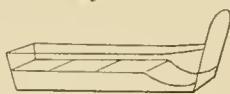
bark, | and ties them on like this:  When | this is
done, she places it | on the back-holder. This is
called | the "back-
in, it is like this: || rest;" and when it has been put

k'!elx'iwakwa qa's nēx'sōdē lāx (ma'slē). Wā, lā k'!ēs lek'lūtālaxa
g'ilt!a dewēxa, g'a g'wālēg'a (fig.). Wā, lāxaē t!emg'aalelōts. Wā, 15
g'ilēmēsē g'wāla laē ēt!ēd āx'ēdxa ts!ēq!adzō k'!ilx'iwak'xa lēgādās
t!emāk'āgēsā t!ext!emag'exsē qa's nēx'sōdēs lāx (yūdux').
Wā, lāxaē t!emg'aalelōtsa dewēxē. Wā, ā'mēsē la hē g'wē'nākūlax
(mōwē) lōē (sek!a). Wā, lāxaē hēm g'wēx'ēdxa g'emxanōdza'yasa
xaāp!ē. Wā, g'ilēmēsē g'wāla t!ext!emag'exsē qaxs hē'maē lēgēms 20
(mā'l).

Wā, lā āx'ēdēda begwānemaxa k!wa'xlā'wē qa's k'!āx'wīdēq qa
peldzowēs. Wā, lā ēnemdenē ēwādzewasas lāxens q!wāq!wax'ts!ā-
na'yēx. Wā, g'ilēmēsē g'wāla laē āx'ālexsas lāxa xaāp!ēxa mōwē.
Wā, la'mē bābanalagawē ēwālasgēmasasa xaāp!ē g'a g'wālēg'a (fig.). 25
Wā, hēm lēgades lādenēg'ēx'dema. Wā, lāpēda māmayōltsila
ts!edāq papex'sālaxa texemēxa yō ēwāg'itens selt!ax, māldebalā
lāxens q!wāq!wax'ts!āna'yēx yīx ts!ekwagāwa'yas lāx ōts!āwasa
xaāp!a. Wā, g'ilēmēsē hē'alē pa'yas laē āx'ēdxa mōts!aqē wīswūltō
k!wa'xlāwa. Wā, hālsela'mēsē ts!elts!ekwagawēsa lādenēg'ēx'de- 30
ma. Wā, la āx'ēdxa ts!ēlts!eq!astowē g'ilsg'ilt!a dzexek' de-
nasa qa's yībedzōdēxa texemē qa g'ēs g'wālēg'a (fig.). Wā, g'ilēmēsē
g'wālēxs laē pax'ēnts lāxa lādenēg'ēx'dema. Wā, hēm lēgades
lādenēg'ē. Wā, la'mē g'a g'wālē lāx ōts!āwasa xaāp!ēg'a (fig.).

- 35 Now the cradle is placed on its side, for you know that the back-rest | is so placed that it does not reach up to the back of the head of the child. It | is put in in this way that the child may have a long neck when it grows up. If | the back-rest should reach to the occiput, the child would have a | short neck when it grows up; there-
40 fore || the neck of the child is bent backward when it is put into the cradle. |

When the back-rest is finished, the midwife takes | shredded cedar-bark and measures the length of the | inside of the cradle, so that it is the same length as the back-rest. Then she cuts | it off
45 and puts it on the back-rest. There are four layers of the || under-bedding. This is un-rubbed cedar-bark. After the under-bedding has been finished, | she takes well-rubbed cedar-bark and | measures the length of the inside of the cradle, beginning at the head of the | cradle down to where the feet of the child are to be. Then she | cuts it off, and she spreads it over the under-bedding. This is called ||
50 "soft bedding." There are four layers of this over the under-bedding. Now it is in | this way, the soft bedding is the first to go in at the place | where the head of the child lies. |



When this is done, she takes mountain-goat wool | well spun, and
55 spreads it over the soft bedding. || The soft wool does not extend

- 35 Wā, laem qogwīlēda xaāp!ē qa's q!ālaōsax gwālaasas lādenēg'a-
ēyaxs, yixs k!ēsaē lāg'aā lāx āwāp!ā'yasa g'inānemē. Hēem
lāg'ilas hē gwālē qa g'ilt!exowēsa g'inānemē qo q!ūlyax'wīdlō. G'il-
ēem lāg'aēda lādenēg'a'yē lāxens 'megwāp!ā'yaxsens x'ōmsēx, laē
40 ts!ek!ūxōwēda g'inānemaxs laē q!ūlyax'wīda. Wā, hēmis lāg'ilas
40 L!ōt!exālēda g'inānemaxs laē xaapts!āla lāxēs xaāp!ē.

Wā, laem gwālēda lādenēg'a'yē. Wā, lā āx'ēdēda māmāyōl-
tsila ts!edāqxa k'ādzekwē qa's mens'idēs lāx 'wāsgemg'eg'aasasa
ōts!āwasa xaāp!ē qa 'nemāsgemēs lē'wa lādenēg'a'yaxs laē t!ōs'i-
deq qa's ts!āk'eyīndēs lāxa lādenēg'a'yē lāx hāmōxsagālaēna'yasa
45 ts!ax'ts!ā k!ēs q!ō'yaak' k'ādzekwa. Wā, g'ilēmēsē gwālēda
ts!āx'ts!āxs laē āx'ēdxa aēk!aakwē q!ōyaak' k'ādzekwa qa's mens-
idēs lāx 'wāsgemasas ōts!āwasa xaāp!ē g'āg'ilela lāx ōtewīlts!āsa
xaāp!ē lāg'aa lāxa āxālaaslas g'ōg'egūyāsa g'inānemē. Wā, lāxaē
t!ōs'ideq. Wā, lā lēpeyīnts lāxa ts!ax'ts!āwē. Wā, hēem lēgades
50 telxts!āwē. Wā, laemxaē hāmōx'sagāla lāxa telxts!ā. Wā, laēmē
g'a gwālēg'a (fig.). Wā, hēem ālēs 'nema telxts!ā lāg'aa lāx
āxālaaslas x'ōmsasa g'inānemē.

Wā, g'ilēmēsē gwālēxs laē āx'ēdxa p!alēmasa 'melxlowēxa lā
aēk!aak' yibekwa qa's lēpeyīndēs lāxa telxts!ā. Wā, laēmē hēem
55 walalaxa p!alēm telx'ūnēyē ōba'yasa lādenēg'a'yē lāx ōxlaatā'yasa

beyond the upper end of the back-rest towards the back of the head 56 of the | child, and the child lies on its back | on it. |

She takes some more well-spun mountain-goat wool for the cover of the | child. This is called "woolen cover." Now, when || this is 60 done, she takes the well-rubbed soft skin of the mountain-goat kid | and spreads it over the cover, namely, the cover-mat of mountain-goat kid. | After this has been done, she takes wool not spun, and | puts it in where the feet and the legs of the child will be, beginning at the | calf of the legs and down to the feet. This is called || "soft 65 wool for the feet." When this is done, she takes wool and | pats it between her hands to press it together thin. | Then she lays it on the soft cedar-bark, | where the back of the head of the child will be. This is called | "soft wool for the head." Then she takes well-rubbed || cedar-bark and pats it between her hands until it becomes 70 rounded; and | she puts it down over the soft under-bedding at the back of the | child until it reaches down to the soft wool for the feet. It is called "put | under for passing water." |

Then she takes well-rubbed cedar-bark, || not very much, and pats 75 it between her hands until it becomes thin; and | she folds it up until it is three finger-widths | wide and of the same length as the width of the | head of the cradle, just like a small pillow. She lifts

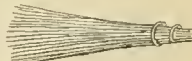
g'inānemē yixa p'alemē telx^ēñnē. Wā, lā^{mē} neledzewē^ēya g'inā- 56 nemaq.

Wā, lāxaē āx^ēēdxa ōgū^ēla^maxat! aēk'laak^u yibekwa qa ^ēnawidzēsa g'inānemē. Wā, hēem lēgades p'alem ^ēnawidzē Wā, la^{mē} gwāla. Wā, lā āx^ēēdxa hāp!ēna^ēya qa^ēnēxē aēk'laak^u q!ōyaak^u. 60 Wā, hēem lepeyēsa p'alemē ^ēnawidzē, yixa qa^ēnēxē ^ēnākūyē. Wā, g'il^{mēsē} gwālexs laē āx^ēēdxa p'alemē k'lēs yibekwa qa^s lex^ēēdēs lāx k'atalaaslas g'ōg'egūyāsa g'inānemē, g'āg'ūela lāx āwābēdza^ēyas lāg'aa lāx g'ōg'egūyās. Wā, hēem lēgades p'alem telxsīdzē. Wā, g'il^{mēsē} gwālexs laē āx^ēēdxa p'alemē qa^s aēk'lē 65 lāqilālāsēs ^ēeyasowē lāq qa q!esmenkwēs qa peldzowēs. Wā, g'il^{mēsē} gwālexs laē paqeyints lāxa telxts!ā k'ādzekwa lāx āxālaaslasa āwāp!a^ēya g'inānemē. Wā, hēem lēgades p'alem tel-q!wap!ē. Wā, g'il^{mēsē} gwālexs laē āx^ēēdxa aēk'laakwē q!ō^ēyaak^u k'ādzekwa qa^s lāqilālēsēs ^ēeyasowē lāq qa k'ilx^{sēmēs}. Wā, lā 70 pāx^ēits lāx walālaasasa ōba^ēya telxts!ā lāx ōdzoxsda^ēya g'inānemē lāg'aa lāx telxsīdzē. Wā, hēem lēgades k'l^ēexsaak^u k'lāk'lēl-gūdzowē.

Wā, g'il^{mēsē} gwālexs laē āx^ēēdxa aēk'laak^u q!ō^ēyaak^u k'ādzek^u k'lēs q!ēnema qa^s lāqilālēsēs ^ēeyasowē lāq qa peldzowē. Wā, lā 75 q!anēpīlālaq qa yūdux^udenēs lāxens q!wāq!wax'ts!āna^ēyēx yix ^ēwadzōsgemasas. Wā, la hēem ^ēwāsgemē ^ēwādzegēg^ēasasa x'ōmdzasasa xaāp!ē hē gwēx^{sēmē} qenōlē Wā, lā ^ēwibendxa p'alem tel-

up the end of the wool | under the head and puts the small pillow
80 under the || soft woolen pillow, for the back of the head of the child
rests on it when its neck is bent back, | so that it may have a long
neck when it grows up. It is called | "cedar bark pillow near the
bottom." |

When this is done, she takes wool and does as she did | before with
85 the preceding cushion. She places || it on the upper side of the
woolen pillow, where the head of the child will | rest, and it is called
"wool next to the pillow." | Then she takes well-rubbed yellow
cedar-bark, | which is very soft, and measures with her hand until it
is | one span long. There she cuts it off. She gathers up one end of it, ||
90 so that it is round, splits off a narrow strip of yellow cedar-bark,
and ties up | one end of it so that it is like this:


This is called | "cedar-bark cushion for the side of 
the face." Two of these are made, and the ends |
of these show on each side of the face above the ears when the child
lies on its back in the cradle. | These cedar-bark cushions are made
95 so that the child may have a rounded || face when it grows up. |

After this she takes yellow cedar-bark and measures off a
length of | one span and two finger-widths. There she | cuts it
off. Then she splits a narrow strip of cedar-bark, | gathers up one

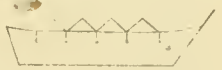
q!wap!ē qa's āxabodēsa qenōlbida'wē lāx āwābā'yasa p!alemē
80 telq!wap!ē qa hās āxālē ōx!aatā'yasa g'inānemē qa l!ōt!exālēs qa
g'ilt!exowēs qo q!ūlyax'widlō. Wā, hēem lēgades max'tslā k'ā-
dzek' telgwap!ē.

Wā, g'il'mēsē gwālexs laē āx'ēdxa p!alem qa's hē'mēxat! gwēx'-
īdqēs gwēg'ilasaxa max'tslā k'ādzek' telgwap!ē. Wā, āxdzōts
85 lāx ēk'ladza'yasa p!alemē telgwap!ē laxaax āxāslas ōx!aatā-
'yasa g'inānemē. Wā, hēem lēgades p!alem magrap!ē telgwap!ē
Wā, g'il'mēsē gwālexs laē āx'ēdxa aēk'!akwē q!ō'yaak' dēxwa
qa ālēs telqwa. Wā, lā bāl'itsēs q!wāq!wax'tslāna'yasa 'nemplen-
k'axs laē t!ōts!endxa dēxwē. Wā, la'mē lēx'ūndeq qa lēx'enēs
90 āpsba'yas. Wā, lā dzexāxōdxa ts!eq!adzowē dēxwa qa's k'ilx'īdēs
lāx āpsba'yas qa g'ēs gwālag'a (*fig.*). Wā, hēem lēgades dēx'
teltelgūnōlemē. Wā, lā malts!aqē āxa'yas. Wā, hēem nēnlbala
lāx ēwanōlema'yasa g'inānemaxs laē tlēxtslāxēs xaāp!a, yixs
hē'maē lāg'ilas ēxenōlemāxēs teltelgūnōlema'yē qa k'ilx'emē-
95 gōgūma'yasa g'inānemē qō q!ūlyax'widlō.

Wā, g'il'mēsē gwālexs laē āx'ēdxa dēxwē qa's bāl'īdēsēs q!wās
q!wax'tslāna'yēxa 'nemplenk'ē, hē'misa maldenē 'wāsgemasas laē
t!ōts!endeq. Wā, lā dzexōdxa ts!eq!adzō. Wā, lā aēk'!a q!ap!ē-

end well, and ties the thin end with the strip of yellow cedar-bark in || this way:  This is called "cedar-bark head-presser." 100
It is | put on the forehead of the child so that its face
may be flat- tened a little, and so that the | forehead
may not grow to be too round, and so that | the upper end of the
nose may be flat, and the eyes not set deep in the face. | The cedar-
bark cushion for the side of the face and the forehead-presser together
bring the face of the child to a good shape, || in the way the Indians 5
want to have it. |

When the cedar-bark forehead-presser is finished, she takes wool
and | pats it with her hands until it becomes thin and pressed-
together. | Then she measures it across the forehead of the child, |
beginning at the eyes, and going to the back of the head. This is ||
to be laid under the forehead-presser, and it is called "soft wool for 10
the forehead." |

When this has been done, she takes a drill and drills a hole | one
span from the head-end of the | cradle; and when the hole goes
through, she drills another hole | the same distance as the one she
made on the upper side of the cradle; and || when it goes through, she 15
takes a red-hot, long, thin stone and | pushes it into the hole, in order
to enlarge it and to make it smooth, | in this way:
This is called "hole for the twisted hair | rope of 
the head-presser." |


x'ídxā āpsba'yē qa's yil'ídēsa ts.lēq!adzowē dēx'ū lāxa la wilbēsg'a
gwālēg'a (fig.). Wā, hēm lēgades dēx'ū t'lāk'emē. Wā, hēm 100
āxāla lāx ōgwiwa'yasa g'inānemē qa pāpagemālēs gōgūma'yasa lō'ē qa
k'!ēsē xēnlela qōqūyā ōgwiwa'yasa. Wā, hēmīs qa pēx'ēnēs ēk'!ē-
ba'yasa x'indzasas qa k'!ēsēs wālwūnxstā. Wā, laem g'awalālēda
dēxwē t'lāk'emē lē'wa teltelgūnōlemē nā'naqē'staaxa gōgūma-
yasa g'inānemē lax gwe'yāsa bāk'lumē qa gwēx'sdēms. 5

Wā, g'il'mēsē gwālēda dēxwē t'lāk'emēxs laē āx'ēdxā plalemē qa's
lāq'elālēsēs ē'cyasowē lāq qa pēldzowēs. Wā, hēmīs qa q'lesmel-
kwēs. Wā, laem hēm men'yats!ē ōgwiwa'yasa g'inānemē g'āg'i-
lela lāx gēgeyagesas lāg'aa lāx ōxlā'yasa. Wā, hēm la telgwabe-
wēsē dēxwē t'lāk'ina'yā. Wā, hēm lēgades plalem telqwiwē. 10

Wā, g'il'mēsē gwālēxs laē āx'ēdxā selemē qa's selx'sōdēxa ēnem-
p!enk'ē lāxens q!wāq!wax'ts!āna'yēx g'āg'ilela lāx ōxtā'yasa
xaāp!ē. Wā, g'il'mēsē lāx'sāwē selā'yasa laē ēt!ēd selx'ídxā hē-
ēmaxat! walala g'āg'ilela lāxa āpsaxdza'yasa xaāp!ē. Wā, g'il-
mēsē lāx'sāxs laē āx'ēdxā x'ixsemāla g'ilt!a wil lēx'en t!ēsem qa's 15
l!enx'sōdēs lāxēs sela'yē qa lalēx'ēdalēs. Wā, hēmīs qa qēstowēsēs
selā'yēxa g'a gwālēg'a (fig.). Wā, hēm lēgades nēx'sālat'sa se'yā-
k'!enē lamagenōi.ema'yē.

- After she has done so, she takes the long hair of a woman and ||
 20 makes it into a string. She stops when the string is five spans |
 long. Then she puts one end through the hole. | It serves to tie
 down the forehead-presser, | so that it fits closely to the forehead of
 the child on the upper part of the | nose. It is called "hair rope for
 head-presser." ||
- 25 After this has been done, she takes strips of dressed deer-skin, |
 and measures off a strip three finger-widths wide and cuts it off. |
 Now it is a long strip. Then she measures off three | spans, and she
 cuts off | four of these. These are called "deer-skin head-strips." ||
- 30 There are four of these three | finger-widths wide, and three | spans
 long. When this is done, she | takes cedar sticks and splits them
 into thin pieces one finger-width wide, | and half a finger-width ||
 35 thick, and a short span long. | After she has made | four of these, she
 takes two more cedar-sticks and measures | the width of the head-
 piece of the cradle near the bottom. | She breaks them off in this
 length. Then she takes another measure at the end of the back-rest ||
 40 and she breaks it off. She takes a strip of | narrow split cedar-bark,
 and with it she ties them together, making a grate of the | four pieces

- Wā, g'il'mēsē gwālexs laē āx'ēdxa g'ilsg'ilt!a sē'yasa ts!edāqē qa's
 20 mēt!ēdēq. Wā, g'il'mēsē sek!ap!enk'ē 'wāsgemasas lāxens q!wā-
 q!wax'ts!āna'yē laē gwāla. Wā, lā nēx'sōts lāxa nēx'salatsa sē'ya-
 k!enē lamagenōlema'ya. Wā, hēm lek!ūdayōxa dēxwē t!ā-
 k'emē qa ālēs q!esāla lāx ōgwiwa'yasa g'inānemē lōē ēk!ēba'yas
 x'indzasas. Wā, hēm lēgades mēdek' sē'yak!en lamagenōlemē.
- 25 Wā, g'il'mēsē gwāla laē āx'ēdxa ālāg'im t!emāk'imē. Wā, lā
 mens'idxa yūdux'denē lāxēs q!wāq!wax'ts!āna'yē laē t!ōs'idēq.
 Wā, la'mē g'ilsg'ildedzōwa. Wā, la ēt!ēd mens'idxa yūdux'p!enk'ē
 lāxēs q!wāq!wax'ts!āna'yē lāxa ālāg'imē qa 'wāsgemats. Wā, la
 mōx'sē t!ōsa'yas hē gwēx'sē. Wā, hēm lēgades ālāg'imdzō t!ē-
- 30 māk'imē. Wā, la'mē mōxsa yūdux'den lāxens q!wāq!wax'ts!ā-
 na'yēx yix āwādze'wasas. Wā, lā yūdux'p!enk' lāxens q!wā-
 q!wax'ts!āna'yēx yix āwāsgemasas. Wā, g'il'mēsē gwālexs laē
 āx'ēdxa k!wa'xlāwē qa's pāpex'sendēqxa 'nemdenas āwādze-
 'wasē lāxens q!wāq!wax'ts!āna'yēx; wā, lā k!ōden lāxens q!wā-
- 35 q!wax'ts!āna'yēx yix wāgwasas. Wā, lā ts!ex'ts!āna'yē āwāsgē-
 masas lāxens q!wāq!wax'ts!āna'yēx. Wā, g'il'mēsē gwāla mō-
 ts!aqē āxās laē āx'ēdxa mālts!aqē ōgū'la k!wa'xlāwa qa's mens'idēs
 lāx 'wādze'gwasas ōxtewilts!āwasa xaāp!ē lāxa mag'ixsē laē k'ō-
 xs'endēq. Wā, lā ēt!ēd mens'itsa 'nemts!aqē lāx ōba'yasa lā-
- 40 denēg'ē. Wā, laxaē k'ōxs'endēq. Wā, lā āx'ēdxa dzexekwē
 ts!ēq!adzō dēxwa. Wā, la'mē k!ēlg'emnox'us yixs laē yibedzōdxēs

of cedar-wood that she split before. The four pieces of cedar-wood 42 are held by those | which she broke last. After they have been tied together, they are in this way. (They form the head-rest.) | This is put under what has already been put in at the || head end of the 45 cradle. Then she takes the four pieces of dressed deer-skin | (for pressing the forehead), three spans in length, and puts them under the middle | of the head-rest in this way,  and she straps them over the cedar-bark | forehead-presser; and after she has tightened them over the forehead, | she puts the head-string over it, and || puts the other end on the other 50 side of the cradle. She pulls it through backward and forward | many times on each side of the head of the cradle. This is really put on tightly by the midwife. |

When this has been done, she takes yellow cedar-bark, splits it into | narrow strips, and makes a mat one | span and four finger-widths || long and of the same width. | This is called "yellow cedar- 55 bark woven head-cover." | It is used to cover the head of the child when | he sleeps in the cradle with the forehead-presser on, and it covers the small part of the face that shows | and the cedar-bark forehead-presser. ||

When this has been done, she takes cedar-bark, and splits it into | 60 long, narrow strips, and she makes a thin | rope. When she thinks

g'ilē xāya mōts!aqē yīxs hēmaē yīpdemasa malts!aqē k!wa'xlō ālē 42 k'ōqwēs. Wā, g'ilēmēsē gwāl k'īlk'aqēxs laē g'a gwālō'g'a lādap!ē.¹ Wā, la'mē āxabōts lāxa la'ma'lāl āxts!ā qa q!edzēxsēs lāxa ōxtē-wilts!āwasa xaāp!ē. Wā, lā āx'ēdxa mōxxa ēelāg'im t!ēmāk'imē 45 xa yūdūx'p!enk'as āwāsgemasē qa's āxabōdēs nēnegoyā'fya lāxa lādap!ē lāxa g'a gwālō'g'a (*fig.*). Wā, hēm qēk'ē'yēxa dēxwē t!ēmāk'imē yīxa ālāg'imē t!ēmāk'imē. Wā, g'ilēmēsē gwāl lak!ūtī-ēlālasōxs laē qēk'ē'yindayowēda mēdek'wē sē'yak!ēn lāq qa's lā nēx-so'yo lāxa āpsōtāgā'yasa xaāp!ē. Wā, lā q!ēp!ēnx'sō lāxa 'wāx'sa- 50 nōlēmā'yasa xaāp!ē, yīxs laē ālak!āla lek!ūlasō'sa māmayōltsīla.

Wā, g'ilēmēsē gwālēxs laē āx'ēdxa dēxwē qa's dzēdzēxs'ēndēq qa ts!ēlts!ēq!astowēs. Wā, lā yībēdzōdeq. Wā, lā 'nēmp!enk' lāxens q!wāq!wax'ts!āna'yēx, wā, hēmisa mōdenē laxens q!wāq!wax'ts!āna'yēx yīx 'wāsgemasas. Wā, hēmxaāwisē 'wādzowēs 'wāsgemasē. 55 Wā, hēm lēgades dēx' yībēdzewak' 'naxumē Wā, laēm 'nāxumēsa g'inānēmaxs laē t!āk'imālxēs dēxwē t!āk'ima'yaxs laē mēxts!āxēs xaāp!ē. 'wī'la 'naxwāla lāxa xal!āla nēlālas gōgūma'yas lē'wis dēxwē t!āk'ima'ya.

Wā, g'ilēmēsē gwālēxs laē āx'ēdxa denasē qa's dzēdzēxs'ēndēq 60 qa g'ilsgiltstowē ts!ēlts!ēq!astā. Wā, la mēlx'ēideq qa's wī'ēnēs

¹ See fig. on p. 660.

- 63 she has twisted enough | she stops, and puts it on to the cedar-bark loops. She | pulls it backward and forward (lacing it on). Its name now is "string for lacing the child into the cradle." ||
- 65 When this has been done, she takes cedar-bark, splits it, and | twists a long rope. When she has enough for | hanging the cradle, she stops making the rope; and she takes the | cradle-rope and ties its end to the | end of the elastic branch, from which the cradle is
- 70 suspended. || Then she puts up the branch near to the place where the mother of the child is sitting; | and after it has been done she ties the end of the thin rope | to its end.¹ This is called the "pulling-rope," which is used when the child cries. | Now she has finished the work at the cradle. This is all about the ways of the | Nāk!wax'da^{xu} and Kwāg'uł, and the various things that belong to
- 75 the || cradle, and their names. |
- 1 **Treatment of the Infant.**—After four days | the kelp band around the head of the child is taken off. | The head of the child is well oiled with oil of the silver-perch. When | this has been done,
- 5 the kelp band around the head is also oiled, || and then it is put back around the head of the | child. It is put on tight; and when this has been done, | the child is put into the cradle, and | the skin strips and the head-string are put on tightly; and | after the woman

- 62 denema. Wā, g'il'mēsē k'ōtaq laem hē!asgem lāxēs melāg'ilaqēxs laē gwāla. Wā, āx'ālelōts lāxa t!ex't!emag'exsē. Wā, la'mē nēx'sawi'lāla lāq. Wā, hēm lēgades densen t!emak'ēdemē.
- 65 Wā, g'il'mēsē gwālexs laē āx'ēdxa denasē qas dzedzexs'endēq. Wā, lā melx'ēdeq qa g'ilt'ēs denema. Wā, g'il'mēsē hē!āla lāx tēgwēlemsa xaāp'lē laē gwāl mela. Wā, la āx'ēdxa tēgwildemasasa xaāp'lē. Wā la āx'ālelōtsa tēgwēlemsa xaāp'la lāx ōba'yasa xūselaba'yasa tēgwēldemasasa xaāp'lē. Wā, g'il'mēsē gwālexs laē
- 70 lāg'alilas lāxa ēnēxwāla lāx k!waēlasas ābenipasa g'inānemē. Wā, g'il'mēsē gwālexs laē mōx'bentsa wilē denem lāx ōba'yas.¹ Wā, hēm lēgades nēxayo denem, yixs q!wāg'alaēda g'inānemē. Wā, laem gwāla ēaxelaxa xaāp'l. Wā, laem gwāla yix gwēg'ilasasa Nāk!wax'da^{xwē} lē'wa Kwāg'ulaxa ēwāxax'idalaasasa gwēlgwālasa
- 75 xaāp'lē lō' lēlēgēmas.
- 1 **Treatment of the Infant.**—Wā, g'il'mēsē mōp!enxwa'sē ēnālāsēxs laē qwēloyowēda ēwā'wadē qex'semēs x'ōmsasa g'inānemē. Wā, la aēk'la q!elsētse'wē x'ōmsasa g'inānemasa dzēk!wisē. Wā, g'il'mēsē gwālexs laē q!elēdzōtse'wēda ēwā'wadē qex'semēsa x'ōmsasa
- 5 g'inānemē. Wā, g'il'mēsē gwālexs laē qex'semdayō lāx x'ōmsasa g'inānemē. Wā, la'mē lēk'lūtela. Wā, g'il'mēsē gwālexs laē xaapts'lodayō lāxēs xaāp'lē. Wā, la'mē ēnāxwa la lak'lūtēlālasē'wēda ālāg'imē t!emāk'imē lē'wa se'yak'linē lamagenōlemē. Wā, g'il-

¹ See Vol. V, pl. 31, Publications of the Jesup North Pacific Expedition.

has cared for the child (the cradle) is hung up on the branch of the || cradle. | 10

If the child is a girl, the mother of twins, | a good-looking woman, is called to come to the house of the parents of the child | when they untie the head-band the second time. This is after eight | days, when the mother of twins is coming to put her tongue to the eyes and face of the child; || and then she presses her mouth on the child's face, 15 so that she may be good-looking when she grows up. When | the child has had the head-band of kelp around its head for eight days, | they call a woman, the mother of twins, to come in the | morning, and to take the child out of the cradle. As soon as | she comes, she sits down where they put down the cradle. She first || unties the head-line, and opens the | ends of the skin strips. Then 20 she turns back the forehead-presser, | takes the wool off the forehead, and she also takes off the cedar-bark | cushions on the sides of the face. | Then she unlaces the cedar-bark rope. And when | all this is off, she takes off the bedding of the child; and when all this is off, || she takes the child in her arms out of the cradle. (I forgot that 25 she | unties the kelp head-band of the child, before the woman | puts her feet into the water.) The father of the child brings her the | wash-basin, and puts it down where the mother of twins is sitting, | for she will wash the child. Then they pour || cold rain-water into 30

‘mēsē gwāla aaxsilāxa g’inānemē laē tēx^εwalēlem lāxa tēgwēlemasa xaāp!ē. 10

Wā, g’il‘mēsē ts!āts!adagemē laē Lē!ālase^εwēda yikwīlayag’ōlē ēx’sōk^u ts!edāqa qa g’āxēs lāx g’ōkwasa g’īg’aōlnokwasa g’inānemē qō ēt!ēdel qwēloyōlē qex’sema^εyas x’ōmsaxa malgū^εnalp!enxwa^εsla ‘nālal qa el^εlxstowēsa yikwēlayag’ulē ts!edāqxa g’inānemē lō^ε qa p!ēp!eq!ūgemēsēq qa ēx’sokwēs qō q!ūlyax^εwīdlō. Wā, g’il‘mēsē 15 malgū^εnal^εxsē ‘nālāsa g’inānemē qex’semālēs x’ōmsaxa ‘wā^εwadē qex’semēsa x’ōmsa, laas Lē!ālase^εwēda yikwīlayag’ōlē ts!edāqaxa gaāla qa g’āxēs qwēltsemdxa g’inānemē lāxēs xaāp!ē. Wā, g’il‘mēsē g’āx k!wāgalila lāx ha^εnēlasasa xaāp!ē. Wā, lā hēem g’il qwē!ētsōsēxa se^εyak!enē lamagenōlemē. Wā, lā ēt!ēdxa ‘wax’s- 20 bax^εīdxa ālāgīmē t!emāk’īmō. Wā, la nēlōdxa dēxwē t!ak’īmō. Wā, lā āxōdxa p!alemē telqwiwē. Wā, lāxāē āxōdxa dēxwē teltelegūnōleme. Wā, lā qwēlālaxa t!ex^εt!emag^εxsē. Wā, g’il‘mēsē ‘wīlāxs laē ‘wīla āxālax ma^εmasa g’inānemē. Wā, g’il‘mēsē ‘wīlāxs laē q!elwūlts!ōdxa g’inānemē lāxēs xaāp!ē. (L!ēlēwayenlaqēxs 25 qwēlōdaaxa ‘wā^εwadē qex’semēs x’ōmsasa g’inānemax, k!lēs^εmaē dzēx^εstēda ts!edāqaxa ‘wapē.) Wā, lā ōmpasa g’inānemē, āxēdxa kwādzats!ēlaq qa^εs g’āxē hāng’alilas lāx k!waēlasasa yikwīlayag’ōlē ts!edāq qaxs hē^εmaē kwāsālxa g’inānemē. Wā, la gūxts!ōyowa ‘wūda^εsta tsātsoxlē lāxa kwādzats!ēlaq. Wā, lā k!līpstānowēda 30

31 the wash-basin, and put | one red-hot stone into the water in the wash-basin | for the child. When the water is just getting warm, they take out | the stone. The mother of twins puts her | left foot
35 into the water in the wash-basin, || and puts the child on her instep. | Then she takes well softened yellow cedar-bark, and | she squirts water on it out of her mouth four times, and she says, | "Now, my darling, I give you my good health, for I never get sick, | and every-thing comes to me without difficulty. You shall grow up well, ||
40 and you shall marry princes of the chiefs of the tribes." |—|

After she has prayed, she takes a | small chamber-vessel that she kept hidden, and which is almost full of | her urine. She holds it in
45 her right hand || and speaks again, and says: "Now, | my darling, I will put on your body this of which all kinds of sickness are afraid, | that it may protect you against danger, and that the spirits may be afraid of you." |

And when her prayer is at an end, she pours this water into the chamber-vessel | in which she is going to wash the child. She
50 takes yellow cedar-bark, and dips || it into the urine and water. Then she begins at the | right-hand side of the head of the child and washes it with the yellow cedar-bark, going along the right side of the body; | and after she finishes the right side, she | washes the left side

31 ^énemsgemē x'ixsemāla t'ēsem lāxa la q'lōts!ā ^éwāp lāxa kwādzats!ē-laxa g'inānemē. Wā, g'il'mēsē k'ox^ustax^éidexs laē k'lipwūstano-wēda t'ēseme. Wā, lāda yikwīlayag'ōle ts!edāq dzēx^ustasēs g'emxōltsīdza'yē g'ōgū'yō lāxa ^éwābets!āwasa kwādzats!ēlaxa g'inā-
35 nemē. Wā, la k'wāg'altsīdzetsa g'inānemē lāxēs āwīg'altsīdza'yē. Wā, lā āx'ēdxā aēk'!aakwē tātēlq!waakwē q'lōyaak^u dēx^u qas mōp!enē selboqasēs ^éwāpāēl!exawa'yē lāq. Wā, la ^énēka: "Wā, ādatsagā, la^émen lāsasen hēlōts!ēna'yē lāl, yīxg'in k'!ēsēk' ts!ex'q!aē-noxwa lōxgūn ā^émēk' wālālatsa dādek'asē; wā, hē^émis qas hēlem-
40 g'ustāōs g'ig'āgemdālax lōlāelgema'yasa g'ig'egāma'yasa lēlqwāla-lā'yē qas lā^éwūnemx^éidlōs."

Wā, g'il'mēsē gwāl ts!elwagaxs laē āx'ēdxēs q'ūlālēkwēxēs kwākwādzēmēxa hālselaem k'!ēs qōt!axa kwāts!ēxa hes^émaxa yikwīlayag'ōlē ts!edāq āsmēsa. Wā, lā dālasēs hēlk'!ōts!āna'yē lāxa
45 kwakwādzēmē. Wā, la ēdzaqwa yāq!eg'a'la. Wā, la ^énēka: "Wā, ādatsagā, laemk' lālgrada k'ilemg'asa ^énāxwa ts!ōts!ex'q!ōlema lāg'aa!ēlal lāl qā dādamewēlōl qas k'ilemaōsasa haāyalilalagasē."

Wā, g'il'mēsē q'ūlbē ts!elwaga^éāyās laē gūxstentsa kwāts!ē lāxēs kwādzas!axa g'inānemē. Wā, la āx'ēdxā dēxwē qas dzōp-
50 stendēs lāxa kūkwēqela ^éwāpa. Wā, hē^émis g'āg'ilela hēlk'!ōte-ma'yasa g'inānemaxs laē kwās^éideq hāxela lāx hēlk'!ōt!ēna'yas gūsētasa dēxwē. Wā, g'il'mēsē gwālxa hēlk'!ōt!ēna'yaxs laē ēt!ēd

of the body. * After this she wipes the body with | soft yellow cedar-bark, head and body. || After doing this, she lays the child face down 55 across her knees, | with the head towards the left (of the mother of twins); | and she puts the thumb of her right hand at the left of the | small of the back of the child, and she puts the middle finger | at the right hand of the small of the back, and pulls them together towards the middle; || and while she is doing so, she says: "Dear girl, you shall 60 have a slender waist | when you grow up; and you shall not eat so much, | so that you will be stout." |

She pulls together thumb and middle finger four times | over the back of the child, and she repeats four times || what she said before. 65 After doing so, she turns the | child on its back, so that it lies on the knees of the woman; and she puts two | fingers of her right hand into her mouth, the first | and second one, wets them, and | presses them on the face of the child. First the region under the || eyebrows on 70 each side of the nose is pressed into shape. Then she | presses the face of the child all over. This is called by the Indians | "putting the face of the child into shape;" and after this has been done, she | licks the child's eyes; and the mother of twins says before | licking the child: "O darling! now I give you my good looks, || and the power of 75 my eyes, that you may not have bad eyes hereafter when you grow

kwäs^ēidex gemxōt!ena^ēyas. Wä, g'il^ēmēsē gwālexs laē dēg'itasa 53 tātēlq!waakwē q!ō^ēyaak^u dēx^u lāx x'ōmsas lē^ēwis ōk!wina^ēyē. Wä, g'il^ēmēsē gwālexs laē hāx^uk'āx'intsā g'inānemē lāxēs ōkwāx'a^ēyē 55 gwēxtālaxa g'inānemē lāx gemxōt!ena^ēyasa yikwīlayag'ōlē ts!E-dāqa. Wä, la āx^ēalelōts qōmāsēs hēlk'!ōlts!āna^ēyē lāx gemxōdēg'a^ēyas qenāsasa g'inānemē. Wä, lā āx^ēalelōtsēs 'nōlax'ts!āna^ēyē lāx hēlk'!ōdēg'a^ēyas qenatsa. Wä, la k'imge^ēnākūlas lāx negēg'a^ēyas āwīg'a^ēyasa g'inānemē. Wä, la 'nēk'axs hāē gwēg'ilē: "Hēlōx^uLES 60 ādatsagā qasō q!ūlyax^uwidLō; k'!ēsLES q!ēq!ēk'!ESL lāx ha^ēmapē, ālas penL!ēslōl."

Wä, la mōp!ena k'imge^ēnākūlasēs qōma lē^ēwēs 'nōlax'ts!āna^ēyē lāx āwīg'a^ēyasa g'inānemē. Wä, la mōp!endzaqwa āem negēltōd-xēs g'ālē wāldema. Wä, g'il^ēmēsē gwālexs laē neltsē^ēstendxa g'inā- 65 nemē qa nēlk'āx'ēlilēs lāx ōkwāx'a^ēyas. Wä, lā p!aq!esasa mālē lāx q!wāq!wax'ts!āna^ēyasēs hēlk'!ōlts!āna^ēyēxēs ts!ēmālx'ts!āna^ēyē lē^ēwē 'nōlax'ts!āna^ēyē. Wä, la k'lūnqē q!wāq!wax'ts!āna^ēyas laē p!ēp!ēq!ūgemaxa g'inānemē hēem g'il p!ēq!wasōsē benk'!ōt!ena^ēyas aenas lō^ē 'wāx'sōt!ena^ēyas x'indzasas. Wä, lā 'nāxwa p!ēq!wi- 70 'lālax gōgūma^ēyasa g'inānemē. Hēem gwe^ēyōsa bāk!imē naqē^ēstendex gōgūma^ēyasa g'inānemē. Wä, g'il^ēmēsē gwālexs laē el^ēelxstōd gīgē^ēyagesas. Wä, lā 'nēk'ēda yikwīlayag'ōlaxs k'!ēs^ēmaē el^ēelxstōdeq: "Wä, ādatsagā, la^ēmen lāsasg'in ēx'sōk!wēnōk^u lāl lōgūn ēx'semstoēnēk' qasē k'!ēsēlōs 'yāg'ilxstōl qasō q!ūlyax^ēwi- 75

76 up, | and that the princes of the chiefs of the tribes may fall in love with you, | and that your beauty may be praised by all the princes | of the chiefs of the tribes." |

80 When her speech is ended, she takes oil of the silver-perch and || oils the body of the child; and after oiling the body of the child, | she oils its head; and she does not stop until the head of the child | is soaked with oil. When | this has been done, she puts the kelp band around the head of the child; | and she puts on the bedding, and ||
85 everything else that belongs to the head of the child. After doing this she | gathers the cedar-bark with which the body has been wiped, and puts it into a | water-tight box,—the same one into which she put the cedar-bark on which the mother of the | child sat after giving birth to the child; and into which the first excrement of the child, |
90 and what was used for wiping its body, were put. This || box is called "cedar-bark box." |

When the mother of twins finishes taking care of the child, | she is paid four pairs of blankets. | The midwife who took care of the woman
95 receives the same pay. | They take off the kelp || head-band every eight days, and put it back around the head | after putting oil on the head of the child. | It is kept on for four moons. After four moons |

76 *dełō qa's māma-widālagēlōs yīs lōlāelgema'yas g'ig'igāma'yasa lēlqwālala'yē; hēmīs qa's x'āx'ēlsgemēsewēlōsasa 'nāxwa lōlāelgāma'yas g'ig'igāma'yasa lēlqwālala'ya, ādatsaga."*

Wā, g'ilēmēsē q'lūlbē wāldemas laē āx'ēdxa dzēk!wisē qa's q'lēl-
80 *sit!ēdēs lāx ōk!wina'yasa g'inānemē. Wā, g'ilēmēsē 'wīla q'lēlēkwe ōk!wina'yasa laē q'lēltsemDEX x'ōmsas. Wā, ālēmēsē gwālexs laē ālak!lāla la lēqsa dzēk!wisē x'ōmsasa g'inānemē; wā, g'ilēmēsē gwālexs laē qEX'semDEX x'ōmsasa g'inānemasa 'wā'wadē qEX'semēs x'ōmsē. Wā, ālēmēsē 'wīla āx'ālelōdālas mēmamasa g'inānemē*
85 *lē'wa gwēlgwālas x'ōmsasa g'inānemē. Wā, g'ilēmē-ē gwālexs laē q!ap!ēx'īdxa dēg'ēdayo dēx" lē'wa k'ādze kwē qa's āxts!ōdēs lāxa aemxaakwē g'ildasa yix la g'ēts!ewatsa k!wa'xlawcē'was ābempasa g'inānemāxs g'ālāē gwāl māyola, lē'wa g'ālē āmāx'īdayosa g'inānemē lē'wa dēg'īdanāq la 'wīla g'ēts!ā lāq. Hēm lēgadēda g'il-*
90 *dasas k'ādzegwats!ē.*

Wā, g'ilēmēsē gwāla yikwīlayag'ōlē ēaxelaxa g'inānemāxs laē
hālāqasō'sa mōxsa p!ēlxelasgema. Wā, hēmxaāwisē 'wāxa hālā-
gemāxa māmayōltsila ts!ēdāqaxa aaxsilāxa ts!ēdāqaxs g'ālāē
māyolasa g'inānemē. Wā, la hēmēnālaem qwēloyowēda 'wā'wadē
95 *qEX'semēsa x'ōmsēxa malgū'nālexsa 'nāla qa's xwēlaqē qEX'emdayōxs laē gwāl q!ēltsemtse'wē x'ōmsasa g'inānemē lālāa lāxa mōsgēmē 'mekūla. Wā, g'ilēmēsē mōsgēmgrilaxa 'mekūlāxs laē*

they stop putting on the kelp head-band around the head of the child. |
And after this it is put into the cedar-bark || box; and nothing is 100
taken off from all the things belonging to the child, | for they will be
taken off only when it is ten months old. |

As soon as the child is ten months old, the cedar-bark, | the yellow
cedar-bark, and the wool bedding of the child are put | into the
cedar-bark box; and after the hair of the child has been singed off, ||
and the anklets and arm-rings have been put on,—for the mother of 5
twins | also singes off the hair from the head of the child, and | puts
on the anklets and arm-rings,—she goes and hides the cedar-bark
box | under the rock under which the cedar-bark is hidden. |

This is the custom of the Kwāg'ul, Nāk!wax'da'x'u, Gwa'sela, ||
and Awik'!ēnox^u. | 10

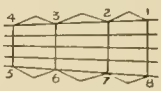
The reason why the long-heads of the Koskimo and | Gwats!ēnox^u,
G'âp!ēnox^u, L!asq!ēnox^u, and | L!al!asiqwāla, and Nāqemg'ilisāla
are different, is that | the kelp head-band is kept on for twelve days
at a time, until the girl || is ten months old. It is a little different 15
when the child is a boy, | for then the kelp head-band is tied around
for ten days, | and is taken off after eight months. | The head of the
child is also rubbed with oil of the silver-perch in the same way | as
the Kwāg'ul women do with their children. ||

gwāl qEX'semālē x'ōmsasa g'inānemaxa 'wā'wadē qEX'semēsa 98
x'ōmsē. Wā, g'ilēmēsē gwālemx's laē lats!oyo lāxa k'ādzegwats!ē
gildasa. Wā, lāla k'!ēās lawo'yo lāxa 'nāxwa gwēlgwālasa g'inā- 100
nemē, yixs ālēmēlē lawālexs lāl hēlogwilala g'inānemē.

Wā, g'ilēmēsē hēlogwilaxs laē 'wī'la lawōyewē k'ēk'adzek^u Lēwa
dēxwē Lēwa plēpalemē gwēlgwālasa g'inānemē qa's lā lats!oyo
lāxa k'ādzegwats!ē gildasa. Wā, g'ilēmēsē gwāl ts!EX'iltsemtse'wē
x'ōmsasa g'inānemē Lēwa kūnxwēdem yixs hē'maēxa yikwilaya- 5
g'olē ts!edāq ts!EX'iltsemdex x'ōmsasa g'inānemē. Wā, hēemxaā-
wis kūnxwētaq. Wā, hēemxaāwis la q!lālāla k'ādzegwats!ē
gildas lāxa k'ādzek!waasē.

Wā, hēem gwayi'lā'latsa Kwākwūkwakwē Lēwa Nāk!wax'da'xwē
Lēwa Gwa'sela Lēwa Awik'!ēnoxwē. 10

Wā, g'a'mēs lāg'ilas ōgūqāla g'ilsg'iltema Gōsg'imuxwē Lēwa
Gwats!ēnoxwē Lēwa G'âp!ēnoxwē Lēwa L!asq!ēnoxwē Lēwa
L!al!asiqwāla Lēwa Nāqemg'ilisāla yixs malEXsag'iyuwaē 'nālās
qEX'semālēs ts!āts!ādagemē xunō'xa 'wā'wadē qEX'semēs x'ōmsa,
lālāa lāxēs hēlogwilaēna'yē. Wā, lā xāl!a ōgūqāla laqēxs bābagū- 15
maē, yixs neqap!enxwa'saē 'nālās qEX'semālēs x'ōmsaxa 'wā'wadē
qEX'semēs x'ōmsa. Wā, la malgūnāltsemg'ilaxs laē āxōyā. Wā, la
hēemxat! q!eltsemdayōsēx x'ōmsasa g'inānema dzēk!wisē lāx gwē-
g'ilasasa Kwākūg'ōlaxsemaxēs xūnōkwē.

- 20 Now you know why the women of the Koskimo have long heads. | All the bedding in the cradles of the Koskimo women | and Kwāg'uł women is the same. Therefore | the mountain-goat wool is prized highly when it is bought by the Koskimo women from the | Kwāg'uł. ||
- 25 The only difference is in the lacing of the child among the Koskimo women. | They use deer-skin, and they cut a narrow strip | half a finger-width wide and | very long. Two pieces are cut off. After they have been cut off, | the woman takes the back-rest and lays it
- 30 down flat || where she sits. Then she takes the long strips of thin dressed cedar-withes | and puts them on the edge of the back-rest, in this way:
- 
- She takes the | narrow strip of deer-skin and uses it to sew on at (1). | After that she measures off the cedar-withes and sews it on at (2), | and then she also sews it on at (3), || and finally at (4). She does the same | at the other edge of the back-rest. After doing so, | she places the back-rest on the back-rest holder. Then it is finished. | It is called "deer-skin rope sewed on to back-rest." | This is the old style of the Koskimo women. ||
- 40 If a child dies, the cradle and | the clothing are taken to the cedar-bark cave; but when | the child grows up to be healthy, they

- 20 Wā, laems q!lā^lalelax lāg'itas g'ilsg'iltēma ts!ēdāqasa G'ōsg'imuwē. Wā, la 'nāxwaem 'nemāx'isē gwēlgwālasa xaāp'lāsa Gōgūts!axsemē lē^lwa Kwākūg'olaxsemē, yixs hē'maē lāg'ila q!eyōxwā plalemasa 'melxlowaxs k'elxwase^lwaasa Gōgūts!axsemē lāxa Kwāg'ułē.
- 25 Wā, lēx'a^lmēs ōgūqālaxa t!ex't!emag'exsē lāxa Gōgūts!axsemē, yixs laē āx'ēdxa k'!elx'ēwakwasa gēwasē qa's t!ōsōdēxa ts!ēq!adzowē lāqxa k'!ōdenē lāxens q!wāqhwax'tslāna'yēx yix 'wādzewasas. Wā, la g'ilsg'ildzowa. Wā, la malēssa t!ōsa'yas. Wā, g'il'mēsē gwāla ts!ēdāqē t!ōsaqēxs laē āx'ēdxa lādenēg'a'yē qa's pax'alilēs lāxēs
- 30 k!waēlasē. Wā, lā āx'ēdxa g'ilsg'ilt!a wīswūltowē selbek^u dewēxa qa's k'at!alelōdēs ōba'yas lāxag'a gwālēg'a (fig.). Wā, lā āx'ēdxa ts!ēq!adzowē k'!elx'iwakwē qa's t!emg'aalelōdēs lax (1). Wā, g'il'mēsē gwāla laē k'!eselaxa dewēxē laē ēt!ēd t!emg'aalelōdex (2). Wā, g'il'mēsē gwālexs laē ēt!ēd t!emg'aalelōdex (3). Wā, g'il'mēsē gwālexs laē ēt!ēd t!emg'aalelōdex (4). Wā, lā hēemxaat! gwēx'ēdxa āpsenxa'yasa lādenēg'a'yē. Wā, g'il'mēsē gwālexs laē pāx'entsa lādenēg'a'yē lāxa lādenēg'ēx'dema. Wā, laem gwāla. Wā, hēem lēgades k'!elx'iwak^u t!emāk'āgēsa t!ex't!emag'exsē. Wā, hēem ālak'lāla g'ildzesē gwālaasas lāxa Gōgūts!axsemē.
- 40 Wā, g'il'mēsē lēlēda g'inānemē laē 'wīlāem lāyowa xaāp'lē lāxa k'ādzek!waasē lē^lwēs gwēlgwāla lāxēs 'wāxax'ēdālaasē. Wā, g'il-

keep the cradle and the | back-rest, and they hide the clothing and the | cedar bark forehead-presser in the cave. They keep || the cradle 45 in case the first-born child should have a younger sister. |

Twins.¹—They only change the cradle when a woman has twins; | for if she should have twin-children after having many other children, | the cradle is put away. |

Then a wood-worker is asked to make for the twins cradles || with 5 notched head-pieces. Then the wood-worker goes to work at once | trying to finish the cradles with the notched head-boards | before the twins are four days old; and when | the cradles with the notched head boards are finished, and the twins are three days old, | they put two feathers from the || tail of the eagle into two holes drilled in the notched headboard | of the cradle, two at each side, in this way: |



Now the twins are wrapped up well in | soft yellow cedar-bark and in red cedar-bark. The faces of the | twins are painted red, and also those of the mother || and father. And the father of the twins must 15 sit still; | he is not allowed by his tribe to do anything; he is not even allowed to get fire-wood | and water. His relatives | always sit by his side in the house in order to get the fire-wood | and the

‘mēsē hēlemg’ustā q’l’wāxēda g’īnānemē lā axēlase‘wēda xaāp’lē LE‘wis 42
LADENēg’a‘yē. Wā, lāLa ‘wī‘laem la q’lūlāLa gwēlgwālas LE‘wēs
dēxwē tlakema‘yē lāxa k’adzek!waasē, yīxs hē‘maē lāg’ilas āxēla-
se‘wēda xaāp’lē qō ts!a‘yanōx’lēs g’ālē māyōlēma. 45

Twins.—Wā, lēx’a‘mēs L!āyowatsa xaāp!āxs yīkwilāē yīxa ts!E- 1
dāqē, yīxs āl‘maē yīkwilexs laē q!ēyōkwēs sāsēmē. Wā, ā‘mēsē
g’ēxase‘wēda xaāp’lē.

Wā, lā g’ag’ōnase‘wēda g’it!ēnoxwē qa’s xaāpēlēx yīkwē‘lats!āma-
lexla qēqEXEG’E‘yō xēxaap!a. Wā, hēx’ida‘mēsē ēāx’idēda g’it!ē- 5
noxwē qaxs hayalomālaē gwālamasxa māLEXla qēqEXEG’E‘yō xēxa-
āp!āxs k’lēs‘maē mōp!ēnēla yīkwī‘lēmē g’īng’īnānema. Wā, g’il-
‘mēsē gwāla māLEXla qēqEXEG’E‘yo xēxaāp!āxs laē yūdūxūxsēk’ēlēda
yīkwī‘lēmēg’īng’īnānema laē Lasēdayowēda maēmalt!aqēg’a‘yōl lāx-
nāxsdey‘asa kwēkwē lāxa la maēmaldzek’ selē lāxa qēqEXEG’iwa- 10
‘yasa xēxaāp!ēxa g’a gwālēg’a (*fig.*).

Wā, laem āem q!eq!ēnēpsemilēda yīkwī‘lēmāxa aēk’!aakwē tate!-
q!waakwē dēxwa LE‘wa k’ādzekwē. Wā, la gomēx’^usa gūg’um-
yema yīkwī‘lēmē g’īng’īnānema. Wā, hēemxaāwisē gwālē ābempas
LE‘wēs ōmpē, yīxs ā‘maē la seldēla ōmpasa yīkwī‘lēmē g’īng’īnā- 15
nema yīxs k’lēsāē hēlq!ōlēm āxax’sūlasēs g’ōkūlōtē, wāx’ma leqwa
LE‘wa ‘wāpē la k’lēs hēlq!ōlēm la āxēdeq. Wā, la‘mē hēda LēLE-
lālās la hēmenala k!wāmēleq qa’s āxēxa ‘nāxwa āxēxstsō’sxa leqwa
LE‘wa ‘wāpē LE‘wa hē‘maōmasē qaxs k’lēsāē hēlq!ōlēm a‘mēlas-

¹ See also pp. 631-635.

20 water and food || for the couple, and the twins who belong to the Salmon, are not allowed to have misfortune | — |.

As soon as the twins that belong to the Salmon are four days old, | when the navel-string comes off, they take the cradles with the | notched head-boards, put them down on the floor one on the right-hand
25 side of || another woman who has been the mother of twins, and they put down | the other one on the left-hand side; and when everything is ready, | they put the bedding into the two cradles with notched head-boards. There is | no difference between the bedding of twins and that of single children. | The only difference is that a cradle with a
30 notched head-board is used, and that the four || feathers from the tail of an eagle stand on the | notched head-board of the cradle, and that the faces of the twins are | always painted red every fourth day, together with the faces of their parents, and that this continues | until the twins are ten months old. |

As soon as the woman who has had twins before, finishes arranging
35 the bedding || in the cradle that was put down at the right-hand side of the | woman who has had twins before, she takes on her arms | the first-born child belonging to the Salmon. She takes off the | wrappings of yellow cedar-bark and of red cedar-bark; and, after taking them all off, | she takes the split kelp and puts it around the head of
40 the child belonging to the Salmon. || And this is different in regard to

20 nōkwa hayasek'āla ɬe'wis yikwī'lemē l'āl!eyadza'ya g'ing'inā-nema.

Wā, g'il'mēsē mōxsēk'ilēda yikwī'lemē l'āl!eyadza'ya g'ing'inā-nemē yixs laē lawäyē ts!eyōxlā'ya. Wā, la'mē āx'ētse'wēda mālexla qēqexeg'eyowē xēxaāp!a qa's lā hānalī'lema 'nemēxla lāx hēlk'!o-
25 tagawalilasa ōgū'la'maxat! yikwilayag'ōl ts!edāqa. Wā, hāng'alī'-lema 'nemēxla lāx gēm̄xagawalilās lāx laēna'yas 'wī'la gwalalē āxts!āwē gwēlgwālās mālexla qēqexeg'eyowē xēxaāp!a, yixs k'!eāsaē ōgūx'its gwēlgwālās lāx gwēlgwālāsa 'nemōk!wēdza'yē mayōlema lax ōgū'lā lāxa qēqexeg'eyowē xēxaāp!ā ɬe'wa maēmo-
30 ts!aqē ts!elts!elk's nāxsde'yasa kwēkwaxs laē lālālā lāx āg'iwa'yasa qēqexeg'eyowē xēxaāp!a; Wā, hēmisa yikwēlemē g'ing'inānemxs laē hēmenalaem gūmsa ɬe'wēs g'ig'aōlnokwaxa maēmoxsa 'nāla lālaa lāx hēlōgwilax'demlasa yikwī'lemē g'ing'inānema.

Wā, g'il'mēsē gwāla yikwilayag'ōlē ts!edāq hēlax gwēlgwālās
35 ōts!ā'wasa 'nemēxla qexeg'eyō xaāp!axa ha'nī'lē lāx hēlk'!ōtagawalilasa yikwilayag'ōlē ts!edāqa. Wā, g'il'mēsē gwāla laē q!elelī-lāxa g'ālē mayolīdayō l'āl!eyadzē g'inānema. Wā, lā āxōdex q!enēp!ena'yas dēx' ɬe'wa k'ādzekwē. Wā, g'il'mēsē 'wī'lāxs laē āx'ēdxa 'wā'wadē lepsaakwa qa's qex'semdēs lāx x'ōmsasa l'āl!e-
40 yadzē g'inānema. Wā, hēem ōgūqālayōsa yikwī'lemē g'inānema,

twins; | that they do not put on the head-band until the navel-string 41
comes off on the | fourth day; and after putting the head-band
around the head of the | child belonging to the Salmon, the woman
who has had twins (before) speaks | and says (Prayer for the twins):
"O friend! || that is the reason why you come. You come to benefit 45
those who have come to be your | parents, and you have come to
make them rich and to | defend them against sickness, O friend
Salmon! you, Supernatural-One!" |

As soon as the prayer has been ended, she puts the child belong-
ing to the Salmon | into the cradle with the notched head-board,
and she || follows the way that is done with those who are not twin- 50
children. |

When this has been done, she turns her face to the other | cradle
with the notched head-board, arranges everything in it; and after
that, | she takes in her arms the child belonging to the Salmon, takes
off the bedding | of yellow cedar-bark and red cedar-bark; and when
it is all off, she takes the || split kelp and puts it around the head of the 55
child | belonging to the Salmon; and after this she puts it into the |
cradle with the notched head-board; and the woman who had borne
twins before speaks, | pressing with her left hand on the chest of the
child belonging to the Salmon, | and says (a prayer for the second ||
twin-child in the cradle): "O friend! I beg you, Supernatural-One, 60
to | grow up well with your brother, Yāyaxwēya, and that you do |

yixs āl'maē qex'semtsewē x'ōmsasēxs laē lawāyē ts!eyōxla'yasxa 41
la mōp!enxwēas 'nāla. Wā, g'il'mēsē gwāl qex'semdex x'ōmsasa
L!āl!eyadza'yē g'inānema, wā, la yāq!eg'a'lēda yikwilayag'ōlē ts!e-
dāqa. Wā, lā 'nēk'a (ts!elwaqaxa yikwī'lemē g'inānema): "YūL,
qastā, hēq!amaaqōs g'āxēlē qa's g'āxaōs ēk'anōmaxōs g'āxaqōs 45
g'ig'aōlnōkwa. Wā, hē'mēs g'āxēlōs qa's q!ēq!ōmg'ilaōsaq"; wā,
hē'mis qa's dadamāyaōsaq", qastā, meyōxwa'na, yūL, 'nawalak".

Wā, g'il'mēsē q!ūlbē ts!elwaqlēna'yas, laē q!elts!ōtsa L!āl!eya-
dza'yē g'inānem lāxa qexeg'eyowē xaāp!a. Wā, la'mē āem negele-
te'wēx gwāyī'lālasē qaēda k'!ēsē yikwī'lema. 50

Wā, g'il'mēsē gwālexs laē gwēgemg'ilil lāxa 'nemēxla qexeg'e-
yowē xaāp!a qa's hēlī'lālēx gwēlgwālas. Wā, g'il'mēsē gwālexs laē
q!elēlīlaxa L!āl!eyadza'yē g'inānema. Wā, lā āxālax q!enēpsema-
'yasxa dēx" lē'wa k'ādzekwē. Wā, g'il'mēsē 'wī'lāxs laē āx'ēdxā
Lēpsaakwē 'wā'wadē qa's qex'semdēs lāx x'ōmsasa L!āl!eyadza'yē 55
g'inānema. Wā, g'il'mēsē gwālexs laē q!elts!ōtsa g'inānem lāxa
qexeg'eyowē xaāp!a. Wā, lā yāq!eg'a'lēda yikwilayag'ōlē ts!e-
dāqa lāxēs LEXwālaēna'yasēs gemxōlts!āna'yē lāx ōbā'yasa L!āl!e-
yadza'yē g'inānema. Wā, la 'nēk'a (ts!elwaqaxa ālē xaāpts!oyo
yikwī'lema): "YūL, qastā, la'men hāwāxelalōL 'nawalak" qa's 60
wāg'ilōs hēlmālag'ilislōL lē'wōx 'nemweyōtēx Yāyaxwēya, yix qa's

63 not leave us! Make your parents happy! | for they will always give
away property, so that you may always obtain | new names, O
65 Ek! ēqelag'ila! friend Salmon! || you, Supernatural-One! Do not come
to bring us misfortune! Come to do good! You bring | wealth, you,
Abalone-Maker! You have come from the sea to us with your |
brother, Supernatural-Salmon, friend." |

As soon as the prayer is ended, she puts on the bedding | of yellow
70 cedar-bark and of red cedar bark and that of wool; and || after this
has been done, she puts on the cedar-bark forehead-presser, and the
pillow; | and when this has been done, she puts down the cradle with
notched head-board. She | puts the first one, with the child belonging
to the Salmon, on the | right-hand side of the bed of the mother (of
the new-born twins); and she puts the | other cradle with the
75 notched head-board, and the || child belonging to the Salmon in it,
on the left-hand side of the mother; | and after the mother of twins
has done this, she puts in order the sleeping-place | of the twin-
children and of their mother. |

She takes cedar-poles, not thick, and | one fathom long, sharpens ||
80 the points, and drives them into the floor, one of them backwards |
from the place where the heads of the mother of twins | and of her
husband are; and the other one she drives into the floor at the |
place where their feet are; and she drives one into the floor | outward
from the place where their heads are, and the other one outward from

62 k'!ēsēlōs awēq!wālālōl; wā, hē'mis qa's hēmenalamaōs ēk'!ēqela-
masxōx g'ig'aōlnōkwēx qa hēmenāla'mēsōx 'wā'walasdemx'sila qa
alēg'ēsēs lēlēgemōs yūlaxs ēk'!ēqelag'ilaēx, qāst meyōxwa'na,
65 yūl 'nawalak' 'yak'anōmasōs lāxēs g'āx'ēna'yōs yīxs ēk'anōmaa qōs
yīxs q'lōmx'salisaaqōs yūl ēx'ts!Emg'ila, yūlaxs g'āxsalisaēx lōgwa
'nemweyōtek' 'nawalak' meyōxwa'na, qāst."

Wā, g'il'mēsē q'lūlbē ts!elwaq'lēna'yas laē mamēlalas 'wāxax'idāla-
asasa dēxwē lē'wa k'ādzekwē lē'wa p'lalemē. Wā, g'il'mēsē gwā-
70 lēxs laē āx'ālelōtsa dēx' t'lāk'emēs lē'wis hēlewabā'yē. Wā,
g'il'mēsē gwāla laē k'ag'ililaxa qexeg'eyowē xaāp'la, yīxa g'ālē
q'el'ts!ōdaatsēsa L'lāl'eyadza'yē g'inānema qa's lā k'āg'alīlas lāx
hēlk'!ōdenōlema līlas kūlē'lasas ābempas. Wā, lā k'āg'ililaxa
'nemēxla qexeg'eyowē xaāp'la, yīxa ālē q'el'ts!ōdaatsēsa L'lāl'eya-
75 dza'yē g'inānema qa's lā k'āg'alīlas lāx gemxanōlema līlas ābempas.
Wā, g'il'mēsē gwāla yikwīlayag'ōlē ts!edāqa laē ēax'ēdex kūlē'la-
sasa L'lāl'el'eyadza'yē g'ing'inānem lē'wēs ābempē.

Wā, la'mēs āx'ēdxa mōts!aqē dze'seqwaxa k'!ēsē lēslekwa. Wā,
lā 'nāl'nemp!enk' lāxens bālāqē āwāsgemasas. Wā, lā dzōdzo'x-
80 bendeq wīlētā'yas. Wā, lā dēx'walīlasa 'nemts!aqē lāxa ālōdētā-
līlasa kūlē'lasasa yīkwīlē ts!edāqa lē'wis L'lāl'el'eyadza'yē sā-
sema lē'wis lā'wūnemē. Wā, lā ēt!ēd dēx'walīlasa 'nemts!aqē lāx

where their feet are; || and after this has been done, she takes an 85
olachen-net and | hangs one corner to the top of the rear post at the
head, | and she hangs one corner to the rear post at the foot of the
bed; and | after this has been done, she takes red cedar-bark and
measures off two spans. | There she cuts it off. She || splits it into 90
narrow strips. After she has split them, she | folds them in the
middle, and hangs them to the net | which has been hung up. They
are placed two spans apart. | When she reaches the end of the bed of
the | mother of the twins, she puts them in, two spans || under the 95
first row. There are four rows of red cedar-bark. | Then she takes
the tail of a white-tailed eagle, pulls out the feathers, | and, when
she has them all off, she takes spun nettle-bark. | This is used
to tie on the feathers, which are hung between the | red cedar-
bark, in this way:

takes two thin
the two | posts
been hung, and



over the outside posts. Then she takes a new, | large mat and places
it across as a roof, and she also puts a new | mat at each end

Now it is done. || Then she 100
poles and puts them across
over which the net has
she places the | other pole

wālaasas g'ōg'egūyās. Wā, lā ēt!ēd dēx'wa'lilasa 'nemts!aqē lāx 83
L!āsōdetā'yas; wā, lā ēt!ēd dēx'wa'lilasa 'nemts!aqē lāx L!ās'alilas
g'ōg'egūyās. Wā, g'il'mēsē gwālē āxa'yas laē āx'ēdxa p!egwayāxa 85
dzāxūn qa's gēxūtōdēs āpsenxa'yas lax ōxtā'yasa ālōdetālilē lāma.
Wā, lā gēx'wūtōts āpsenxa'yas lāxa lāmasa ōx'sīdzālilē. Wā,
g'il'mēsē gwāla laē āx'ēdxa L!āgekwē qa's bāl'idēsa malp!enk'as
āwāsgemasē lāxens q!wāq!wax'ts!āna'yaxs laē t!ōs'ideq. Wā, lā dze-
dzexs'endeq qa t!ēlts!eq!astowēs. Wā, g'il'mēsē gwāl dzexaqēxs 90
laē bes'ideq qa naengexlālēs. Wā, tētegūdzōdālas lāxa p!egwayo
la gē'wila. Wā, la maēmalp!enk'ē āwālagālaasas lāxens q!wā-
q!wax'ts!āna'yēx. Wā, g'il'mēsē lābendex 'wāsgemasasa kū'lēlasasa
yikwīlē laē ēt!ēdxa malp!enk'ē lāxens q!wāq!wax'ts!āna'yēx lāx
ba'nēlēlāsēs g'alē āxa'ya. Wā, lā mōts!agē'nakūlaxa L!āgekwē. 95
Wā, lā āx'ēdxa naxsde'yasa 'mel'melba kwēkwa qa's nexālēxā ts!el-
ts!Elk'as. Wā, g'il'mēsē 'wī'lāmasqēxs laē āx'ēdxa medekwē gūn.
Wā, hē'mis la yīlēm'sēxs laē tētak'odalasa ts!Elts!Elk'ē lāx āwāgawa-
'yasa L!āgekwē g'a gwālēg'a (*fig.*). Wā, la'mē gwāla. Wā, la
āx'ēdxa malts!aqē wīswūl dzōxūma qa's k'ādetōdēs lāxa malts!aqē 100
lēlāma yix la gēxūtālaxa p!egwayowē. Wā, la k'ādetōtsa 'nem-
ts!aqē dzōxūm lāxa L!āsālilē lēlāma. Wā, la āx'ēdxa ts!Ex'asē
'wālas lē'wa'ya qa's LEPEYīndēs lāq qa sālas. Wā, ts!ēts!Ex'as-
'emxaāwisē 'nāl'nem lēl'wa'yē sāseba'yas 'wāx'sba'yasa kū'lē'lasa-

Wä, grî'mēsē gwālēxs laē āx'ēdxā maēnasa yîkwî'lemē grîng'inā-
nema qa's aēk'lē ts'ōx'wīdeq qa'wielāwēs elkwa. Wä, grî'mēsē
10 gwāl ts'ōxwaqēxs laē gēxwalīlas lāxa 'nēxwāla lāxa k'ūlēlasasa
yîkwîlē lē'wis sāsēmē. Wä, lā āx'ēdxā q'lenēpem'x'dās qa's āx-
ts'ōdēs lāxa k'ādzegwats'lē g'ildasa. Wä, lā hāng'alīlas lāx l'āsōde-
tālīlasēs āxa'ya yîkwî'latslē g'uēlasa, qaxs hē'maē lēgēms k'ūlē-
ēlasasa yîkwîlē lē'wis sāsēmē. Wä, grî'mēsē gwāla, laēda yîkwî-
15 layag'ōlē ts'edāq yāq'leg'a'la. Wä, la 'nēk'a lāxa yîkwîlē lē'wis
lā'wūnemaxs hē'maē k'ūdizilē mayōlēlasasa yîkwīlasa ma'ōkwē
yîkwî'lems lāxa 'nēxwanālisē lāx legwīlasa g'ōkwē. Wä, lā 'nēk'a:
“Wāg'il la yāl'lāLEX 'nē'nēmōk'u qa's 'nēmāx'īda'mēlōs q'elēlīlal-
xa xēxaāpts'lāla 'nā'nawalakwa qasō g'āxl lāxg'in g'ōkwēlek' qaox,
20 qaxs ālak'!alīlaqōs 'nēmālāl aēk'īlāl qaoxs wāwalk'ina'yaqōs, 'nē'nē-
qaxsmōk'u, qa k'leāsēs q'lemk'lālayōltsōx qō lelagūlx'ēdlaxō. Wä, hē-
'mēsen lāg'ila 'nēx' qa's walemk'ālxda'xwaōs aēk'ila lāxēs 'nāxwa-
laōs gwayīlālaslēq'u. (Hēden 'nē'nak'ilē yīxs ōdzegemak'aēxwa
l'lāl'leyadza'yēx grîng'inānema, yīxs hē'maē g'ayalatsa 'nēmōkwē
25 lāxa yîkwî'lemē grîng'inānemxs aēk'ilasē'waēxa 'nēmōkwē qa's hē-
x'īda'mēs lēlagūlx'īdaxa k'lē'sē aēk'ilasē'wa qa's lā lōwale'ītsēs

brother, and will go home to the Salmon tribe from which he 27
came.) | That is what I mean, friends! that you may take good care
of those | whom you obtain by good luck." Thus says the woman
who has had twins before, || to the woman and her husband. | 30

As soon as her speech is ended, the young mother of twins | and
her husband arise, and both take up at the same time the cradles
with the notched head-boards. | Together they go,—the woman who
has had twins before and | husband and wife,—side by side, going
towards the bed in the room; || and when they reach it, they put 35
down the cradles on each side of the | place where the mother of the
(new-born) twins is going to lie down. Now she lies down between
the twins, | and her husband sits down near her bed. | After this
the woman who has had twins before takes a rest, for they | never
pass four days without changing the || kelp head-bands of twin- 40
children. |

When four days have passed, the woman who has had twins
before unties | the head-band of the twin-children. She takes |
perch-oil and oils their heads and | also their bodies. When the
heads of the twin-children are soaked with perch-oil, || she takes the 45
kelp head-bands and | puts them around their heads, with the
right tightness; | and after she has done so, she paints their faces.
She paints them both in the same way, | and she also puts the same |

‘nemweyōtē qa’s lā nā’nakwa laxēs g’a’ya’nakūlasē māesila.) Wā, 27
yū’mēsen ‘nē’nak’ilō ‘nē’nemōk’ qa’s ā’mēlōs yāl’āl lāxēs aēk’i-
laslaōs, qaōs wa’wa’k’ina’yēx,” ‘nēx’ēlaēda yīkwīlayag’ōlē ts!edāqa
lāxa yīkwilē hayasek’āla. 30

Wā, g’il’mēsē q!ūlbē wāldemas laē ‘nemāx’ēd lax’ūlilēda yīkwilē
hayasek’āla qa’s ‘nemx’ēdē dāg’ililaxa qēqexeg’eyō xōxaāp’la qa’s
lā g’ālagi-wālēda yīkwīlayag’ōlē ts!edāqa. Wā, la ‘nemāgōlemālēda
yīkwilē hayasek’ālaxs laē gūyōlēla lāxēs kūlēlaslē. Wā, g’il-
‘mēsē lāg’aa lāqēxs laē ‘nemx’ēd hāng’alīlas lāx ‘wāx’sanōdza’yas 35
kūlēlaslasa yīkwilē. Wā, la‘mē kūlkwagōdxēs yīkwīlemē. Wā,
ā’mēs la k!wāg’alilē lāwūnemas lāxa ‘nēxwālalilē lāxa kūlēlasē.
Wā, la‘mē gwāl lāxēq yāwasēdēda yīkwīlayag’ōlē ts!edāqa, qaxs
k!ēsaē hāyāqax mōp!enxwa’sa L!āl!ēyadza’yē qex’semālēs x’ōm-
saxa ‘wā’wadē. 40

Wā, g’il’mēsē mōp!enxwa’sa g’āxaasa yīkwīlayag’ōlē ts!edāq qwē-
lōdex qex’sema’yas x’ōmsasa L!āl!ē!ēyadza’yē; wā, la āx’ēdxa
dzēk!wēsē qa’s q!ēl’sīdēs lāx x’ōmsasa L!āl!ē!ēyadza’yē. Wā,
lā ōgwaqax ōk!wīna’yas. Wā, g’il’mēsē leqasa dzēk!wēsē x’ōmsasa
L!āl!ē!ēyadza’yaxs laē āx’ēdxa ‘wā’wadē qex’semēs x’ōms qa’s 45
qex’semdēs lāx x’ōmsas. Wā, la hēl’ālē lek!ūtālaēna’yas. Wā,
g’il’mēsē gwālexs laē gums’ēdex g’ōgūma’yas ‘nemāla lē’wa ‘ne-

painting on the faces of the mother and father; that is, two bands
 50 running across the eyes, || one beginning at the end of the eyebrows
 and passing the ends of the | eyes to the lower end of the cheeks, the
 other across the | middle of the eyes down to the lower end of the
 cheeks.¹ | After this has been done, she puts the children into the
 cradles; | and the woman who has had twins before comes back
 55 every four days to || untie the head-bands of the twin-children, and |
 to oil with perch-oil their heads and bodies. | This continues for four
 months. |

After four months she stops putting the head-bands around the |
 60 heads of the twin-children. All the time || the faces of the children
 and of their parents are painted with ochre, until the twin-children
 are ten months old. | Mostly the | children continue painting with
 ochre even when they are grown up. | That is all about this. |

I did not talk about this. When the woman who has had twins ||
 65 first puts the twin-children into the cradles with the notched | head-
 boards, when they are four days old, another person who has had
 twin-children, a man, | is called to come and sit down, and the |
 numaym of the father of the (new-born) twin children is called to |
 70 come into his house. When they are all inside, || the chief of the
 numaym of the father of the (new-born) twins speaks, | and says: |

48 mōk^u. Wā, la^{mē} 'nemax'isē gūmsa^yas. Wā, hēemxaāwisē gwāla
 gūmsa^yasa ābempas lē^{wis} ōmpē, yixs lālexstālaaxa maēmalt^s!aqē
 50 g'āg'ilēlaxa 'nemts!aqē gūms lāx ōba^yas aenas la 'wābendālax
 gē^yagesas lāg'aa lāx benba^yas āwōdza^yas. Wā, lā nexsemdālaxa
 'nemts!aqē gūmsē lāx gē^yagesas g'āx^alēla lāx benba^yas āwō-
 dza^yasg'a gwālēg'a.¹ Wā, g'il^{mēsē} gwālexs laē xaāpts!ōts. Wā,
 hēmenāla g'āxēda yikwīlayag'ōlē ts!edāqxa mōp!enxwa^{sē} qa^s
 55 qwēl'ōdēx qex'sema^yas x'ōmsasa l!āl!EL!eyadza^{yē} g'ing'inānema
 qa^s q!els'idēsa dzek!wēsē lāx x'ix'ōmsas lē^{wis} ēōk!wina^{yē}. Wā,
 lā mōsgemgilaxa 'mekūla hē gwēg'ilē.

Wā, g'il^{mēsē} mōsgemgilaxa 'mekūlāxs laē gwāl qex'semāla
 x'ōmsasa l!āl!EL!eyadza^{yē}. Wā, lāla hēmenālaem gūmsasō^{sa}
 60 gūgūm^{yemē} lē^{wis} g'ig'aōlnōkwē lāg'aa laqēxs laē hēlogwīlaxa
 l!āl!EL!eyadza^{yē} g'ing'inānema. Wā, 'nāl'enemplena hēmenā-
 la^{ma} g'ing'inānemē gūmsasa gūgūm^{yem}axs wāx^{maē} la q!ūlsq!ūl-
 yakwa. Wā, laem gwāl lāxēq.

Wā, len k'!ēs gwāgwēx'sex'ēd lāqēxs g'il^{maē} gwāla yikwīlaya-
 65 g'ōlē ts!edāq xaāpts!ōtsa yikwīlēmē g'ing'inānem lāxa qēqexeg'e-
 yowē xēxaāp!axs laē mōxsēk'ilaxs laē lē^{lālase}wēda ōgū^{la} yikwī-
 layag'ōlē begwānema qa g'āxēs k!wāēla. Wā, la 'wī^{la} lē^{lālase}-
 wē 'ne^{mēm}otasa ōmpasa yikwīlēmē l!āl!EL!eyadza^ya qa g'āxēs
 'wī^{laē}lēla lāx g'ōkwās. Wā, g'il^{mēsē} wī^{laē}lexs laē yāq!eg'a^{lē}
 70 g'ig'ama^yasa 'ne^{mēm}otasa yikwīlē begwānema. Wā, la^{mē} 'nēk'a:

¹ On each side of the face one vertical line running from the outer end of the eyebrows, and one from the middle of the eyebrows down to the level of the mouth.

"This is the reason why you were called to come into the house of 72 the twins, | that you may make a dance for these children belonging to the Salmon, for | we will let our world know about these who came from the sea, from the house of Swimmer (the Salmon). || We will 75 take these supernatural ones who belong to the Salmon out of this house. | Now he shall carry them in his arms." Thus he says, and calls the name of the | man who has had twins before, and he also calls a woman who has had twins, whom he calls | his wife, although the | man who has had twin-children may not be her husband. ||

As soon as his speech is ended, the man who has had twin-children | 80 goes to where the woman who has had twin-children is seated, | and for a short time they act as though they were husband and wife. He asks for ochre | and eight tail-feathers of an eagle. | Then the elder brother of the (new-born) twin-children || is called by the man who 85 has had twin-children before to come and sit down by his side | and by the side of the woman who for the time being acts as his wife. |

When Salmon-Head, the elder brother of the twins, comes, he sits | down with them, and they paint themselves with ochre,—the three (the man and the woman) | and Salmon-Head, for this is the name of the woman's child || born before she has given birth to twins. | 90 As soon as a woman gives birth to twins, | the name of her elder child is Salmon-Head; and if the child born before the twin children

"Yixs häē lēlālag'il qa g'āxēs 'wīlāēLEla lāxa yikwīlats!ē g'ōkwa 72 qa's wāg'i kwēxelaxa L!āl!EL!eyadza'yē g'ing'inānema qens wāg'i nēlaxens 'nālux yisa g'āxs'alīsēx g'āx'īd la g'ōkwas mēmeyoxwa'na. Wā, la'mēsens lāwilsaltsōxwa L!āl!EL!eyadza'yēx 'nā'nāwalakwa. 75 Wā, la'mēsōx q!ēLElālōx," 'nēx' lēx'ēdēx lēgemasa yikwīlayag'ōlē begwānema. "Wā, yu'mēsōx genemaxs" 'nēx' lēx'ēdēx lēgemasa genemasxa yikwīlayag'ōlē ts!edāqa, yixs wāx'māē k'lēs lā'wadesa yikwīlayag'ōlē begwānema, 'nēk'ē.

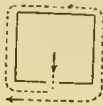
Wā, g'il'mēsē q!ūlbē wāldemas laē hēx'ida'ma yikwīlayag'ōlē 80 begwānem q!ap!ēg'alil lē'wa yikwīlayag'ōlē ts!edāqa. Wā, la'mē yāwas'īd hā'yasek'ōgwalīa. Wā, la'mē dāk'lalax'da'xūq gūgūm'ye-ma lō' malgūnalts!aqa ts!elts!Elk'sa naxsde'yasa kwēkwē. Wā, hē'misē 'nōlāsa yikwīlēmēL!āl!EL!eyadzē g'ing'inānema. Wā, la'mē lēlālasō'sa yikwīlayag'ōlē begwānem qa g'āxēs k'lwāg'ililaxa 85 yikwīlayag'ōlē begwānem lē'wis yāwas'īdē genema.

Wā, g'il'mēsē g'āxē Hēxt!a'yē yix 'nōlāsa L!āl!EL!eyadza'yē k'lwā-g'ililaq. Wā, lāx'da'xwē gūms'itsa gūgūm'yemē lāxēs yūdukwaē la lō' Hēxt!a'yē, qaxs hē'māē lēgemasa g'ālagawa'yē māyōlēmsa ts!edāqaxs k'lēs'māē yikwīla. Wā, la ēt!ēd bewēx'wīda. Wā, 90 g'il'mēsē māyōl'itsa mā'lōkwēs yikwīlēmē, wā, la hēx'idaem la lēgadē 'nōlāsēs Hēxt!a'yē, wāx'ē ts!āts!adagemē 'nōlāsa yēkwī-

- 93 is a girl, her name is Salmon-Head-Woman. After | they have been painted, they put red cedar-bark around the heads of the three
 95 children; and || then the man who has had twin-children before takes eight | tail-feathers of the eagle, and puts one over the middle of the forehead in the | red cedar-bark head-ring of Salmon-Head, and he puts one in the head-band behind; | he puts one over the forehead of the woman who acts as his wife, | and one behind. There are two on her. Then he does the same on his own head-band
 200 as he did with the woman || who acts as his wife. Then he asks for eagle-down; | and when it has been given to him, he | takes it and scatters it so, that the down is fine; and | after doing so, he puts it on Salmon-Head; and after | putting it on, he puts it on the younger
 5 brothers of Salmon-Head, the || two twins. And after he has put down on them | he puts down on the woman acting as his wife, and finally on himself. | After he has done so, he and the woman who acts as his wife arise, | and he calls Salmon-Head to stand between them. Then | the man who has had twin-children speaks, and says: ||
 10 "Stand up, friends! and let us go out and | follow the rules of Salmon-Chief!" Thus he says. And all stand up. | They all have on the one side of the | cedar-bark head-rings a tail-feather of the
 15 eagle, | and four feathers are on the head-band of the || parents of

- 93 ʕemē gr̥ing̥r̥inānema la lēgadx̥ʕits Hēx̥t̥lēga. Wā, gr̥il̥mēsē gwāl
 g̥ūmsaxs laē ʕnāxwa qex̥ʕmts̥a l̥lāg̥ekwē lāxēs yūdukwaē. Wā, lā
 95 āx̥ēdx̥a yikwilayag̥ōlē begwānema malgu̥nāłts̥!aqē ts̥!el̥ts̥!el̥k̥sa
 naxsdeʕyasa kwēkwē. Wā, la l̥lāg̥eyōts̥a ʕnem̥ts̥!aqē lax neqēwa-
 ʕyas l̥lāg̥ekumaʕyas Hēx̥t̥!aʕyē. Wā, lā l̥!āp̥!ents̥a ʕnem̥ts̥!aqē
 laxaaq. Wā, lā l̥lāg̥eyōts̥a ʕnem̥ts̥!aqē lāxēs genembōla. Wā, lā
 l̥!āp̥!ents̥a mal̥ts̥!aqē lāq. Wā, hēem̥xaāwisē gwālē hāsaqē la
 200 gwālaatsē genembōla. Wā, lā dāk̥!lālax qem̥xwāsa kwēkwē, yīxa
 yikwilayag̥ōlē begwānema. Wā, lā ts̥!āsō̥s̥ā qem̥xwa. Gr̥il̥mēsē
 dāx̥ʕidqēxs̥ laē kl̥l̥k̥!l̥l̥ps̥ālaq qa ām̥āmayastowēsa qem̥xwa. Wā,
 gr̥il̥mēsē gwāla, laē qem̥x̥wīdex̥ Hēx̥t̥!aʕyē. Wā, gr̥il̥mēsē gwāl
 qem̥xwaqēxs̥ laē qem̥x̥wīdex̥ ts̥!āts̥!aʕyās̥ Hēx̥t̥!aʕyēxa maʕlōkwē
 5 yikwiʕem̥ l̥!āl̥!el̥!eyadzaʕya. Wā, gr̥il̥mēsē gwāl qem̥xwaqēxs̥ laē
 qem̥x̥wīdxēs̥ genembōla. Wā, gr̥il̥mēsē gwāla laē q̥l̥l̥x̥s̥em̥ qem̥-
 x̥wida. Wā, gr̥il̥mēsē gwāla laē l̥ax̥ʕl̥l̥ l̥eʕwis̥ genembōla. Wā,
 la l̥l̥l̥l̥l̥ax̥ Hēx̥t̥!aʕyē qa lās̥ l̥l̥lex̥wawēq. Wā, lā yāq̥!eg̥aʕlēda
 yikwilayag̥ōlē begwānema. Wā, la ʕnēk̥'a:
 10 "Wāg̥!il̥ la q̥!wāg̥!il̥ilex̥, ʕnēʕnemōk̥, qens̥ lāl̥ag̥!il̥ hōq̥wūłsl̥ qens̥
 nāʕnax̥baamēx̥ wāldemas̥ māesilā," ʕnex̥!aēxs̥ laē ʕnem̥āx̥ʕid̥ q̥!wā-
 g̥!il̥lēda ʕnāx̥wa bēbegwānem̥ la ʕnāx̥wa l̥l̥l̥anālis̥ qēqex̥emaʕyē
 l̥l̥āg̥ex̥ʕxu ʕnal̥nem̥ts̥!aqē ts̥!el̥ts̥!el̥k̥sa naxsdeʕyasa kwēkwē.
 Wā, la maēmots̥!aq ts̥!el̥ts̥!el̥k̥ē q̥!waq̥!wanāʕyax̥ qex̥emaʕyē l̥!ā-

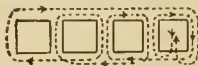
the (new-born) twins. Then the parents who had twin-children 15
 before | take up the cradles with notched head-boards. And their
 leader is | Salmon-Head, who is followed by his father; and last by
 his mother. | Then follows the man who has had twin-children before;
 and | next to him, the woman who acts as his wife; and behind 20
 follow || all the men. They go out of the house of the twin-children. |
 Salmon-Head and those next to him— | that is, the father of the
 (new-born) twins, and behind him the mother of the (new-born)
 twins,—that is, | the parents of Salmon-Head. Next to them is the
 man who had twin-children, | who is carrying one of the twin-children 25
 in its cradle with the notched head-board; || and next to him follows his
 wife with the | other cradle with the notched head-board and the
 other twin-child in it; | and behind them goes the numaym of the
 father of the young twins. | Now, Salmon-Head turns to the | right
 when he comes out of the door of the house, || and the whole number 30
 follow him; and when they come to the space between | the house in
 which the twins were born and the next one, they walk through the
 passage, | come out behind the house, and they walk behind the house
 in which the twins were born. | They come out at the right-hand side
 of the house | in this way: Then they walk along the front
 of the house from which they started, || and walk (past) | 35
 the house in which the twin-children were born and the
 next house, and) through the passage between (that



gex^usa yikwilē hā'yasek'āla. Wā, la'mē q'elēlilēda yēyikwilaya 15
 g'ōlxa 'nāl'nemēxla qēqexeg'eyowē xēxaap'la. Wā, la g'ālagiwa'yē
 Hēx'tla'yē. Wā, lā māk'ilē ōmpasēq; wā, lā elxla'yē ābempa-
 sēq; wā, hē'mis la māk'elēda yikwilayag'ōlē begwānemq. Wā,
 la'mēs māk'ilē genembolāsēq. Wā, la'mēsē 'wī'la la elxla'ya
 'nāxwa bēbegwānemqēxs laē hōqūwels lāxa yikwīlatslē g'ōkwa. 20
 Wā, lā hē'nakūlē g'ālabayāsē Hēx'tla'yē lē'wa māk'ilāq yīxa
 yikwilē begwānemq. Wā, la elxla'ya yikwilē ts'edāqa, yīx g'īg'a-
 ōlnōkwās Hēx'tla'yē; wā, hē'mis māk'ilaqēxa yikwilayag'ōlē be-
 gwānema lāxēs k'alaēna'yaxa xaāpts'lālasasa l'lāl'eyadza'ya qexe-
 g'eyowē xaāp'la. Wā, la māk'ilaqēs genemē ōgwaqa k'ālaxa 25
 'nemēxla qexeg'eyowē xaāp'la xaāpts'lālatsa 'nemōkwē l'lāl'eya-
 dza'ya. Wā, hē'mis la elxla'yaa 'nemēmotasa yikwilē begwāne-
 ma. Wā, la'mē hōgēm'nakūlē Hēx'tla'yē lāx gwāgawa'yasasēs
 hēlk'!ōlts!āna'yaxs g'ālaē lāwels lāx t'ex'ilāsa yikwīlatslē g'ōkwa.
 Wā, lā qās'id 'wī'la lāxēs 'wāxaasē. Wā, g'ilēmēsē lāg'aa lāx āwāga- 30
 wa'yasa yikwīlatslē g'ōkwa lē'wis āpsālasē laē qāqesōlsa qas lā
 nēla lāx ālanā'yasa g'ōkūla. Wā, g'āxē ālak'axa yikwīlatslē
 g'ōkwa. Wā, g'āxē nēl'id lāx hēlk'lōdenwa'yasa yikwīlatslē g'ōkwa;
 g'a gwāleg'a (*fig.*). Wā, g'āxē l'lāsanōdālaxēs g'āg'ililasē g'ōkwa
 qas lēxat! qāqeselsa āwāgawa'ya gemxagawalasē g'ōkwa. Wā, la 35

36 and the next) house to the left, and | do the same as they did with the first one. In this way they go around four houses | to the left in this way:

four houses
they come



When they have | gone around the
proceeding toward the left, until
to the last | house they go along

40 the rear of the four houses and || come out of the right-hand side of the house in which the children were born and they all go in. |

When they are inside, the father of the young twins, | and his wife, and Salmon-Head, and also the man who had twin-children, | and (the woman acting as) his wife, who are carrying the cradles with the notched head-boards | in which the twin-children

45 are, stand up, and || stand in a row. Then the father-in-law of the | father of the young twin-children stands up and gives a copper plate as a marriage gift to his | son-in-law to give away to his tribe.

He gives him no names | for the twin-children, for the right to give

50 names | to twins belongs to a grown up male twin; || often a grown up twin-woman names them. |

Now, the tribe invited by the father of the young twins come | and see the two twin-children, and they just | mention the name of the copper until the property of the father-in-law of the | father of the young twins is ready for the potlatch. This is called "buying the

55 copper" when || it is done in this way. |

36 hēemxat! gwēx^ʔidēs g'ilx^ʔdē gwēx^ʔidaasa, yixs mōsgemaē g'ig'ōkwē g'emxsē^ʔstālase^ʔwē lā^ʔstālase^ʔwaxag'a gwālēg'a (*fig.*). Wā, g'il^ʔmēsē wī^ʔla lā^ʔstelselaxa mōsgemē g'ig'ōkwalaē g'emxagelselaxa ā^ʔlaxsda-
yē g'ōkwa qas lā hēyēk'a ālanodālaxa mōsgemē g'ōkwa. Wā, la L!ā-

40 sex^ʔsā lāx hēlk^ʔlōdenwa^ʔyasa yikwī^ʔlats^ʔlē g'ōkwa. Wā, lā hōgwīla wī^ʔla lāq. Wā, g'il^ʔmēsē wī^ʔlaēlexs lāē āem q!wag^ʔā^ʔlilēda yikwī^ʔlē begwānem lē^ʔwis genemē lō^ʔ Hēx^ʔt!a^ʔyē lē^ʔwa yikwīlayag^ʔōlē begwānem lē^ʔwis genemē lāxēs q!wāt^ʔxē^ʔwnekūlaēna^ʔyē k'ālaxa qēqē-
xeg^ʔeyowē xēxaāp!axa xēxaaps!ālasasa yikwēlemē L!āl!EL!eyadza-

45 ya lāxēs yipeml^ʔlēna^ʔyē. Wā, hē^ʔmis la lāx^ʔūlī^ʔlats begwānemē negūmpsa yikwī^ʔlē begwānema. Wā, la^ʔmē wāwatqālasa L!āqwa lāxēs negūmpē qa p!es^ʔēdayosēxēs g'ōkūlōtē. Wā, la k'leās lēgem layōs qa lēgemsa yikwī^ʔlemē g'ing'inānema qaxs hēts^ʔlemasaa lēx^ʔēd qa lēlēgemsa yikwī^ʔlemē g'ing'inānema la q!ūlyak^ʔ begwānem yikwī-
50 ēlem. Wā, la hē q!ūnāla lēx^ʔēd qa lēlēgemsa yikwī^ʔlemē ts!edāqa.

Wā, la^ʔmē lēlēlase^ʔwē g'ōkūlōtasa yikwī^ʔlē begwānem qas g'āxē x'its!ax^ʔilaxa ma^ʔlōkwē yikwī^ʔlem L!āl!EL!eyadza^ʔya qaxs ā^ʔmaē wū^ʔem lēx^ʔēdxa L!āqwa, qaxs gwalī^ʔmaē dādek^ʔasas negūmpasa yikwī^ʔlē begwānema. Wā, hēem lēgades k'ilx^ʔsemdāxa L!āqwaxa

55 hē gwēx^ʔidē.

When the tribe have all come in, | the father-in-law (of the father) 56 of the young twins buys his own copper. He does this, | that the twin children may have a name on account of the | copper sold at the time when they were born. Now, || the father of the young twins, 60 and his wife, are dressed up. They wear blankets set with | abalone shells, for they wish the twins to be loved. | They are the ones who do no work for four years, and | they carry each a copper when they are going around the four | houses. The reason why they each carry a copper is that || they wish to be able to obtain them easily; for they 65 often carry valuables when they do so, | going around the four houses. They do it, because they have to work | for their beloved one (that is, the chief's daughter), who must not do any work. | Those who have many relatives do this, for it is said by the Indians that | all the relatives will die if they do not follow our customs; || that, although the father of twins | and his wife may not want to fol- 70 low the rules, all the relatives beg them to do so, | and to purify themselves every fourth day in water after the twins are | four days old, and that they do not | forget to paint themselves with ochre after purifying themselves in water, || the twins as well as the married 75 couple. They continue to do this until the twins are | ten months old. When the minds | of the married couple who are the parents of twins are really strong, they do not do any work for four years; |

Wä, g'il'mēsē g'āx 'wī'laēla yix g'ōkūlōtas. Wä, lä k'ilxwa yix 56 negūmpasa yikwilē begwānēm xēs hesmaq L'lāqwa. Hēt! hēg'ilts gwēx'idē qa lās lēgadaxa yikwī'lemē g'ing'inānēmē lāxōt'gilaxa L'lāqwāxs g'ālaē mayof'idayā. Wä, la'mē 'nemāla q'wālenkwa yikwilē begwānēm lēwis genēmē yixs 'nēx'ūnālaaxa ēēx'ts'lems- 60 gemē 'naenx'ūna'ya, yixs 'nēk'aē qa's lāxūlanōkwēsēs yikwī'lemē g'ing'inānema. Wä, hēm mōx'ūnxēla k'leās ēa'xēna'ya. Hēm dālaaxa 'nā'nēm sgēmē L'lāl'eqwaxs laē lā'stelselaxa mōsgēmē g'ig'ōkwa, yixs hāē lāg'ilas dālaaxa 'nā'nēm sgēmē L'lāl'eqwa qa's hō'femalēq, yixs q'ūnālaē dālaaxa nāxwa lēl'xūlaēmaxs hāē gwēx'idē 65 yixs lā'stelselaaxa mōsgēmē g'ig'ōkwa. Wä, hēm gwēg'ilas qaēda lael'winayēxa k'leāsē ēa'xēna'ya. Wä, hēm hē gwēx'idēda q'lēnemas lēlēlāla qaxs 'nēk'aēda 'nāxwa bāk'umqēxs 'wī'wūl-g'ililēlaēxa lēlēlālāxs k'lēsaē 'wī'la nā'naxts'ē'waxens la gwā-gwēx'sāla, yixs wāx'maē q'lēmsa aēk'ilaxa yikwilē begwānēm 70 lē'wis genēmē; lä 'nāxwa'mē lēlēlālās hāwāxelaq qa hēmenala-mēsē la'sta lāxa 'wāpaxa maēmop!enxwa'sē 'nāla g'āg'ilēla laqēxs laē mōxsēk'ilēs yikwī'lemē L'lāl'el'eyadza'ya; wä, hē'mis qa k'lē'sēs L'lēlēwē gūms'idxēs gōgūma'yaxs laē gwāl la'sta lāxa 'wāpē lē'wis yikwī'lemē L'lāl'el'eyadza'yaxa hāyasek'āla, lālaa lāxa hēlogwī- 75 lax'dēmlasēs yikwī'lemē. Wä, g'il'mēsē āla lōk!wēmasē nēnāqayasa yikwilē hāyasek'ālaxs laē mōx'ūnxēlaaxa ts'lāwūnxē k'leās

- 78 that is, when there are many to look after them to get fire-wood
and | food for them. ||
- 80 This is the way of those who have twin-children and who have no
relatives,— | those who do work before they have twin-children.
When (a woman) gives birth to two | children, what she often does is
to ask | the midwife to choke the twin- | children, that they may go
85 back home to where they came from; and || the midwife is not
allowed to disobey the wishes of the one | of whom she is taking care.
Then she at once strangles the twins | that belong to the Salmon.
She tries to do this | before anyone else sees the woman who has
given birth; and when | the twins are dead, they ask the father of
90 the twins || to go and tell his relatives that his wife has given birth to
two dead twins. | Then the midwife takes the afterbirth and washes
it well; | after washing it, she hangs it up to dry. | Then the two men
who climb the burial-tree are asked | to come and bury the twins. |
95 When || they come, they quickly make two boxes for the | twin-
children. They are of exactly the same size. | When they have been
finished, they take a board out of the right-hand side of the | wall of
the house in which the twins were born to take out the twins; | for
300 they make the box outside of the || house, because the Indians say

78 ēa'xēna'ya yīxs q'lōnemaēs hēleg'imē qa ānēqaxa leqwa lō' qa hā-
mēk'eyāla qaē.

- 80 Wā, g'a'mēs gwāyī'lātsa k'!ēāsē lēlēlāla yīkwīlē hāyasek'āla, yīxa
ēēaxelaēnoxwaxs k'!ēs'maē yīkwīlēda. Wā, g'il'mēsē māyōl'itsa
ma'lōkwē gīng'inānema. Wā, hēt!a q'ūnāla gwēx'idaatsēxs āxk'!ā-
laēda yīkwīlē ts!ēdāqxa māmayōltsilāq qa q!wēts!exōdēsēxa yīkwīlē-
mē g'īng'inānem qa lās aēdaaqa nā'nak^u lāxēs gā'x'idaasa. Wā, la
85 k'!ēās gwēx'idaatsa māmayōltsila ts!ēdāq lālēgweg'ēx wāldemasēs
māmayōltsilase'wē. Wā, lā hēx'idaem q!wēts!exōdālaxa yīkwīlēme
l!āl!EL!EYadza'ya. Wā, la'mē hayālomālaa hē gwēx'īdqēxs k'!ēās-
maē g'āx ōgū'la dōqwaxa māyola ts!ēdāqa. Wā, g'il'mēsē lēlēlēda
yīkwīlēme g'īng'inānema, laē hēx'ida'mēs ōmp lāxsdās āxk'!āla qa
90 lās nēlase'wē lēlēlālāsēxs lēlālaē yīkwīlēmasēs genemē. Wā, la'mē
āx'ēdēda māmayōltsila ts!ēdāqxa maēnē qa's aēk'!ē tsōxwaq. Wā,
g'il'mēsē gwāl ts!ōxwaqēxs laē gēx'walilaq qa lem'x'wīdēs. Wā,
la'mē lēlālase'wēda ma'lōkwē hēhewēnox^u lāxa dex'p!ēqē lāsa
qa g'āxēs wūnemtaxa yīkwīlēme l!āl!EL!EYadza'ya. Wā, g'il'mēsē
95 g'āxēxs laē hālabāla wūlx'īdxa ma'ltsema qa g'its!ewatsa ma'lō-
x'udē l!āl!EL!EYadzē g'īng'inānema, yīxs ālaē 'nemālasa g'il'gīldasē.
Wā, g'il'mēsē gwālēxs laē k'!exsōtse'wē hēlk'ōdenwālasasa yīkwī-
lēlats!ē g'ōkwa qa q!ēltsōdaasxa la lēlēl yīkwīlēme l!āl!EL!EYadzē
g'īng'inānema qaxs hāē wūlase'wēda g'its!ewasē l!āsānā'yasa yīkwī-

that it brings short life to those who make the | box if the bodies are 1
 put into it inside the house of the parents, even | in the case of
 those who are not born as twins. After the twins | have been put
 into the box, they paint their faces with ochre. Now, | the faces of
 the two dead children have been painted with ochre. || When this has 5
 been done, they put wrappings around them, | and put them into the
 box. Then | they take a long cedar-bark rope and put it around the
 burial-box | to hold down the cover, and also for the four men to
 carry them, | when they bury them. Then it is in this way:
 After || the ropes have been put around, eight Salmon people

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 10
 come | and stand by the sides of the burial-boxes, two | on each
 side; so that there are four people carrying | each burial-box of
 those who are dead. Then they go to bury them. | The two men
 who climb the || burial-tree go a long distance ahead, each carrying 15
 one short board, and they | look for a good tree with good branches on
 which to place the boards, on which the | burial boxes of the twins are
 placed. As soon as they find what they are looking for, | they climb
 up, and put down the boards where | they are to be. After they have
 done this, those who are going to bury them arrive, and || place the 20
 burial-boxes at the foot of the twin burial-tree. Then | the eight
 Salmon people sit on the ground. Now one of the tree-climbers
 comes down, takes the | rope, and puts it around the middle

ʔatsl̥ē gʷōkwa, yixs ʔn̥kʷaēda bāk!umaq̥xs wiw̥l̥gʷil̥l̥l̥l̥aēxa w̥laxa 300
 gʷits!Eʷaslasa l̥ēl̥ē lax ʔw̥l̥l̥l̥l̥l̥s gʷōkwasa gʷigʷaōmōkwasa w̥axʷEm
 kʷl̥s yikw̥l̥ema. Wā, gʷil̥mēsē lats!oyowēda yikw̥l̥ēmē l̥āxa
 gʷits!Eʷasas laē gʷimsʷitsōʷsa gʷūgʷūmʷyemē. Wā, laʷmē hamelq̥em-
 deyowa gʷūgʷūmyemē l̥āx gōgʷūgemaʷyasa maʷlōkwē l̥ēl̥ēl̥ gʷingʷināne-
 ma. Wā, gʷil̥mēsē gʷālexs laē qʷl̥en̥psem̥tsōsēs qʷl̥en̥bēmē. Wā, 5
 law̥isl̥ē lats!oyo l̥āxēs gʷigʷits!Eʷasē. Wā, gʷil̥mēsē gʷālexs laē
 ʔx̥c̥tseʷēda gʷilt!a densen denema qaʷs qexʷseindayāxa gʷits!E-
 ʷasē qa el̥alayāsa yikūyaʷyē; wā, hēʷmis qa dālaatsa mōkwē bēbe-
 gwānem qō l̥āl w̥n̥em̥taleqxa gʷa gʷāl̥ēgʷa (*fig.*). Wā, gʷil̥mēsē
 gʷāla w̥l̥xsemaʷyē gʷāxaasa maʷgūnaʷlōkwē L!āl!EL!Eyaɖzaʷya 10
 qaʷs l̥ā l̥aʷon̥elsaxa gʷits!Eʷasasa L!āl!EL!Eyaɖzaʷyēxa maēmaʷlo-
 kwē l̥āx ʔpsān̥āyas l̥āx maēmōk!winaʷyasa L!āl!EL!Eyaɖzaʷyē dālaxa
 ʔnemsg̥emē gʷits!Eʷatsa la l̥ēl̥ēla. Wā, l̥ā qās̥idēda w̥n̥em̥ta yixs
 geyōlaaʷl̥ qās̥idēda maʷlōkwē bēbegwānem̥xa hēhēʷw̥noxwaxa
 dex̥p̥l̥ēq̥ē l̥āsa dālaxa ʔn̥ālʷnem̥xsa ts!āts!ets!āx̥ʷsema. Wā, laʷmē 15
 āl̥āx ʔkʷa l̥ās l̥āx hēlal̥ās L!en̥āk̥ē qa paqalaatsa hānx̥ʷdem̥lasa
 deg̥rats!āsa L!āl!EL!Eyaɖzaʷyē. Wā, gʷil̥mēsē qʷl̥āxēs āl̥āseʷwē laē
 gʷāʷl̥elaem la h̥āx̥w̥ida qaʷs l̥ā paʷālel̥ōtsa ts!āts!ax̥ʷsemē l̥āx
 ʔx̥āslas. Wā, gʷil̥mēsē gʷāl̥ē ʔx̥aʷyas gʷāxaasa w̥n̥em̥ta qaʷs hān-
 gaels̥ēxa dēdeg̥rats!ē l̥āx ʔx̥l̥aʷyasa L!āl!EL!Eyaɖzēp̥l̥ēq̥ē l̥āsa. Wā, 20
 la kʷl̥ūseis̥ēda maʷgūn̥āʷlōkwē L!āl!EL!Eyaɖzaʷya. Wā, gʷāxē gʷāxa-

of one of the burial-boxes. | He throws up the other end,
 25 which is used as a hoisting-rope. Then it is caught || by the other
 climber, who hoists up the burial-box. | The other climber goes up
 at the same time, holding the box, | so that it does not knock against
 the burial-tree while it is being | hoisted up. When it reaches the
 board on which the burial-box | of the twins is to be placed, the one
 30 climber || who has remained in the tree takes it and puts it on the | board
 where it is to stay. After this has been done, he | lets go of the rope;
 the other | climber goes down, and puts the end of the rope | around the
 35 middle of the other burial-box. Then it is hauled up by the || climber
 who stays behind, and the other | climber holds the box as it is being
 hoisted up. When it reaches the place, | it is put on top of the first
 one that they have put up. Then | the end of the rope of the burial-
 box is untied and is thrown down. | The one climber goes down with
 40 it; || and when he reaches the ground, he ties another board to the | end
 of the rope. This is hauled up by the climber who stays in the tree; |
 and when it reaches the board where | the two burial-boxes have been
 placed, it is taken by the climber who remains | in the tree. He puts

- 22 xēda ʰnemōkwē lāxa hēhēʷwēnoxwē bēbēgwānem qaʰs āxʰēdēxa de-
 nemē qaʰs qexʰsemdēs lāx negoyāʰyasa nʰemsgēmē degʰats!ā. Wā,
 lā ts!eqōstōts āpsbaʰyasa dengʰostālaʰyō denema. Wā, la dādala-
 25 sōʰsa ʰnemōkwē hāʰwēnoxwa. Wā, lā dengʰustōdxa degʰats!ē. Wā,
 lēda ʰnemōkwē hāʰwēnoxʷ la ʰnemaʰnākūla ēkʰ!ōlela dālaxa degʰats!ē
 qa kʰlēsēs xemsa!ēla lāxa L!āl!EL!eyadzēp!ēqē lāsexs laē dengʰo-
 stālayā. Wā, gʰilʰmēsē lāgʰaa lāxa ts!āts!aʰʷsemē hāndzosa degʰa-
 ts!āsa L!āl!EL!eyadzaxʰdē. Wā, lā dādanodēda hāʰwēnoxwē begwā-
 30 nemxa hēxʰsā lēda ēkʰ!ē. Wā, lā dāxʰīdeq qaʰs hāndzōdēs lāxa
 ts!āts!aʰʷsemē hāndzōsa degʰats!ē. Wā, gʰilʰmēsē gwālaalelaxs laē
 ēt!lēd ts!enkwxōtsa denemē. Wā, laʰmēsē lāsgemaʰya ʰnemōkwē
 hāʰwēnoxʷ qaʰs lā lāxa. Wā, lā qexʰsemts ōbaʰyasa denemē lāxaax
 ʰnegoyāʰyasa degʰats!ē. Wā, gʰilʰmēsē gwālexs laē dengʰustōyosa
 35 hāʰwēnoxwē begwānem lāxa ēkʰ!ē. Wā, laʰemxaāwisa ʰnemōkwē
 hāʰwēnoxʷ dālaqēxs laē ēkʰ!ōlela. Wā, gʰilʰmēsē lāgʰaaxs laē
 hānkʰāyendayo lāxa gʰālē la hānālalela. Wā, gʰilʰmēsē gwāla laē
 qwēloyowē ōbaʰyasa denemē lāxa degʰats!ē qaʰs ts!eqaxōdēs
 ōbaʰyasa denemē. Wā, la lāsgemaʰya ʰnemōkwē hāʰwēnoxūq.
 40 Wā, gʰilʰmēsē lāgʰilʰsexs laē āxʰēdxa ts!āts!aʰʷsemē qaʰs yīlōyodēs
 ōbaʰyasa denemē lāq. Wā, laʰmē dengʰustōyosa hēxʰsā lēda ēkʰ!ē
 hāʰwēnoxwa. Wā, gʰilʰmēsē lāgʰustāwēda ts!āts!aʰʷsemē lāxa la
 mexelalelatsa maʰltsemē dēdegʰats!ā laē dāxʰītsōsa hēmenalalela
 lāxa ēkʰ!ē hāʰwēnoxʷ begwānema qaʰs pāqeyīndēs lāx ōkūyaʰyasa

it on top of the || upper burial-box; and then the other climber goes 45 up, | and helps his friend tie the | burial-box to the twin burial-tree with the rope which they have used for hoisting the burial-boxes. | When this has been done, both come down; | and as soon as they reach the ground, the eight || Salmon people rise and they go home together with 50 the two | climbers, for the parents of the dead twins do not go along. |

Three days after the children of the parents of the twins were born, | in the evening, all the men || of the tribe of the parents of the 55 twins sit down outside of their houses; | and when they are all there, a man who is | told by the tribe to speak, addresses them, for this man is not | one of the chiefs; but the chiefs have asked him | to speak, for the chiefs are afraid of the parents of twins, || because 60 nobody ever succeeds in anything if the parents of twins wish ill to him. | Therefore the chiefs do not show that what is said is | the speech which they wish to be made. The man says, | "O tribe! I invited you to come here and be seated, that I may ask the parents of twins | whether they intend to keep the taboos. Now I will go and 65 ask them." || Thus he says, and walks into the house in which the twins were born; | and when he goes in, the woman, the mother of the twins, says at once | that she has heard what was said by the people

ëk'!ëLEla deg'ats!ä. Wä, g'il'mēsē gwāla laē ëk'!ēstēda 'nemōkwē 45 hāwēnoxwa qa's lä g'ōx'wīdxēs 'nemōkwaxs laē yīf'alelōtsa dēdeg'ats!ē lāxa L!āl!EL!eyadzēp!ēqē lāsa, yīsēs deng'ustālayōx'dē denema. Wä, g'il'mēsē gwāla g'āxaē 'wīla hōqwaxs ma'lōkwaē. Wä, g'il'mēsē g'āxelsa laē 'wīla q!wāg'īlsēda malgūna'lōkwē L!āl!E- 50 L!eyadza'ya qa's lax'da'x'u 'nemāx'īd nā'nak'u lē'wa ma'lōkwē hēhē'wēnox'u bēbegwānema qaxs k'lēasaē las g'īg'aōlnōkwasā la lēLEl L!āl!EL!eyadza'ya.

Wä, g'il'mēsē yūdux'p!enxwa's gwasēs māyoldemasa yikwīlē hāyasek'āla; wä, g'il'mēsē dzāqwaxs laē k'lūs'ēlsēda 'nāxwa bēbegwānems g'ōkūlōtasa yikwīlē hāyasek'āla lāx L!āsanā'yas g'ōkwas. 55 Wä, g'il'mēsē 'wīlga'elsexs laē yāq!eg'a'ēlēda begwānemē yīxa āxk'!ālase'wasēs g'ōkūlōtē qa yāq!ent!āla, yīxs k'lēsaē g'ayōl begwānemē lāxa g'īg'egāma'yē. Wä, lāla hē'ma g'īg'egāma'yē āxk'!āla qa yāq!ent!ālēs qaxs k'ilemaēda yikwīlasa g'īg'egāma'yē qa's k'lēsaē weyōl!ēnoxwa yikwīlaxs hānkwaaxēs gwe'yā qa lē'lēs. 60 Wä, hē'mis lāg'ilas k'lēs nēltsemāla hē yāq!eg'a'ēlēda g'īg'egāma-yasēs wāldemēxsde. Wä, lā 'nēk'ēda begwānemē: "Hēden lāg'ila 'nēx' qens g'āxē k'lūs'elsa, g'ōkūlōt, qen wūlēxwa yīkwīlax hāyasek'āla aēk'ilaemlīlāo lō' k'lēs. Wä, la'mēsen lāl wūlālqō," 'nēk'exs laē qās'ida qa's lē laēL lāxa yīkwīlats!ē g'ōkwa. Wä, 65 g'il'mēsē laēLEXs laē bēx'ida'mēda yīkwīlē ts!edāq hē g'il yāq!eg'a'ēla qaxs wūLEla'maax wāldemasa begwānemē lāx L!āsanā'yasēs

68 outside of the | house. And the woman, the mother of the twins, says,
 "We shall not | observe the taboos. We are going to dress in our
 70 work-clothes in || the morning, and you shall come and beat rapid
 time when we go out of this | house in which the twins were born."
 As soon as she ends her speech, | the man goes out, and repeats to his
 tribe what the | mother of the twins has said; and the man tells his |
 75 tribe to rise early, when daylight comes, and beat rapid time || for the
 parents of the twins, in front of the house in which the twins were
 born. Thus he says. | And when he ends his speech, the men all go
 home | to their houses. In the morning, when it gets day, | the men
 arise from their sleep, and | sit down outside of the house in which the
 80 twins were born; and when || they arrive, they take their batons
 and distribute them | one to each man; and when | each man has
 one, the one who spoke before, | when the tribe first sat down, goes
 into the house. He does not stay there a long time, before | he
 comes out of the door of the house in which the twins were born, and
 85 says, || "Now, beat time rapidly!" And when he says so, all | the
 men beat time rapidly on boards. First the | father of the twins
 comes out, and he has hanging on his back the wedge-bag in which are
 his wedges | and his stone hammer. In his right hand he carries |

68 g'ōkwē. Wä, lä 'nēk'ēda yīkwilē ts!ēdāqa: "K'!ēsēl'granu'x'u
 'nemālāl aēk'ilal. Ēs'maēlanu'x'u q!walenx'!tsenu'x'u ēeaxelayāx
 70 gaālala qa's g'axlag'ilōs lēx'ūts!ōde! g'āxenu'x'u lāxwa
 yīkwilats!lēx g'ōkwa," 'nēk'ēq. Wä, g'il'mēsē q!ūlbē wāldemas
 laē lāwelsēda begwānemē qa's lē ts!ēk'!alelas wāldemasa yīkwilē
 ts!ēdāq lāxēs g'ōkūlōtē. Wä, hē'mis wāldemsa begwānemaxēs
 g'ōkūlōtē qa 'wī'les gag'ostā qō 'nāx'ēidlō, qa's g'āxlag'il lēxewel-
 75 saxa yīkwilē hāyasek'āla lāxēs yīkwilats!lē g'ōkwa, 'nēk'ē. Wä,
 laem q!ūlbē wāldemas lāxēq. Wä, hē'x'ida'mēsē la nā'nakwēda
 'nāxwa bēbegwānem lāxēs g'ig'ōkwē. Wä, g'il'mēsē 'nā'nakūlaxa
 gaālāxs laē 'wī'la lāx'widēda mexā'dē bēbegwānema qa's lā
 k'lūs'els lāx l'āsanā'yasa yīkwilats!lē g'ōkwa. Wä, g'il'mēsē 'wīl-
 80 g'aēlsa laē āx'ētse'wēda t!ēt!emyayowē qa's ts!ewanagemaēxa
 'nāl'nemts!aqē lāxa 'nāl'nemōkwē begwānema. Wä, g'il'mēsē
 q!wālxōxtāwēda bēbegwānemxs laē laēlēda yāq!ent!lāx'dē begwā-
 nemxs g'ālaē k'lūs'elsē g'ōkūlōtas. Wä, k'!ēst!lē gālaxs g'āxāē
 g'āxāwels lāx t!ex'ilāsa yīkwilats!lē g'ōkwa. Wä, la 'nēk'a:
 85 "Wēg'a lēxedzōdex," 'nēk'exs laē 'nemāx'ēid lēxedzōdēda 'nāxwā
 bēbegwānemxa paq!ēsē lēxedzowē saōkwa. Wä, hē'mē g'āla-
 ba'ya yīkwilē begwānema tēgwēk'elaxēs q!waats!āsēs leml'emg'ayo
 lōxs 'mex'!ts!āēs pēlpēlqē lāq. Wä, lāxāē dāk'!ōts!ānasēs hēlk'!ōt-
 ts!āna'yē lāxēs sē'wayowē. Wä, lä dālasēs gēmxōts!āna'yaxēs

his paddle, in his left hand his || mat, as he comes walking along. 90
 Next to him comes | his wife, who carries on her back her clam-
 digging | basket, and in it is her berrying basket. | In her right hand
 she carries her paddle and her digging-stick; | in her left hand, her
 mat and her bailer made of || a large horse-clam shell, which she uses 95
 when digging clams; | and an old mat is spread over her back. Both
 of them, | she and her husband, wear belts. The | three go out, fol-
 lowing one another,—first the man who spoke, | next, the father of
 the twins, and last the mother of the twins. || Then they come walk- 400
 ing along, and stand | outside the door of the house, and when they
 stop walking, | all the men stop beating time; and that | man, the
 only one who speaks, addresses them, and tells all | the people that
 the parents of the twins will not obey the taboos, || and that they will 5
 continue to work as they used to do before, and that for this reason |
 they have come in their working-dresses. Then he | promises a pot-
 latch to his tribe. |

Immediately he gives away blankets to his tribe; | and after this
 has been done, || the man and his wife, the parents of the twins, are 10
 at once allowed to work, when she gets strong enough to work. |
 Now this is ended. |

lē^{wa}yaxs g^āxāē ēx^{em} qā^{na}kūla. Wā, hē^mēs māk^{ila}qēs gē- 90
 nemē. Wā, la^{em}xāē t^lēgwik^{el}axēs dzē^gats!āxā g^āwēq^{lan}emē
 lex^aya. Wā, la hānts!āsō^{sa} hāmyats!ē lex^aya. Wā, lāxāē
 dāk^{!ol}ts!ānasēs hēlk^{!ol}ts!ānāyē lāxēs sē^{wayowē} lē^{wis} k^{!il}āk^{wē}.
 Wā, la dālasēs gēmxōlts!ānāyē lāxēs lē^{wa}yē lē^{wis} xelōlts!ālayo
^ēwālas xalaētsōx met!ānāyax dzēk^aaxa g^āwēq^{lan}emē laxēs 95
 lēbēk^{ila}ēnāyaxa k^{!l}āk^{!ob}ana. Wā, lā ^{em}mālaem wīwūsēg^{oyā}la
 lē^{wē} lā^{wū}emē. Wā, la^{mē} denōxlālaxs yūduk^{wāē} yīxs hē^{maē}
 g^ālabēsa hāyasek^ālaxa yāq!ent!ālax^{dē} begwānema. Wā, lā
 māk^{ila}qēxa yīkwilē begwānema. Wā, la elx^{la}ya yīkwilē ts!edāqa.
 Wā, g^āxē ēx^{em} qā^{na}kūla qas g^axē q!wāg^aels lāxā l!āsa- 400
 lel^kasē lāx t!ex^{il}āsēs g^ōk^{wē}. Wā, g^{il}mēsē gwāl qāsaxs laē gwāl
 lēxedzā^{yēda} ^{enā}xwa bēbegwānema. Wā, la yāq!eg^alēda begwā-
 nemē, yīxa ^{emō}x^{sāmē} yāq!ent!āla. Wā, la^{mē} nēlāxa ^{enā}xwa
 bēbegwānemxs k^{!ē}saē aēk^{il}ēda yīkwilē hāyasek^āla yīxs ā^{mē}lē
 hāyōlis!āxāx^{salal} lāxēs ^{enā}xwa ēā^{xē}nāya. “Wā, hē^{mis} lag^{il}dasek⁵
 hē gwāla g^āx q!waq!ūlax^{LENU}ē^xsg^{as} ēēaxelayuk^u.” Wā, la^{mē}
 dzōxwa qāēs g^ōkūlōtē laxēq.

Wā, hēx^{ida}mēsē yax^{wid}xēs g^ōkūlōtasa p!elxelasgēmē. Wā,
 g^{il}mēsē gwālaxs laē hēx^{ida}em hēlq!ōlemsēs g^ōkūlōtē āxax^{sa}-
 laxa yīkwilē begwānema lē^{wis} gēnemaxs laē hēlats!āla āxax^{sāla}. 10
 Wā, la^{mē} gwāl laxēq.

- 12 Now I shall talk about the mother of twins, | who, together with
her husband, obeys the taboos. | When she is pregnant again, the
15 woman || and her husband, paint their faces with ochre, when
daylight comes in the | morning, and they wear around their heads
rings of red cedar-bark, with | one white tail-feather of the eagle
standing in the back. They wear these during the whole time of her
pregnancy; | and when the child is born, is at once given the name
20 Salmon-Tail if it is a boy; || and if it is a girl, it is called Salmon-Tail-
Woman. | Then they take one of the cradles with notched head-
board | of the twin brothers for the cradle of Salmon-Tail, and they |
do everything to him as they did to his elder brothers, the | twins.
25 And when Salmon-Tail is ten months old, || he is taken out of the
cradle. They take the cradles with notched head-boards | to the
cedar-bark cave. |

I have forgotten this. When the twins are ten months old,— |
that is, if they are recognized as olachens by an old man, one of
twins— | generally this is a pair of twins, consisting of a boy and a
30 girl;— || and leg-rings and arm-rings are put on them, | an old man,
one of twins, is called to give them a name obtained from the olachen.
Then he looks at their hands; and when he sees that the twins have |
small hands, the old man, one of a pair of twins, says to the | boy,

- 12 Wa, la^mēsēn gwāgwēx^salal laxa yikwīlē ts!edāqa, yixa aēk'i-
lāxs yikwilaēda ts!edāqē ⁿemāla lē^wis lā^wūnemē. Wā, g'il-
ⁿmaē ēt!ēd bewēx^wida lāē lōma la aēk'ilēda ts!edāqē ⁿemāla
15 lē^wis lā^wūnemē la^mē q!walxōem gūmsasa gūgūmyemaxa g'ālāē
ⁿnāxⁱdxā gēgaāla. Wā, lāxaē hēmēnalaem qēqex^emalaxa
l!āgekūē lēlaap!ālaxa ⁿnālⁿemts!aqē ^mela ts!elts!Elk^sa nāxsde-
^yasa kwēkwē; lālaa lāx hēloggemg'ilax^xdemlasa bewēkwa. Wā,
g'il^mēsē mayō!ida lāē hēxⁱdaem lēgades Ts!āsna^yē, yixs bāba-
20 gūmaē. Wā, g'il^mēsē ts!āts!adagemis lāē lēgades Ts!āsnēga. Wā,
la^mē āxⁱētse^wēda ⁿemēxla lāxa qēqexeg^eyowē xaāp!as ⁿōlāsxa
yikwīⁱemas ābempas qa xaāp!as Ts!āsna^yē. Wā, la^mē āem
la ^wil^a negetewēse^wē gwayiⁱlālasē qāē lāx gwayiⁱlālasax ⁿōⁿe-
lāsxa yikwīⁱemasēs ābempē. Wā, g'il^mēsē hēlōgwila Ts!āsna^yaxs
25 lāē gwāl xaapase^wa. Wā, la^mē layowa mālexla qēqexeg^eyowē
xēxaāp!a lāxa k'ādzek!waasē.

Wā, hēxōlēn l!elēwēse^wa, yixs g'ilⁿmaē hēlogwilēda yikwīⁱlemē
l!āl!el!eyadza^ya yixa malt!elē dzāxūna, yisa la q!ūlyak^u yikwī-
ⁱlema, yixs q!ūnālaē bēx^uk!ōdeqela, wā, lā ts!edāqa ⁿemōk^u.
30 Wā, g'il^mēsē ^wil^a qex^ealelē kwēkūn^xwēdemas lāē lēlālase^wēda
la q!ūlyak^u yikwīⁱlema qa^s lēxⁱēdēs lēgemas lāxēs grayōlasa
dzāxūnē, yixs hāē dōqwasōsē ēeyasās. Wā, g'il^mēsē dōqūlaqēxs
āmⁱāmēx^t!āna^yēxa yikwīⁱlemē l!āl!eyadza^ya, wā, la ⁿēk'ēda

"O friend Making-Satiated! you are an olachen," || for that is a name 35
coming from the home | of the olachen; and he looks at the other one
of the twins, | and he names her Making-Satiated-Woman. When the
twins come from | the Silver-Salmon, then the girl twin is called
Abalone-Woman, | and the boy is called Only-One; || and when the 40
twin-children come from | the Sockeye-Salmon, the girl is called
Head-Dancer and | the boy is called Head-Worker. |

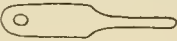
Now I shall talk again about the woman, the mother of | Salmon-
Tail, the younger brother of the twins. You already || know that 45
the cradles with notched head-board of the | twins, after they have
been used for their younger brother Salmon-Tail, | are taken to the
cedar-bark cave. The mother of twins does not keep their cradles. |
If the woman expects another child, | the Indians are careful not to
make the cradle before || the child is born, for often the child will be 50
dead when it is born; | therefore the cradle is made after the child
is born. | When the child is born, | they make the cradle at once.
Then | the child and his parents go straight back to the old ways.
There are none of the customs that are being observed with twins, ||
and with their parents, and the | child of the mother who had given 55

yikwī'lemē begwānema: "Dzāxūns, qāst, mēmenlētela," lāxa
beḡ^uk'!ōdeqela, qaxs hē^umaē lēgēms lāxēs g'āx'idaasē āwīna- 35
gwisasa dzāxūnē. Wā, lā dōx'widxa 'nemōkwē yikwī'lemē L!āl!e-
yadza^uya wā, la lēx'ēdes Māmenleyēga lāq. Wā, g'il'mēsē g'āyōla
yikwī'lemē lāxa dzā^uwūnē laē lēx'ēdayuwē Ex'ts!emg'iyēga lāxa
ts!āts!adageimē yikwī'lema. Wā, lā lēx'ēdayuwē 'nemg'ēyē lāxa
bābagumē. Wā, hē^umis lēgēmsa g'ayōlē yikwī'lemē g'ing'inānem 40
laxa mēlēk'ē Yāyaxūyiga yixs ts!āts!adagemaē. Wā, hē^umis lēx-
'ēdayowē Hayaleyē lāxa bābagumē.

Wā, la^umēsen ēt!ēdel gwagwēx's'alal lāxa ts!edāqē, yix ābempas
Ts!āsna^uyē, yixs ts!ā^uyāsa yikwī'lemē L!āl!EL!eyadza^uya, yixs lē^umaa-
qōs q!ālaqēxs lē^umaē lāyowēda mālexla qēqexeg'eyowē xēxaāp!asa 45
yikwī'lemē L!āl!EL!eyadzēxs laē gwāl xaāpase^uwē ts!ā^uyāsē Ts!āsna-
^uyē lāxa k'ādzek'waasē. Wā, laem k'leās la āxēlasō xaāp!āsa
yekwīlayag'ōlē ts!edāqa. Wā, g'il'mēsē bewēx'wid ēt!ēda, wā, hē-
menala^uma bāk!umē aēk'ila geyōl xaāpēlaxa xaāp!āxs k'lē^us^umaē
māyōl'idēda ts!edāqē, qaxs q!ūnālaē lēlālēda g'inānemaxs māyōlē- 50
maē. Wā, hē^umis lāg'ilas āl'em xaāpēlase^uwēda xaāp!āxs laē māyōl-
idēda ts!edāqē. Wā, g'il'mēsē māyōl'idēda ts!edāqasa g'ināne-
maxs laē hēx'idaem xaāpēlase^uwēda xaāp!ē. Wā, laem naqē^ustēda
g'inānemē lē^uwis g'ig'āolnōkwē. La^umē k'leās la āxālas yikwī'lēnē-
x'dās lāxa hāyasek'āla. Wā, laemxaāwisē k'lē^us la L!āl!eyadza^uyē 55

56 birth to twins does not belong to the Salmon. It is an ordinary child, | like other children that were born single. |

The only thing that is different in the case of a mother of twins | is that the name of the preceding child is Salmon-Head; and when ||
60 the mother gives birth to twins, then, when Salmon-Head is ten months old, | his cradle is put away; and they make the two cradles | with notched | head-boards for cradles for the twin-children | belonging to the Salmon. | They do the same as they | did before to
65 the twins when they were born; and when || the twins have a younger brother, his name is | Salmon-Tail. Now I have finished | talking about twin-children. |

1 **Cauterizing.**—The afterbirth is well washed, | and hung up until it is quite dry. When it is dry, | it is folded up and put into the work-box | of the mother of the twins. It is kept in the box as a medi-
5 cine. || The mother of the twins takes well rubbed and scraped nettle-bark, and | puts it into the same box. The whole tribe | know that the mother of twins keeps the afterbirth. She also | keeps in the same box a piece of cedar-wood with a hole burnt through it. | It is in
10 this way:  And if a man or a woman is sick, || they go to the mother of twins to be | cauterized by her.

56 māyōlēmas g'īnānēma, yīsa yīkwīlayag'ōlē. Wā, la'mē g'īnānēma q'lālama yu gwēx'sa 'nemōk!wēdza'yēx g'īng'īnānēma.

Wā, lēx'a'mēs ōgūx'īdaatsa g'īnānēmax laē ēt'lēd yīkwīlēs ābempē. Wā, la'mē lēgades Hēx't!a'yē lāxēq. Wā, g'ilēm ēt'lēd yīkwīlē
60 ābempasēxs laē gwāl hēlōg'ilaxa lāxat! ēt'lēd Hēx't!a'ya laas āem g'ēxasēwē xaāp'lās. Wā, la ēt'lēd xēxaapilase'wēda ma'ēxla qēqexeg'eyowē xēxaāp!a qa xēxaāp!āsa lā ēt'lēd yīkwīlēm L!āL!EL!E-yadza'yē g'īng'īnānēma. Wā, la'mē āem naqemg'iltewēx g'ālē gwēg'ilas qaēs g'ālē yīkwīlēma L!āL!EL!E-yadza'ya. Wā, g'ilēmēsē
65 ēt'lēd māyōl'ēdes ts!ā'yāsa yīkwīlēmē, wā, la'emxaāwisē lēgades Ts!āsna'yē. Wā, lawīslā gwāla gwāgwēx's'āla lāxen 'nāxwa wāldemi'lāla lāx māyōl'ēna'yasa ts!ēdāqē.

1 **Cauterizing.**—Wā, hē'misa maēnas, yīxs laē aēk'!a ts!ōxwasōē qa's lā gēx'walīlēma qa ālak'!alēs lemχ'wida. Wā, g'ilēmēsē lemχ'widexs lāē aēk'!a k'!ōx'semtse'wa qa's lē g'its'loyo lāx g'ildasasa yīkwīlē ts!ēdāqa. Wā, la'mē pēspats!ānoχ's. Wā, g'ilēmēsē gwāla
5 laē āx'ēdēda yīkwīlē ts!ēdāqxa gūnē aēk'!aakwē xūnkwa qa's lēxat! g'its!ōts lāxa maēnats!ē g'ildasa. Wā, la'mē 'nāxwa q'lālē g'ōkūlōtasa yīkwīlē ts!ēdāqexs axēlaaxa maēnē. Wā, hē'misa x'ōbedzowē pegedzowē kwaχ'ba k!wa'xlāwa. Hēem la g'its!āxa maēnats!ēyē g'ildasaxa g'a gwālēg'a (*fig.*). Wā, g'ilēmēsē ts!ēx'īlē
10 ōk!wina'yasa begwānēmē lō'ema ts!ēdāqē, laē lāxa yīkwīlē ts!ēdāq

Then the mother of twins opens her | box and pinches off some 12
of the dry afterbirth, | and she takes some of the soft nettle-bark,
and also her stick for cauterizing. | She takes these to the
house of the one whom she is going to cauterize. Generally they
cauterize || the knees or the chest, or both sides of the head, | 15
if a person has headache; or, if a | man or woman has backache, they
cauterize on each side | of the small of the back; or if they have
pains in the chest, they | cauterize on each side of the collar-bone,
or sometimes above the nipples; || or when there is pain on each 20
side of the head, they cauterize both temples | or often on the back
of the neck and of the head, | but most frequently they cauterize the
knees. |

When the mother of twins arrives, she sits down. She takes the |
afterbirth and breaks it up into small pieces. She takes the || rubbed 25
nettle-bark and loosens it. She mixes it with a piece of the after-
birth, | and takes the cauterizing-stick. She puts the afterbirth
and | nettle-bark which are mixed into the hole at the end; and when
the hole of the | cauterizing stick is full, she lays it on the place where
she is going to cauterize. She takes | cedar-wood, puts one end into
the fire, and, when it burns, she || sets fire to the material in the cauter- 30
izing-stick. And when it burns evenly, | she presses it down with

qa^s lä x'ōpasōs. Wä, hēx'ida^smēsēda yīkwilē ts!edāq x'āx^swīdxēs 11
maēnats!ē g'ildasa qa^s ēpōdēxa grayolē lāxa lē^smōkwē maēna. Wä,
hē^snisa q!ōyaakwē gūna. Wä, hē^smisēs x'ōbedzowē. Wä, la^smē
dālaqēxs laē lāx g'ōkwāsēs x'ōpasōlē. Wä, hēm q!ūnāla x'ōpasō-
wa āwagōla^syaqēxs lē^swūns hāq!ūbāyēx lē^swūns ēwānōlema- 15
ēyēx, yīxs ts!ex'ts!ālaēda begwānemē. Wāx'i āwāgoxlēqenōwēda
begwānemē lō^sma ts!edāqē lē x'ōx'apoxlentsōsa ēwax^ssōt!ena^sya-
sens xēmōmowēg'a^syēx. Wāx'ē ts!enpela la maēmaltsema x'ōpa^syē
lāxens hānasxawa^syēx lōxs yāē lōx ēk!anā^syaxsens dzāmēx,
wāx'i ts!ex'ts!āla lā ēwāx^ssanōlema^sya ēnāl^snemsgēmē x'ōpa^sya 20
lōxs q!ūnālaē ēnemsgēma x'ōpa^syē lāxens ōxlāyēx lē^swūns āwāp!a-
ēyēx. Wä, yūemxat! q!ūnāla x'ōpase^swēda ōkwāx'a^syē.

Wä, g'il^smēsē g'āx k!wāg'alilēda yīkwilē ts!edāqa laē āx^sēdxa
maēnē qa^s tsōtsets!endēq qa ālēs ām^sāmāyastā. Wä, āx^sēdxa
q!ōyaakwē gūna qa^s bēl^sēdēq. Wä, lā gwēgūlqasa q!wēlkwē maēn 25
lāq. Wä, la āx^sēdxa x'ōbedzowē. Wä, lā dzōpstōtsa maēnqela
gūn lax kwāx^sba^syas. Wä, g'il^smēsē qōt!astowa kwāx^sba^syasa
x'ōbayowaxs laē pax^salelōts lāxēs x'ōpasōlē. Wä, lā āx^sēdxa
k!wa^sxlāwē qa^s mēx^slendēs ōba^syas. Wä, g'il^smēsē x'ix^sēdēxs laē
tsēx'tōts lāxēs x'ōbayowē. Wä, g'il^smēsē ēnemāla x'ix^sēdē ēwādze- 30
gasasa x'ōbayo laē lāqwalaxa yīkwilē ts!edāqsēs gēm^sxōlts!āna^syē

32 her left hand | into the hole, so that it may not move; for generally the | person moves about when he feels the burning on his skin. This is the thickness | of the cauterizing-stick, and this the size of the
 35 hole at the end.¹ When || it is all burnt up, she lifts the cauterizing-stick, and only | the ashes of the afterbirth and of the nettle remain sticking to the skin. The mother of twins presses on it | with her first-finger, so that the ashes go in; and | after she has finished cauterizing, she is paid one pair of | blankets for every place she has
 40 cauterized. Sometimes she will cauterize in four places, || and she is paid four pairs of blankets. |

Cripples.—Now I shall talk about children that belong to the Salmon, but who are not twins. | When a woman gives birth to a one-eyed child, then | all the men say that it belongs to the Salmon. |
 45 When a woman gave birth to a girl with a red spot like a || strawberry on the forehead, here at Fort Rupert, | it was said that (the girl) belonged to the Salmon; and a Koskimo woman gave birth | to a boy whose right leg was bent, who belonged to the Salmon; | and Kūñxūlayugwa, a | L!āL!āsiqwāla woman, gave birth to a child | who was white on one side of the face, and he also belonged to the Salmon;
 50 and || Ayaga, a Koskimo woman, gave birth to | a boy who had a scar on the face; | and also those who have scars on the body or who | lack a finger,—all these about whom I am talking are said to

32 lāxa x'ōbayowē qa k'!ēsēs lēgūlēla qaxs q!ūnālaē yawīx'elilēda begwānemaxs laē leq!ūt!lēdēs L!ēsē. Wā, g'aem wāgwatsa x'ōbayowēg'a.¹ Wā, g'aēmēs 'wādzegats kwaḡ^uba'yašēg'a. Wā, g'il'mēsē
 35 q!ūlx'ēidexs laē wēx'ēidxa x'ōbedzowē. Wā, ā'mēsē la k'lūtālē gūna'yaša maēnqela gūn. Wā, ā'mēsa yikwilē ts!edāq ts!emsgemtsēs ts!emālx'ats!āna'yē lāq qa lābetēsa gūna'yē. Wā, g'il'mēsē g'wāla yikwilē ts!edāq x'ōpaxs laē hālaqasōsa 'nāl'nemxxa p!elxelasgem qaēda 'nāl'nemsgemē x'ōpēs, yīxs 'nāl'nemp!ēnaē mōsgemē
 40 x'ōpa'yaš. Wā, la hālaqasō'sa mōxxa p!elxelasgema.

Cripples.—Wā, la'mēsen gwagwēx's'alal lāxa k'!ēse yikwi'lem L!āl!eyadza'ya, yīxs q!ūnālaē mayōlēda ts!edāqasa k'lūxstō; wā, laem hēx'ēidaem 'nēk'ēda 'nāxwa begwānemqēxs L!āl!ayadza'yaē. Wāx'a 'nemōkwē ts!edāq mayō'īdaa āxālaēda L!axsemē hē gwēx's
 45 lēgō lāx ōgwiwa'yaša ts!āts!adagemē lāxg'a Tsāxisek; wā, laemxaē 'nēx'sōxs L!āl!ayadza'yaē. Wāx'ēda māyōlemasa Gōts!axsemē wāk'alē hēlk'!ōtsīdza'yaša bābagumē. Wā, laemxaē L!āl!aya-dza'ya. Wāx'ē mayōlemas Kūñxūlayugwa L!āl!āsiq!waxsemēxa 'melk'!ōtema bābaguma. Wā, laemxaē L!āl!eyadza'ya. Wāx'ē
 50 māyōlemas Ayagaxa Gōts!axsemēxa q!ūt!ōsaēs māyōlemē bābaguma. Wā, hē'mēsa q!ūtās ōk!wina'yē lōxs q!ēx'ats!āna'yēxa g'āyolē lāx q!wāq!wax'ats!āna'yas hēstaem g'wēyō L!āl!el!eyadza-

¹ 3 mm. thickness of gauge-stick; 8 mm. diameter of hole.

belong to the Salmon. | I have seen all this, when the people | of all the tribes follow the rules that they have || for twin-children, and 55 their parents also | observe the taboos that belong to twin-children. |

Navel-string.—The parents keep the navel-string, | and if one of 1 the twins is a boy, | (the mother) wraps it in cedar-bark and gives it to her | near relative who is a seal-hunter, that the boy, one of the twins, may become a seal-hunter. || Then the seal-hunter puts the 5 navel-string between | the prongs of his harpoon-shaft. It is tucked in where the cross is shown.¹ | Sometimes they put the navel-string at the end | of the seal-hunter's paddle. They | wrap kelpine over it at the narrow part of the || hunter's paddle.² The navel-string of 10 the | boy is put under a wrapping of dried kelpine. | This is done with the navel-string of twins and of those who are not twins. |

If they wish the boy to be a canoe-maker, they put | the navel-string under the deer-skin lashing of the || adz of a canoe-builder. 15 This is the navel-string right | where the cross is.³ Often they put the navel-string into the neck-ring | of a canoe-maker or of a seal-hunter. When they wish | the boy to be a song-leader when he

ʔyen la gʷāgwēxʷsʷālasa. Wā, len ʔnāxwaem dōqūlaqēxs laē 53 negetewēemq ɣayemōlasas lēlqʷālālēxēs gʷēgʷilasē qaē lāxēs gʷēgʷilasē qaēda yikwīʔlēmē l!āl!EL!Eʔyadzaʔya. Wā, lāxaē gʷigʷaōl- 55 nōkwē ʔwīʔlaem negetewēx aēkʷilasasa yikwīʔlē l!āl!EL!Eʔyadzaʔya.

Navel-string.—Wā, hēʔmisē gʷigʷaōlnōkwās axēlaxa ts!ētseyōxʷlā- 1 yas lōxs ɣilʔmaē begwānema ʔnemōkwē lāx yikwīʔlēmas lāē q!enēpsemtsa kʷadzēkwē lāxa ts!Eʔyōxʷlāʔyē qʷs ts!ewēs lāxēs māgʷilē lēlēlālaxa ālēʔwinoxwē qa ālēʔwinoxwēltsēs yikwīʔlēmē. Wā, hēxʷidaʔmēsēda ālēʔwinoxwē la ɣapōtsa ts!Eʔyōxʷlāʔyē lāx āwā- 5 ɣawaʔyas ōxʷlāʔyas dzēgumasēs mastowēxa ɣayoyāla gʷēbēl!Exawaʔyaatsa ts!Eʔyōxʷlāʔyē.¹ Wā, lā ʔnālʔnemp!ena la pāq!Exawaʔya ts!Eʔyōxʷlāʔyax ōxawaʔyasa ālēxʷsaʔyas sēʔwayāsa ālēʔwinoxwē yix lāgʷilas qenxʷsa sanap!alē lāx ōxawaʔyas² ālēxʷsayo sēʔwayāsa ālēʔwinoxwasa ɣālē begwānema. Wā, laʔmē qāqakʷina ts!Eʔyōxʷlāʔyasa 10 bābagumē lāx āwābāʔyasa lemōkwē sānap!āla, yixs ʔnāxwaʔmaē hē gʷēgʷilasēʔwē ts!Eʔyōxʷlāʔyasa yikwīʔlēmē lēʔwa kʷlēsē yikwīʔlēma.

Wāxʷē ʔnēxʷsōʔ qʷs lēq!ēnoxwēla bābagumē qʷs lē ɣip!ālēlōdayowēs ts!Eʔyōxʷlāʔyē lāx āwābāʔyas yīlēmē kʷilxʷōwaxʷsa kʷlīm-layāsa lēq!ēnoxwaxa xwāk!ūna. Hēem ts!Eʔyōxʷlāʔyē neqōstā- 15 wasa ɣayoyāla. Wā, la q!ūnāla tēxʷwūnaʔya ts!Eʔyōʷlāʔyaxa qenxawaʔyasa lēq!ēnoxwē lōʔma ālēʔwinoxwē. Wā, ɣilʔmēsē wālagēla qa

¹ In the angle between the two prongs. The figure showing the cross has been omitted.

² Just above the blade. The kelp is wrapped about it several times, so as to cover about four or five inches of the paddle just above the blade.

³ Between the blade of the adz and the wrapping holding it. The figure showing the cross has been omitted.

grows up, the baton | of a song-leader is taken, and a hole is made in
 20 the end with a thick drill. || The hole goes in deeply, sometimes three
 finger-widths | deep. When this has been done, they | fold up the
 navel-string lengthwise, and push it into the drill-hole | at the heavy
 end of the song-leader's baton. They cut | a round plug of cedar-
 25 wood and drive it over the navel-string; and || it goes in tightly,
 for they wish it to be held very firmly. | And after they have driven
 it in, they cut off the cedar-stick | so that it is even with the end of
 the baton. |

There is another way of doing this. They let the boy sit | in the
 30 drum; and they ask the song-leader to beat the || drum, not too loud,
 while he is singing. He does not beat hard | on the drum when he is
 beating it. They do this four times to the | boy. |

If it is desired to make him a salmon-fisherman or halibut-fisher-
 man, | they put the navel-string into the neck ring of a fisherman ||
 35 who catches all kinds of fish; and the same is done with the halibut-
 fisherman; | he also puts the navel-string into his neck ring. | All
 the expert workmen wear the naval-strings of boys, | and wear them
 around their necks. |

40 And they do the same with the navel-strings of girls. || There are
 two ways. They are worn around the wrist | by a mat-maker or

18 bābagumē qa's nāgadēs qō q'ūlyax'wīdlō laē āx'ētse'wē t!emya-
 yāsa nāgadē qa's selbentse'wēsa lēkwē selema. Wā, k!wābeta-
 20 'mēsē sela'ya, yīxs 'nal'nempl'enaē yūdux'den lāxens q!wāq!wax'-
 ts!āna'yēx yīx 'wālabedasasa sela'yē. Wā, g'il'mēsē gwālexs laē
 k!ōx'ūntse'wēda ts!eyōx'la'yē qa's wīgwiēmē lāxa sela'yē lāx
 lēx'ba'yasa nāxsa'yasē t!emyayā. Wā, lā k!lax'wītse'wēda k!wa'x-
 lāwē qa lēx'enēs. Wā, la dēgwēg'ints lāxa ts!eyōx'la'ye lāx
 25 tek'elaēna'yasa lēx'ena k!wa'xlāwa qaxs 'nēk'aē qa ālēs elāla.
 Wā, g'il'mēsē gwāl dēqwaqēxs laē k!lmtōdex ōxtā'yasa k!wa'xlāwē
 qa ālēs 'nemabāla lōē ōba'yasa t!emyayowē.

Wā, g'a'mēs 'nemx'idāla gwēg'ilasg'ada yīxs k!wats!ōyāēxa bāba-
 gumē lāxa me'nats!ē. Wā, lā āxk'lālasē'wēda nāgadē qa mex'elēxa
 30 me'nats!āxs denxelaē k!lēs hāsela. Wā, lāxaē k!lēs ēāltsilaxs
 mex'elaaxa me'nats!ē. Wā, la mōpl'ena hē gwēx'ētse'wēda bāba-
 gumē.

Wāx'ē 'nēx'sōē qa's yālnek!wēnoxwēxa k!lōtela lē'wa p!ā'yē,
 wā, la qenxōdayowēda ts!eyōx'la'yē lāxa yālnek!wēnox' begwā-
 35 nemxa 'nāxwa k!lōk'lūtela. Wā, hēemxaāwisē gwālaxa lōq!wē-
 noxwaxa p!ā'yē, laemxaē qenxālaxa ts!eyōx'la'yē. Wā, lā 'nā-
 xwa'm lāyowa ts!eyōx'la'yasa bābagumē lāxa 'nāxwa ēeaxe'laē-
 nox' bēbegwānem qa lās qēqenxā lāq.

Wā, lāxaē hēem gwēg'ilase'wē ts!eyōx'la'yasa ts!āts!adagemē,
 40 yīxs mālaē lālālasas gwēg'ilasaxa ts!eyōx'la'yas, yīxs qex'ts!āna-

basket-maker, | or around the neck by a woman who knows how to | 42
dry halibut or who knows how to cut salmon, or by those who know
how to dig | all kinds of clams; that the girl, when she grows up, may
get these without difficulty. || And also, when they wish | a girl or a 45
boy to be a good dancer when he or she grows up, they put | the
navel-string of the girl around the legs of a woman who is a good
dancer; | and when she knows well how to tremble with her hands, |
they put it around the wrist of her right hand. They do this, || that 50
the girl may know well how to tremble with her hands when she
dances. | And they do the same with the navel-string of the boy; it
is | put around the wrist of an expert cannibal-dancer, that he may
become a good dancer | when he grows up. That is all. |

MATURITY

This is the princess of the real chief of the numaym | Maämtag'ila. 1
He is the head chief of all the numayms of all | the tribes of the
whole people. They are the ones about whom I talked, | who have
for their chief 'māxūyālidzē. The chief has for his princess ||
K'!ēdēlēlak^u. The name K'!ēdēlēlak^u of the princess comes | 5
from her father, when she becomes mature, and is sitting in
the house for the maturing girl; | therefore she is called princess
(K'!ēdēl, "sitting still in the house"). The word k'!ēdēl has two
meanings. | She does not move while she is sitting there, her knees

εyaasa k'!et!ēnoxwaxa lēwaεyē Lēwa L!ābatilaēnoxwē ts!edāqa. 41
Wā, lā qenxāla ts!eyōx^uLaεyasa ts!āts!adagemēxa t!ēlts!ēno-
xwaxa k'!āwasē Lēwa xwā!lēnoxwaxa k'!ōtēla Lēwa lāwēnoxwaxa
'nāxwa ts!ēts!ek!wēmasa qa hō!emaliltsa ts!āts!adagemāq qō q!ūl-
yaxεwidlō. Wā, hē'mīsēxs wālagēlaē qaεs yē'winoxwēs qō q!ūlya- 45
xεwidlō, yīxa ts!āts!adagemē Lōεma bābagumē. Wā, laemixaē lā
qex'sidzaεyax ts!eyōx^uLaεyasa ts!āts!adagemasa yē'winoxwē ts!ē-
dāqa. Wā, g'ilēmēsē xūlēqlwēnoxwa yē'winoxwē ts!edāqa laē
qex'ts!ānaεyax ts!eyōx^uLaεyē lāx hēlk'!ōlts!ānaεya. Wā, hēem
lāg'ilas hē gwālē qa xūlēqūlēsas ts!āts!adagemāxs laē yē'winoxwa. 50
Wā, lāxaa hēem gwēg'ilasewē ts!eyōx^uLaεyasa bābagumē, yīxs
laaxat! qex'ts!ānēsa yē'winoxwē hāmats!a qa yē'winoxwēLES qō
q!ūlyaxεwidlō yīxa bābagumē. Wā, laem gwāla.

MATURITY

Hēεmaē k'!ēdēlasa ālak'!āla g'īgāmēsa 'neεmēmotasa Maämta- 1
g'ila, wā, hēem xāmagēmālat'sa 'naḡwa 'nāl'neεmēmāsa 'nāxwa
lēlqwālalaεyasa loxāla, laxen wāldemxg'in lāx'dēk' gwāgwēx'sāl-
lāqēxs g'igadaas 'māxūyālidzē. Wā, lēda g'īgāmaεyē k'!ēdades
K'!ēdēlēlak^u. Wā, hēem g'āg'ilelats K'!ēdēlēlak^u la k'!ēdēltsēs 5
ōmpaxs g'ālaē ēxent!ēda, yīxs g'ālaē lāts!āg'alil lāxēs k'!ēde!ats!ē
ēxendats!ā. Wā, laεmē k'!ēdēl lāq. Maεlē gwēbalaasasa
k'!ēdēlē. Wā, laεmē āem seldēlēxs k!waēlaē tesalēs ōkwāx'aεyē

- pressed | against her breasts; she is sitting still on the floor. And
 10 when she eats, || she eats four pieces of broken dried salmon, which
 are put into the dish of the | princess; and there is a little oil into
 which the four | small pieces of broken dried salmon are dipped.
 And when this has been put into the dish, her | attendant, who is
 always a shaman, takes up the dish and | puts it before the princess,
 15 and the princess only looks at the || dish which is placed in front of her.
 Then the attendant goes to draw | water, and gives it to the princess.
 Then the attendant | shaman-woman of the princess takes her
 drinking-tube of bone | taken from the wing of an eagle, and she puts
 one end of the | drinking-tube into the water. The attendant
 20 shaman-woman || holds the bucket with water, and the attendant
 woman speaks, | and says, "Now, take a drink. Don't overdo it. |
 Put the end of the drinking-tube into your mouth that you may have
 a small mouth, princess, | and do not take a large mouthful when you
 drink. You may swallow four times | that you may not be stout,
 25 princess." Thus she says. || Then the princess puts her mouth to the
 end of the bone drinking-tube, | and she just opens her mouth and
 pushes the end of the | bone drinking-tube into it, and she just sucks
 at it and | swallows water four times. Then she stops, for the
 attendant shaman-woman watches | that she does not drink too

- lāxēs dzēdzamē. Wā, la^{mē} k'lēdēlē. Wā, hē^{mēsēxs} laē hām^{x'ē}ida,
 10 wā, lā mōxwēdalēda k'lōbekwē xa^{māsa} āxts'lāx hā^{maats'lāsa} k'lē-
 dēlē. Wā, hē^{mēsa} hōlālē L^{lē}na qa ts'lēbatsēsa mōx^{widāla} ām-
 ēmāyastōs k'lōpē xa^{māsē}. Wā, g'il^{mēsē} gwā^{alts'lāxs} laēda aē-
 xentsēla ts'lēdāq, yixs q'lūnālāē pāxāla dag'ililaxa hā^{maats'lē} qa^s
 lā k'āgemlilas lāxa k'lēdēlē. Wā, ā^{mēsē} dōqwalēda k'lēdēlaxa hā-
 15 ēmaats'lāxs laē k'āgemalileq. Wā, lā tsēx^ēidēda aēxentsēla ts'lē-
 dāqxa ēwāpē qa^s lās lāxa ēxenta k'lēdēla. Wā, lā āxk'^{lālēda} aēxen-
 tsēla pāxāla ts'lēdāqxa k'lēdēlē qa āx^{ēdēsēxs} nāgayowē xā^ēen
 gāyōl lāx p'lē^{masa} kwēkwē. Wā, lā L^{enxstents} āpsba^{yasēs}
 nāgayowē lāxa ēwāpē lāx hēēnēmasa aēxentsēla pāxāla ts'lēdāq
 20 dālaxa ēwābets'lāla. Wā, lā yāq'lēgrā^{lēda} aēxentsēla ts'lēdāqaq.
 Wā, lā ēnēka: "Wāg'illag'a nax^{ēdlex}. Gwala hāyāxseq'laxs laaqōs
 mētq'lēdzentsōx ōba^{γaxsōs} nāgayowaqōs qa^s t'lōgūxstēlōs k'lēdēl.
 Wā, hē^{mis} qa^s k'lēsaōs āwāwaemk'a nekwaaqōsaxa mōsgemstowē
 ēwāpaxēs nex^{wētse^{wōs}} qa^s k'lēsēlōs penl'lēs^{lōl}, k'lēdēl," ēnēx-
 25 ēlaē. Wā, laem hāmbendēda ēxenta k'lēdēlxēs xā^ēenē nāgayowa.
 Wā, la^{mē} hālselaem āx^{ēdē} semsas laē hāmbendex ōba^{γasēs}
 xā^ēenē nāgayowa. Wā, lā hālselaem k'lūmtaq. Wā, la^{mē} mōp'lē-
 naem nex^{wēdxa} ēwāpaxs laē gwāla qaxs dōqwala^{ēmaēda} aēxen-
 tsēla pāxāla ts'lēdāqa, qa k'lēsēs nānagōlost^{leqaxa} ēwāpē. Wā,

much water. || After she has finished drinking water, she takes the 30 broken pieces of dried salmon, | dips them into the oil which is in the small oil-dish, and puts them | into her mouth. She chews very slowly, and she continues | doing this while she is eating the broken dried salmon. As soon as she has swallowed her food four times, | she stops eating, and immediately || the attendant takes her dish and 35 oil-dish and | puts them away. She draws water for the princess to drink after eating; for | the various kinds of straps are put around the body of the princess, | who wears a hat with a tassel, and abalone shells tied to the | outside of the hat and abalone shells are sewed to her blanket. || This is called "the abalone-blanket of the maturing 40 princess," | and her hat is called "the abalone-hat of the maturing princess." | If her father owns a copper, the expensive copper stands | at the right side of the maturing princess. The copper is placed there | that the princess may easily get coppers to carry on her back to her || future husband. She continues sitting in the house for | a 45 month. This is called *haqâdzâ'til* ("flat things meeting inside of the house"). | She washes four times every fourth day. | Then the straps are taken off her body, and it is called "taking the straps off the body of | the maturing girl." Then the eyebrows are pulled out by the || attendant shaman-woman, and she cuts off | her hair. Then 50

g'il'mēsē gwāl nāqaxa 'wāpē, laē dāx'īdxa k'lobekwē xa'māsa qa's 30 ts!ep!ēdēs lāxa l'ēna q'lōts!āxa āma'yē ts!ebats!ā qa's ts!eq!ēsēs lāxēs semsē. Wā, lā āwāk'ālaxs laē malēkwaq. Wā, lā hēx'sāem g'wēgilaxs hā'mapaaxa k'lobek^u xa'māsa. Wā, g'il'mēsē mōp!ena nex'wēd lāxēs hā'ma'yaxs laē gwāl hā'māpa. Wā, hēx'ida'mēsa aēxentsēla ts!edāq āx'ēdex hā'maats!ās lē'wa ts!ebats!ē qa's lā 35 g'ēxaq. Wā, lā tsēx'īdxa 'wāpē qa nāgēg'ēsū ēxenta k'!ēdēla lāxēs laēna'yē 'wīlaem qēqex'ālalelē qex'ēdemasa ēxenta k'!ēdēla lē'wis qwālexlāla letemla. Wā, la'mē q!enq!enālēda ēx'ts!emē lāx ōsgema'yas letemlas. Wā, laxaē q!enq!enālēda ēx'ts!emē lāx nex'ūna'yas. Wā, hēem lēgades ēxendēm k'en ēx'ts!emāla nex'ū- 40 na'yē. Wā, hēmisē letemlas yīxs lēgadaas ēxenteml ēx'ts!emāla leteml. Wā, g'il'mēsē ōmpas āxnōgwatsa l!āqwa, laē laēla q!eyō-xwē l!āqwa lāx hēlk'!ōdenōlemalīlāsa ēxenta k'!ēdēla, yīx lāg'ilas hē gwaēla l!āqwa qa hōtemalēsa k'!ēdēlaxēs l!āqwēg'ila lāxēs lā'wūnemla. Wā, la'mē lālaa hē gwaēl lāxēs ēxendats!ē g'ōkwa, 45 lāxēs ēt!ēdex'demla ēxental. Hēem lēgades haqâdzâ'līlxa ēxentāxs laē mōp!ena kwāsa lāxa maēmop!enxwa'sē. Wā, laem 'wīla lawōyowē qēqex'ēdemas laxēq. Wā, hēem lēgades qwēlēt!ēdex qēqex'elāsa ēxenta. Wā, la'mē k'lūlx'ētse'wē aenasa ēxenta k'!ēdēl yīsa aēxentsēla ts!edāq pāxāla. Wā, hēemxaāwis k'!ebeitsem- 50

52 the attendant woman takes | the straps and her seat made of soft cedar-bark | and goes into the woods, where she looks for a good yew-tree; and when | she finds it, she puts the straps of the princess
55 on to the tree. When || this has been done, she takes the cedar-bark and places it in the | cave in which the cedar-bark is hidden. It is finished after this. |

THE SWEAT-BATH

1 Now I shall talk about the ways of the Kwakiutl when | a man or woman is sick. They make a steaming-box; | that is, a long box of the same length as the | sick person, for the height of the steaming-box
5 is two spans. || When it is finished, | not many stones are taken, for when there are many | there are twelve, and these are put on the fire of the house. As | soon as they are all on the fire, a large basket is taken and | a man goes down to the beach to low water mark carrying a
10 large basket; || and when he reaches the seaweed, he plucks it off and puts it | into the basket. When the basket is full of seaweed, he | carries the seaweed-basket on his back up the beach and puts it down by the side of the | steaming-box. Then he takes many yellow cedar-tips and | places them down alongside of the steaming-box. Then he
15 takes the seaweed || and puts some of it into the bottom of the steaming-

51 dex se^εyās x'ōmsas. Wā, la^εmē gwāl lāxēq. Wā, la^εmē āx^εēdēda aēxentsēla ts!edāqxa qex'idemas l^εewa k'!waxlāwēsō^ε k'ādze^εx^usa ēxentax'dē k'!ēdēla qa^εs lā lāxa āl'lē qa^εs ālāx ēk'ētēlā l'emq!a. Wā, g'il^εmēsē q!āqēxs laē qex'it!ēdes qex'idemx'dāsa ēxenta lāq.
55 Wā, g'il^εmēsē gwāla laē āx^εēdxa k'!waxlāwēsēwē k'ādzekwa qa^εs lās laxa k'ādzek!waasē. Wā, lawēs!ē gwāl lāxēq.

K'!ĀLASA

1 La^εmen gwāgwēx'sēālāl lāx gwēg'ielasasa Kwāg'ulaxa ts!ā!ts!ex'itē begwānem lo^εmēda ts!edāqē. Wā, hēm āx^εētsowēda k'!ālasaats!ē, yixa g'ildeg'a g'ildasaxa ēnemasgemg'ig'a l^εewa ēwāsgemxsdaasasa begwānemē ts!ā!ts!ex'ita, yixs ma!p!enk'ustāē lāxens q!wāq!wax'-
5 ts!āna'yēx yix ēwālasgemasasa k'!ālasaats!ē. Wā, g'il^εmēsē gwāla laē āx^εētse^εwēda k'!ēsē q!ēnem t!ēsēma, yixs le^εmaē q!ēnemxs ma!tsemāg'iyowaē qa^εs nexlanowē lāxa legwīlasa g'ōkwē. Wā, g'il^εmēsē ēwīlx'lālaxs laē āx^εētse^εwēda ēwālasē lexa^εya qa^εs lā lents!ēsa begwānemē lāxa l!ema^εisaxa x'āts!aēsē dālaxa ēwālasē lexa^εya.
10 Wā, g'il^εmēsē lāg'aa lāxa l!esl!ēk^u laē k'lūlx'ideq qa^εs lēxts!ālēs lāxa lexa^εyē. Wā, g'il^εmēsē qōt!a lexa^εyasēxa l!esl!ēk^u laē ōxlelaxa l!egwats!ē lexa^εya qa^εs lā ōxlōsdēsēlaq qa^εs lā hānōlilas lāxa k'!ālasaats!ē. Wā, lā āx^εēdxa dēdēxūtā'yēxa q!ēnemē qa^εs g'āxē āx^εālilas lax māg'inwalilasa k'!ālasaats!ē. Wā, lā āx^εēdxa l!esl!ē-
15 kwē qa^εs lēx^εā!ts!ōdēsa waōkwē lāxa ōxlē!ts!āwasa k'!ālasaats!ē qa

box, so | that it is covered with seaweed. The thickness of the seaweed 16
 is four fingers | in the bottom of the steaming-box. | Then he takes
 tongs and takes up the red-hot stones and | puts them on the seaweed.
 He does the same with the other || red-hot stones, but the stones are 20
 not placed close together. | When all the red-hot stones are in, he
 throws more | seaweed on, four fingers thick. | Then he takes yellow
 cedar-tips and lays them over the seaweed; | and when there are many
 yellow cedar-tips on it, he takes an old blanket and || water and pours 25
 water into the steaming-box; | and after he has poured water over it,
 he spreads the old blanket over it. Now the | man lies down on his
 back naked in the steaming-box, and the | old blanket is taken and he
 is covered with it, so that only his head shows. | Then he lies for some
 time in the steaming-box until || the stones begin to get cold. Some- 30
 times | a sick person lies until noon in the steaming-box, if the | heat
 of the steam bath is right. If the heat of the body is so great that he
 can not endure it, | then the sick man is taken out again | and some of
 the hot stones are taken out, || that the heat may be right. When this is 35
 done, he lies down on it again; | and the sick person does not come out
 of the steaming-box | until the perspiration of his body begins to get
 cold. Then his body is shaking | because his body is cold. Then they

ha^melxts!āwēsa L!ESL!Ekwē lāqxa mōdenē lāxens q!wāq!wax^tts!ā- 16
 na^yēx, yix wāgwasasa L!ESL!Ekwē lāx ōxlēts!āwasa k'!ālasaats!ē.
 Wā, lā āx^ēdxā k'!lplālaa qa^s k'!lplēdēs lāxa x'ixsemāla t!ēsem
 qa^s k'!lplēqēs lāxa L!ESL!Ekwē. Wā, lā haⁿātsa waōkwē x'ix^esemāla t!ēsema laqēxs k'!ēsaē memk'ālaxa t!ēsemē. Wā, g'il- 20
 'mēsē 'wīlaxa x'ix^esemāla t!ēsemxs laē lexayentsa waōkwē
 L!ESL!Ek["] lāqxa mōdenē lāxens q!wāq!wax^tts!āna^yēx yix wāgwasas.
 Wā, lā āx^ēdxā dēdēxwatā^yē qa^s LEXwayendālēs lāxa L!ESL!Ekwē.
 Wā, g'il'mēsē q!ēnema dēdēxūtā^yaxs laē āx^ēdxā p!ēlxa^ēma Lē^ēwa
 'wāpē. Wā, lā tsādZELEYintsa 'wāpē lāxa k'!ālasela. Wā, g'il- 25
 'mēsē g'wāl tsāsaxs laē LEPEYintsa p!ēlxa^ēma lāq. Wā, lā xānalēda
 begwānemaxs laē NELEYindxa la k'!āhela. Wā, lā āx^ēctse^wēda
 p!ēlxe^lasgemē qa^s nāseyīndayowē lāq. Wā, la^mē lēx^aem la nēlalē
 x'ōmsas. Wā, hēx^sā^mēs gwēts!ā lāxa k'!ālasaats!ē lālaa laqēxs
 k'!ēs^ēmaē wūdex^ēidēda t!ēsem, yixs 'nāl'nemp!ēnaē lāg^aaa lāxa 30
 neqālēda ts!āts!EX^{it}ē begwānem kulgēxa k'!ālaselāq, yixs hēl^ēālaē
 ts!ēlqwalaēna^yasa k'!ālaselāq wāx^ē ts!ets!Elxkūna lā k'!ēs bēba-
 k!wēma. Wā, hē^mis āem la xwēlax^ēūts!ēwatsa ts!āts!EX^{it}ē be-
 gwānem. Wā, āxwūqālase^wēda waōkwē ts!ēlqwa t!ēsema, qa hēl-
 'āts ts!ēlqwalaēna^yas. Wā, g'il'mēsē g'wāl laē xwēlaqa kulgāq. 35
 Wā, laem ā^ēem lāts!āwēda ts!āts!EX^{it}ē begwānem lāxa k'!ālaselāq
 yixs laē wūdex^ēidē gōsās ōk!wina^yas. Wā, la^mē xwanālē ōk!wi-
 na^yas qaēxs laē k'!ēnaēsa. Wā, la^mē kwā^sēida qa lāwāyēsa dēx["]-

wash him to remove the | cedar smell from his body; and when his
 40 body has been wiped off, || oil of the silver-perch is rubbed on his body.
 After | this has been done, they take soft shredded cedar-bark and
 wipe off his | body to remove the silver-perch oil. The reason why
 they quickly rub the body with | silver-perch oil before it gets dry and
 while the body is still in perspiration, | is because they do not want
 45 the skin to get hard; for || they say that the skin of a sick person who
 has been steamed will be | very painful the day after, if the silver-
 perch oil is not rubbed on the body, | because the skin gets hard, and
 he feels very sick; | but the skin of a person gets never hard if his
 body is rubbed right away with | silver-perch oil before it gets dry. ||
 50 This is all about one way of the sweat bath. |

There is another method of sweat bathing. As soon as the person
 comes out of | the steaming-box, he washes his body with cold water;
 and after | this is done, he wipes it with soft shredded cedar-bark.
 Then another person | takes rough sandstone and puts it into water
 55 which is in a || dish. Then he takes the root of blue hellebore and rubs
 the root of the | blue hellebore on the rough sandstone which is in the
 water in the dish. | As soon as the water in the dish becomes roily, the
 sick | person sprinkles his body with the blue hellebore mixed with the
 water, | after he finishes steaming; and when his body is all wet with
 60 the || blue hellebore mixed with water, the sick person remains sitting

p!āla lāx ōk!wina^{ay}as. Wā, g'il^mmēsē gwāl dēg'itaxēs ōk!wina^{yē}
 40 laē āx'ēdxa dzek!wisē qa's q!ēlsēt!ēdēs lāxēs ōk!wina^{yē}. Wā, g'il-
 mēsē gwāla laē āx'ēdxa q!ōyaakwē k'ādzek^u qa's dēg'itēs lāxēs
 ōk!wina^{yē} qa lāwāyēsa dzēk!wisē, yix lāg'ilas hāyalomāla q!ēlsētasa
 dzēk!wisē lāxēs ōk!wina^yaxs k'!ēs^{maē} lēm^xūnx'īda yixs hē^{maē}
 ālēs pōsē ōk!wina^yas qaxs gwaq!ēlaa l'ēm^xēdēs l'ēsē qa'!axs
 45 lōmaē ts!ex'ila'laē l'ēsasa ts!ālts!ex'itē begwānēma lēnsasēs
 k'!ālasax'dēm yixs k'!ēsaē q!ēlsēt!ētsa dzēk!wisē lāxēs ōk!wina^{yē}
 qaxs āla^{maē} la l'ēm^xwidē l'ēsas. Wā, lā'laē ālak'āla ts!ex'ila.
 Wā, lā'laē hēwāxa l'ēm^xidē l'ēsasa begwānēmaxs hēx'idaē q!ēlsē-
 t!ētsa dzēk!wisē lāxēs ōk!wina^yaxs k'!ēs^{maē} lēm^xūnx'īda. Wā,
 50 laēm gwāl lāxa ēnem^xidāla gwēg'ilasxa k'!ālasa.

Wā, g'a^mmēs ēnem^xidāla gwēg'ilatsa k'!ālasa yixs g'il^{maē} lālts!ā
 lāxēs k'!ālasaasē, laē ts!ōx'wit!ētsa wūda'sta ēwāpa. Wā, g'il^mmēsē
 gwāla laē dēg'itasa q!ōyaakwē k'ādzekwa. Wā, lēda ōgū'ēla begwā-
 nem āx'ēdxa k'!ōlla dēna qa's āxstendēs lāxa ēwāpē q!ōts!āxa
 55 lōq!wē. Wā, lā āx'ēdxa l!ōp!Ek'asa āxsolē qa's g'ēxēsa l!ōp!Ek'asa
 āxsolē lāxa k'!ōlla dēnaxa āxstalidē lāx ēwābets!āwē lāxa lōq!wa.
 Wā, g'il^mmēsē nēx'widēda ēwāpē ēwābets!āsa lōq!wē laēda lāts!ē-
 x'itē begwānēm xōsīt!ētsa āxsolē'stāla ēwāpa lāxēs ōk!wina^{yē}, yixs
 laē gwāl k'!ālasa. Wā, g'il^mmēsē nāxwa la k'!ūnqē ōk!wina^yas yisa
 60 āxsolē'stala ēwāpa laē ā^{ma} ts!ālts!ex'itē begwānēm seltāla k!waēla

still | to let it dry on his body; and when his body is dry, | another 61
 person takes oil of the silver-perch and rubs it on the | body of the
 sick person; and when his body is covered with | silver-perch oil, soft
 shredded cedar-bark is taken and it is wiped || off from the body, so 65
 that the silver-perch oil comes off. After this it is finished. | All the
 Kwakiutl tribes use the steam bath for medicine, the whole number
 of tribes. | And generally the sick person gets well. | There are only a
 few sick | men or women who do not get well. That is all. ||

DEATH

When a beloved child is dying, | the parents keep on praying to 1
 the spirit not | to try to take away their child. "I will | pay you
 with these clothes of this my child, Sitting-on-Fire." || Thus they say, 5
 while they put on the fire the clothes of the one who is lying there
 sick. |

Then the parents of the one who is lying there sick pay Sitting-on-
 Fire, | that he may pray to the souls of the grandparents of the one
 who lies sick, that they may not | wish to call their grandson. And
 the parents of the | one who lies there sick take four kinds of food,
 dry salmon first. || They break it into four pieces. When it is ready, 10
 they | take cinquefoil-roots and fold them up in four pieces. | And

qa lem^xwidēsēs ōk!wina^yē. Wä, gril^mmēsē lem^xwidē ōk!wina^yas 61
 laasa ōgū^lla^mē begwānem āx^ēdxa dzēk!wisē qa^s q!elsēt!lēdēs lāx
 ōk!wina^yasa ts!āts!EX'itē begwānema. Wä, gril^mmēsē hamel^xenxa
 dzēk!wēsaxs laē āx^ētse^wēda q!ōyaakwē k'ādze^u qa^s dēg'it!ēda-
 yowē lāx ōk!wina^yas qa lawāyēsa dzēk!wisē. Wä, laem gwāl lāxēq; 65
 ēnāxwa^mmaēda Kwākwak^{EW}akwē petasa k'lālasa lāx ēwāxasgema-
 gwasasa ēnāxwa lēlqwālala^ya. Wä, lā q!ūnāla hēx^ēida^{EM} ēx^ēidēda
 ts!āts!EX'itē begwānema. Wä, hēt!a hōlala k'lēsē ēx^ēidēda ts!āts!
 EX'itē begwānem lē^wwa ts!ēdaqē. Wä, laem lāba.

DEATH

Wä, hē^ēmaaxs la'ē wā'wik!egēda lā^ēwina^yē xūnō'kwa; wä, la 1
 g'ī'g'aōlnōkwas hē^ēmenalaem ha'wāx^ēelaxa ha'yalilagāsē qa k'lēsēs
 a^ēwā'lila lā'xēs lā'lōl!aēna^yasēx xūnō'kwas. "Wä, la^mmē'sen
 ā'yaltsg'ada gwēlgwā'lag'asg'en xūnō'kwik' lōl k!wā'x'Lālā'," ēnē'-
 k'ixs la'ē axle'ntsa gwēlgwā'lasa qe'lgwīlē lā'xa legwī'lē. 5

Laē^mlaē halā'qē g'ī'g'aōlnōkwas qe'lgwīlaxa k!wā'x'Lāla qa
 hawā'x^ēelāsēxa bex^ēunā^yasa gā'gempasa qe'lgwīlē qa k'lēs^ēma-
 ēwī'slē Lā'lēlaqelaxēs ts!ō'x^uLEma. Wä, la ē't!lēdē g'ī'g'aōlnōkwas
 qe'lgwīlē ax^ē'dxa mō'x^uwīdāla hē^ēma^ya,—yī'xa xa^mmā'sē g'ā'la.
 Wä, la k'lō'p!lēdeq qa^s mō'x^us^ēendēq. Wä, la^mmēs gwā'lila, wä, 10
 la ē't!lēd āx^ē'dxa t!EX^usō'sē qa^s k'lō'x^usemdālēxa mo'sgemē

13 when that is ready, they take dried berry-cakes and | break them
 into four pieces. And when that is ready, they | take viburnum-
 15 berries, four spoonfuls. When all this || is ready, the father of the
 one who is lying sick in bed takes the dry salmon and | throws the
 pieces into the fire, one by one. And the | mother of the one who
 lies sick in bed says, "O Sitting-on-Fire! now eat, and protect | my
 child, Sitting-on-Fire!" |

Then the father of the one who lies sick in bed takes also cinque-
 20 foil roots; he || takes one (root) and dips it into the oil. And |
 the mother of the one who lies sick in bed says again, "O Sitting-
 on-Fire! go on, and pray to the | spirits, that they may have mercy
 on my child!" Thus she says. |

Then the father takes also one of the dried berry-cakes, dips it |
 25 into oil, and throws it into the fire. Then he himself says, || "O
 Sitting-on-Fire! now do have mercy on me, and | keep alive my child
 here, Sitting-on-Fire! Have mercy | and press back my child here,
 spirit, and I will take care of this, | supernatural one, that I may still
 have for a while my son here! Long-Life- | Maker!" ||

30 And when he has put all the berry-cakes on the fire of the house,
 then | he takes one of the spoonfuls of viburnum-berries, and three
 times he aims at | the fire of the house. The fourth time he pours
 them on the fire; and he | says, "Take this, Sitting-on-Fire! and

12 lāq. Wā, lae'm gwā'lila. Wā, la ē'tlēd āx'ē'dxa t!eqa' qa's
 k'ō'p!ēdēq qa's mō'x'us'endēq. Wā, lae'm gwā'lila. Wā, la ē'tlēd
 āx'ē'dxa t!ē'lsē mowē'xla k'ā'ts!ēnāq. Wā, lae'm 'nā'xwa
 15 gwā'lila. Wā, la āx'ē'dē ō'mpasa qe'lgwīlaxa xa'mā'sē qa's
 'nā'f'ne'm'e'mk'ē ts!exlā'laq lā'xa legwī'lē. Wā, la 'nē'k'ē
 ābe'mpasa qe'lgwīlē: "Wā, k!wāx'lālā', wē'k'asqō lae'ms dā'da-
 'mewīlxen xūnō'kwaqen, k!wāx'lalai'!"

Wā, la ē'tlēdē ō'mpasa qe'lgwīlē āx'ē'dxa t!ex'ō'sē, qa's dā'x'ē-
 20 dēxa 'ne'mē qas ts!ep!ē'dēs lā'xa l!ē'ēna. Wā, la ē'tlēd 'nē'k'ē
 ābe'mpasa qe'lgwīlē: "Wā, k!wāx'lalai', wē'g'il la hawā'x'ēlaLEXa
 ha'āyalilagasa qa wax'ē'dēs wā'sen qag'in xūnō'kwik'," 'nē'k'ē.

Wā, la ē'tlēdē ō'mpas āx'ē'dxa 'ne'mē la'xa t!eqa' qa's ts!ep!ē'dēs
 lā'xa l!ē'ēna. Wā, la ts!exle'nts. Wā, la q!ulē'x's'ēm 'nē'k'a:
 25 "Wē'k'asla k!wāx'lalai', lae'ms wē'g'il g'ā'xen qa's wā'x'idaōs qa
 q!ūlā'lag'iltsg'in xūnō'kwik', k!wāx'lalai'! Lae'ms wāxl lā'la-
 gwalāqāltsg'in xūnō'kwik', hayā'lilagasai' qa nōgwa'mē aā'xsilaqek',
 'na'walakwai', qa nō'gwa'ma'wislē's xwā'yenx'silaqek', g'ī'lg'ildō-
 kwilai'."

30 Wā, la 'wī'ēlēda t!eqa' lā'x'lāla lā'xa legwī'lē. Wā, la ē'tlēd
 āx'ē'dxa 'nemō'xla k'ā'ts!ēnaq t!ē'lsa qas yō'dux'p!ēnē nō'x'nō-
 kwas lā'xa legwī'lē. Wā, la mō'p!ēnaxs lā'ē gūxle'nts. Wā, la
 'nē'k'a: "Wē'k'as, k!wāx'lalai', lae'ms hawā'x'ēlaLEXa hy'yalilaga-

pray to the spirits | of those behind us that they have mercy on me and my || wife here! Pray to the Long-Life-Maker that he may | 35 come and take away the sickness of my child here! Take pity on me, and | ask the supernatural one to come! Wa!" Thus says the father to Sitting-on-Fire. | Then that is finished. |

Then the shaman is asked to think of this while he is asleep, when || the parents finish putting into the fire the clothes of the one 40 who is lying sick abed and the four different kinds | of food. And immediately the shaman goes into the woods, | trying to meet what made him supernatural. | Then the one who is sick abed is asked also to bear in mind, while he is asleep | at night, what the spirits of those behind us and || Sitting-on-Fire would say. Then the parents 45 also bear it in mind | while they sleep during the night; for they all, the parents | and the one sick abed, are just the same as the great shaman, because | the clothes and the food were put into the fire. |

Then they go to sleep. Then something is taken that belongs to the || one sick abed, and it is kept. And as soon as he goes to his 50 bed, | he hangs it up over the head of his bed. And as soon as the shaman | comes back, he lies down in his bed. | The owner of what is hanging up over the bed thinks of it continually. | And as soon as the one lying sick abed dreams, laughing while he is asleep, || then he 55 knows that he is not going to die. And when he dreams that | his

sasens ā'lagawa^éya qa wā'g'iltse wāxl wā's^éidlenu^éx^u lōgūn ge-
ne'mk'. Wā, lae'ms hawā'x^éelalex q!wē'q!ūlāg'ilā qa g'āx- 35
lā'g'iltse wāxl hē'lek'alexgrin xūnō'kwik'. Wāg'il la wa'x lāl
ha'yalēk'lāleq 'na'walakwa. Wa," 'nē'k'ēda ō'mpē lā'xa k!wāx-
lā'la. Wā, la gwā'la.

Wā, la āxk'lā'lase'wēda pā'xala qa's q!ā'p!altōlilēxs la'ē gwā'lē
g'ī'g'aōlnukwē lax'lā'lasa gwēlgwā'lāsa qe'lgwilē lē'wa mō'x^éwi- 40
dāla hē'ma^éya. Wā, hē'x^éida'mēsa pā'xala la qā's^éida lā'xa ā'lē.
Wā, lae'm^élaē lāl bā'bak^éwal lē'wa 'na'walakwāmasaq. Wā, la
āxse'wēda qe'lgwilē qa ō'gwaqēs q!ā'p!altōlilēxs la'ē mē'x^éēdxa
gā'nulē qa wā'ldemlasa ha'yalilagasesens ā'lagawa^éya lō'ma
k!wā'x'lāla. Wā, la ō'gwaqā'mē g'ī'g'aōlnukwas q!ā'p!altōlilēxs 45
la'ē mē'x^éēdxa la gā'nul^éida qaxs lē'ma'ē 'nā'xwa^éma g'ī'g'aōlnu-
kwa lē'wa qe'lgwilē 'nemā'x^éis^éem lē'wa 'wā'lasē pā'xala, qaxs
hē'maē lā'x'lālasa gwēlgwā'la lē'wa hē'ma^éyē lā'xa legwī'lē.

Wā, la'mē mē'x^éēda. Wā, lae'mx^édē āx^éē'tse'wēda g'ā'yolē lā'xa
qe'lgwilē qa lās ā'xē'lax^us. Wā, g'ī'l^émēsē lā lā'xēs kū'lē'lasē la'ē 50
tē'x^éwalilaq lā'xēs ōxtā^élilāsēs kū'lē'lasē. Wā, g'ī'l^émēsē g'āx nā'-
'nakwēda pā'xala, wā, lē kū'l^éx^éid lā'xēs kū'lē'lasē. Wā, hē'mē-
nā'mēsē g'ī'g'aēqalaxa āxnō'gwadāsa la gē'wil lāx kū'lē'lasas.
Wā, g'ī'l^émēsē mē'xelaxa qe'lgwilē da^éle'la, yixs mē'xaē; wā, lae'm
q!ā'lelaqēxs k'le'sēlē wā'laL. Wā, g'ī'l^émēsē mē'xelaq lā'lix^é- 55

56 hair is hanging over his face, then the shaman knows that the sick one will die. | When he dreams that he is laughing, then the shaman | sings his sacred song and goes into the woods. He goes to search for the soul of the one who | lies sick abed, to bring it back to him. At once the parents of the one who lies sick abed
60 feel good || at heart when they hear the shaman | singing his sacred song. And when they do not hear him singing his sacred song, | then they know that the shaman dreamed that hair was hanging over his face. | Then he never sings his sacred song. |

65 In the morning, when day comes, the hearts || of the parents of the one who lies sick abed feel bad, for they know that-| their child will die. Then the one who is lying sick abed is growing weak very fast. | His parents now take all the best kinds of | food and the best clothing for the one who is sick abed, who is dying. |

As soon as (the breath) of the one lying sick abed breaks, the ||
70 parents take the best clothing and put it on the one who had been sick abed. | After the parents have done so, the mother kicks her dead child four times. | And when she first kicks him, she says, | "Don't turn your head back to me." Then she turns around, and again | she kicks him. And as she kicks him, she says, "Don't come
75 back again." || Then she turns around again. She kicks him; and she | says as she kicks him, "Just go straight ahead." And then

56 mā^laxēs se^ʼya', la q^lā'LEla^ʼma pāxa'lāqēxs lē^ʼlē'la qe'lgwilē. Wā, hē^ʼmaaxs mē^ʼxela^ʼaq da^ʼle'laa; wā, hē^ʼx'ida^ʼmēsēda pāxa'la yā'laqwa qa^ʼs lā lā'xa ā'l'ē. Wā, lae'm lāl ā'lālxa be^ʼx'ūnā^ʼēyasa qe'lgwilē qa^ʼs gā^ʼxē āx'ā'LElōts lāq. Wā, hē^ʼx'ida^ʼmēs ē^ʼx'ide
60 nā^ʼqa^ʼyas gī^ʼg'aōlnōkwasa qe'lgwilē qaxs la'ē wulā^ʼx'ALElaqēxs yā'laqūlaēda pā'xala. Wā, gī^ʼl'mēsē k'lē^ʼs wule'lāq yā'laq'wāla; wā, lae'm q^lā'LElaqēxs lē^ʼma'ē mē^ʼxelēda pā'xalāqēxs lā'lēx'imā-laaxēs se^ʼya'. Wā, lae'm hēwā'xa yā'laqwa lā'xēq.

Wā, la^ʼmē nā^ʼx'ēidxa gaā'la. Wā, la^ʼmē yā^ʼx'se^ʼmē nā^ʼqa^ʼyas
65 gī^ʼg'aōlnōkwasa qe'lgwilē qaxs lē^ʼma'ē q^lā'LElaqēxs lē^ʼma'ē lē^ʼlēs xūnō^ʼx^udē. Wā, la^ʼmē hā^ʼēlabala la wāl^ʼlē^ʼmas^ʼidēda qe'lgwilē. Wā, lae'm^ʼlaē gī^ʼg'aōlnōkwās āx'ē'dxa nā^ʼx'wa ēk^ʼ hē^ʼmaōmas lē^ʼwa ē^ʼk'ē gwē'lgwāla qaē^ʼs qe'lgwilē wā'wane^ʼma.

Wā, gī^ʼl'mēsē lē^ʼlēsēda qe'lgwildē; wā, la hē^ʼx'ida^ʼmē gī^ʼg'a-
70 ōlno^ʼx^udās āx'ē'dxa ē^ʼk'ē gwē'lgwāla qa^ʼs q^lō'xts!ōdēs lā'xa qe'lgwildē. Wā, gī^ʼl'mēsē gwā'lēda gī^ʼg'aōlnō^ʼx^udē, la'ē mō^ʼp!ēna kwā^ʼ-s'ide^ʼda ābe^ʼmpaxēs xūnō^ʼx^udē. Wā, la nē^ʼk'exs gā^ʼlaē kwā^ʼs'ida: "K'lē^ʼsLES melē^ʼxlāl gā^ʼxen." Wā, la xī^ʼlp!ēda qa^ʼs ē^ʼt!ēdē kwā^ʼs'ideq. Wā, la nē^ʼk'exs la'ē kwā^ʼs'ideq: "K'lē^ʼsLES ē^ʼdgem-
75 gī^ʼlisLōL." Wā, la ē^ʼt!ēd xī^ʼlp!ēda qa^ʼs ē^ʼt!ēdē kwā^ʼs'ideq. Wā, la nē^ʼk'exs la'ē kwā^ʼs'ideq; "Ā^ʼemlts hē^ʼgēmlēsLōL." Wā, la ē^ʼt!ēd

she | kicks him again; and says, "Only protect me and your | 77
father from sickness." Thus she says, and she leaves him. |

The (body) is taken by other people after this, and is taken
through || (a hole), planks being pulled out at the side of the house. 80
There | the dead one is put into his coffin. Then he is | buried.
And as soon as all those who have buried him have gone, | then the
mother of the dead one gives all the best food and | the best clothes
to other women, to go and burn them || behind the village. As soon 85
as they have done so, they come back. | For four days the mother of
the dead one does so, | throwing food in the morning into the fire of
her house. |

That is what the ancestors of the Kwakiutl do when | a child
belonging to the nobility dies; and the || roof-boards of his father's 90
house are at once pulled down. And all | the men only stop when
all the roof-boards have been pulled down; and that is | called "crazi-
ness strikes[on the end] on account of the beloved one who died." |

Four days after the child has died, | those who are not related to
him are called to cut the hair of the mother || and of the father, and of 95
his brothers, for it is bad if | relatives cut the hair. When they cut the
hair, it is | just as though they were cutting the throats of the rela-
tives. Therefore | the Indians do this way. They will not let | the

kwā'sēdeq. Wā, la ēnē'k'a: "Ā'Emlts dā'daēmowil g'ā'xēn lō'gwa 77
ā'sek'," ēnē'x'ēlaēxs la'ē bās.

Wā, lae'm āx'ē'tsōsa ā'l'ōgū'la begwā'nem lā'xēq qa's lā lā'x'-
sō'yō lā'xa k'!EX'sa'wā'kwē lāx āpsā'nā'yasa g'ō'kwē. Wā, hē'- 80
ēmēs la lā'ts'ōdaasxa wā'nemx'dē lā'xēs deg'aa'ts'lē. Wā, laēmē
wūnē'mt'lētse'wa. Wā, g'ī'l'mēsē la ēwī'ēla qā's'ēdēda wūnē'mta
la'ē ts'lā'wē ābē'mpdāsa wā'nemāsa ēnā'xwa ēk' hē'maōmas lē'wa
ē'k'ē gwē'lgwāla lā'xa ō'gū'laēmē ts'lēdā'q qa lās lēqwē'laq lāx
ā'lanā'yasa g'ō'kūla. Wā, g'ī'l'mēsē gwā'lexs g'ā'xāē nā'ēnakwa, 85
wā, lā'la mō'p!ēn'xwa'sē ēnā'lās hē gwē'g'ilē ābē'mpdāsa wā'ne-
ma, ts!EXLE'ntsa haēmā'ēyaxa gaā'la lāx lēgwī'lasēs g'ō'kwē.

Wā, yī'lax gwē'g'ilas'dāsa g'ī'l'x'dā Kwā'g'u'la, g'ī'l'maē nā'x-
sāla g'īnā'nemēda wā'nemāxs la'ē hē'x'ēdaem lēkwā'xelase'wē
lā'dekwas g'ō'kwas ō'mpdās. Wā, ā'l'mēs'gwāl ā'xsō'sa ēnā'xwa 90
bē'begwānemxs lē'ma'ē ēwī'ēlaxē sū'lās g'ō'x'udās; wā, hē'em lē'-
gades "nō'lēmsīla l'ē'mkwa qaē'da lē'lgwāla'yē wā'nema."

Wā, la mō'p!ēn'xwa'sē ēnā'lās wā'nemāx'demas xūnō'x'udās; wā, la
āxse'wa' k'lē'sē lē'lēlā'la qa's g'ā'xē t'lō'sax se'yā'sa ābē'mpdē
lē'wa' ō'mpdē, lē'wis ēnā'l'ēmewō'tdē qaxs ēyā'x'sē'maēda lē'lēlā'- 95
lāxs hē'ē t'lō'saxa se'yā'. G'ī'l'ēm'laē hē t'lō'saxa se'yā'xs la'ē
ēnemā'x'is lō'ē t'lō'tlēt'slēxōdā'lāxs lē'lēlā'la. Wā, hē'ēmis lā'g'ilas
hē gwē'g'ilēda bā'k'lumē k'lēs hē'lq'lālaq hē t'lō'saxa se'yē'da

relatives cut the hair; that is what the Indians call bad luck, when
 100 the hair is cut || by relatives. Now it is finished in this manner.
 This is just to recognize | that a relative of those whose hair has been
 cut has died, and because they feel sick | at heart for the one who
 died. |¹

THE GHOST COUNTRY

1 A man was about to die. A woman was his sweetheart. | She
 loved him. Then the woman saw her lover. | "You only have pity
 for me, for I am anxious about your state in the house. | I can not
 stop crying all these nights. There is always crying on account of ||
 5 the state in which you are. I long to know where you are going,
 that I | may go to the place to which you will go, for I shall probably
 not live when you get weak (die)." — | "Really, take care!" said on
 his part the man to the | woman, "and I will come and take you if
 the place to which I go should be good. | I shall come to take you
 that we may go to my future place. If (the place) should be bad," ||
 10 said the man to his sweetheart, "I shall not come and take you. | I
 have beads for my necklace, that you may recognize me | if I come to
 take you. Don't consent to be taken off (by anyone else)." |

Then the man became weak (died). He was buried. Then | the
 15 woman did not sleep, expecting her lover. Her lover came. || "Oh!"
 said the woman. "Oh!" said the man on his part. | "I come

LĒLĒLĒ'la. Wā, hē'em gwe'yá'sa bā'k'lumē aā'msēxa t!ō'sāx se-
 100 'yā'sēs lē'lĒLĒ'la. Wā, lae'm gwāl lā'xēq. Lā'la ā'em mā'ēmal-
 t!ēk'lēxs lē'lnō'kwaē lē'lĒLĒ'lāsa t!ēwē'kwas se'ya', yixs ts!ex'í'laē
 nā'qa'yas qaēs wā'nema.¹

THE GHOST COUNTRY

1 Wā'wik!ēq!aēlaēda begwā'nem. Lā'laē lā'lanux'sa 'nemō'ku
 ts!edā'q. Lā'xulanux'laēs. Lā'laēda ts!edā'q dō'qwaxēs lā'la.
 "Ā'em'laex's aē'sayō'malaxg'in gwā'yōse'lasik' qaō's gwaē'lasaqōs;
 k'lē'sēk' l!ex'ē'nōx'xōx gā'ganulēx. Hē'menālaem q!wā'sa qaēs
 5 gwē'x'idaaslaōs. Ā'ē'mēg'in wā'laqēlōl q!ā'lelaxēs laā'slaōs qen
 la'ē'mā'lax lāxs laā'slaōsg'in k!ēst!aakwēlg'in q!ūlā'l, qasō wā'l!ēma-
 s'ēlō."—"Ā'lag'aemlaex's yā'l!ōx," 'nē'x'lat!ēda begwā'nemaxa
 ts!edā'q, qen g'ā'xēlen dā'lōl qō ē'x'ēmlaxen laā'slaen, la'ē'mē'-
 sen g'āxl axlō'l qens lā'ens lā'xen laā'slaen. Qō 'yā'x'semlō,"
 10 'nē'x'lat!ēda begwā'nemaxēs lā'la, "k'lē'st!alen g'ā'xl āxlō'l.
 K'lē'oses l!ā'yala qan qenxā'wa'ya qaēs mā'malt!ēk'lēlōs g'ā'xen,
 qenlō g'āxl dā'lōl. Gwā'la hē'lq!ālx axō'ēyō."

Lā'laē wē'k!ex'ēdēda begwā'nem. Wūne'mtase'wa. Lā'laē
 k'lē's mē'x'ēnoxwēda ts!edā'q nā'k'laaxēs lā'la. G'ā'x'laē lā'lēs.
 15 "ēyā," 'nē'x'laēda ts!edā'q. "ēyā," 'nē'x'lat!ēda begwā'nem.

¹ See also Addenda, p. 1329.

to take you, that we may go to the place where I have gone. 16 Behold! it is good." | Then the woman felt of the necklace of the man. | "Let us go!" said the woman. Then she gathered her | belongings and they started. They arrived at a river. "Go on, shout! || that we may be taken (across)," said on his part 20 the man to the woman. | "Come, fetch us!" said on her part the woman. | The children did not pay any attention; they were playing on the ground, poling in the river. "You | yourself shout, that we may be taken (across)." Then the man | just yawned. The children came and took them across, and || they went to the 25 house. Then they went up and entered the house. |

The sisters of the husband of the woman recognized them. Then | they sat down in the house. Her sisters-in-law turned around in the house. The woman opened her little bag | and distributed spoons among her sisters-in-law. | They did not take them. Then the husband of the woman said: || "Put those spoons on the 30 fire. Indeed, they only know | what is given to them when this is done to them."—"That is very strange; | you only turn your faces in the house when I try to give you something," said the woman. | Then she threw them on the fire of the house, and all the spoons burned. | The women took from one another the spoons || when they 35 burned inside. The women took care | of the spoons. |

"G·ā'x^εmen axō'L qans lā'lag'aens lā'xen laā's, ē'x^εmaā'xōles." 16 Lā'laē p'lē'x^εwīdēda ts!edā'qasa qenxā'wa'yasa begwā'nem. "Ē's^εmaēlēns lāl," nē'x^εlat!ēda ts!edā'q. Lā'laē q!ap'lē'x^εidxēs lē'lā'xula qā's qā'sidē. Lā'laē lā'g'aa lā'xa wā. "Wē'g'a lā'qolalag'a qans g'ā'xē dā'sē'wa," nē'x^εlat!ēda begwā'nem, lā'xa ts!e- 20 dā'q. "Gē'la dā'nu'xwē'," nē'x^εlat!ēda ts!edā'q. K'!ē'tsaemēlā-wīs q!ā'dzēsa g'ī'ng'inānem ā'mlelēis tā'tēnōma lā'xa wa. "Sō'lag'adzā'ma lā'qula qens g'ā'xaens dā'sē'wa. Lā'laēda begwā'nem ā'emēlāwis hā'x'ila. Gā'x'laēda g'ī'ng'inānem dā'wilaq qā's lē lā'xēs g'ōk^u. Lā'laē hō'x^εusdēs qā's lē hō'g'wīl lā'xēs g'ōk^u. 25

Gā'x'laē wī'wāqlwās la'wūnemasa ts!edā'q āwū'lpāla. Lā'laē k!ūdzi'l. Lēwī'tsēs p!ē'lēwūmp. Lā'laē x'ō'x^εwīdxēs l!ā'l!axa-mēda ts!edā'q. Lā'laē yā'x^εwītsa k'ā'ts!enā'q lā'xēs p!ēlp!ēl-ēwūmp. K'!ē'slat!a āx'ō'dēq. Lā'laē nē'k'ē lā'wūnemasa ts!e- dā'q: "Lā'xlendā'xwa k'ā'ts!enaqēx. Hē'g'aem q!ā'lēladzōxs 30 ts!ā'sē'waēx, yīxs hē'ēx g'wē'x'idayu ā'ēma."—"Ō'ēmiswist!a axa', ā'eml la's līx'lawīxsēn wā'x'ēx ts!ā'yōl," nē'x^εlaēda ts!edā'q. Lā'laē ts!exla'lax'ides lā'xa lēgwī'l. Lā'laē x'ī'x^εed nā'xwēda k'ā'ts!enāq. Lā'laēda ts!ē'daq lē'nemap!ix'īdxa k'ā'ts!enaxs lā'ē k!ūmk!ūmē'lg'ig'ax'īdēda k'ā'ts!enaxdē. Lā'ē'm yā'l'owēda ts!ē- 35 daqxa k'ā'ts!enaq.

- 37 Then the woman was pregnant, and gave birth to a child. | The child she had borne was a boy. For a long time the woman staid in the house; | then she longed for her father and her mother. "Let
40 us || see the grandparents of your master!" said the woman. "Let | us go!" said the man. Then they went out to go to their | house. They entered the house. The mother of the woman saw her | child. "Oh, oh, oh!" said the mother of the woman. "Welcome, | my
45 treasure! Now take pity on your slaves, for what || can surpass our need of sympathy? Welcome! | Bring your child, that I may carry it in my arms." | Then the woman put her child in her arms, and | the mother of the woman carried it. She looked the child in the face. "What | should there be? Its eyes were holes, its face was a
50 little green, and moss was on the side of its face. || Then the woman said, "Ah!" and threw away the child. | "What is the matter with this child? Confound it [indeed, you begin to be dead in the house!]" | said on her part the mother of the (woman). "Don't speak about me in vain anxiously, | that I should come again (and that you should) see me. I just had pity on you; | therefore I came and tried
55 to get to you." Thus she said to her mother and her || father. Then the mother of the woman followed her. "Come, | take pity on me! Give me your child, that I may carry it."—"O my dear! I am | going back. I do not return to you at all. You have pushed aside | my child," the woman just said to her mother. | The mother of the

- 37 Lā'elaē bowē'x'wīdēda ts!Edā'q. Lā'elaē mā'yul'ida. Begwā' nem'lat!a mā'yōlemasa ts!Edā'q. Lā'elaē gā'lēda ts!Edā'q. Lā'elaē ts!ix'ī'lē nā'qa'yas qaēs ōmp lē'wis ābe'np. "Ladzā'x'ins
40 dō'x'wīdeq gā'gempasōx g'ī'yaqōs," nē'x'elaēda ts!Edā'q. "Wē'-dzā'x'ins," nē'x'lat!ēda begwā'nem. Lā'elaē L!ā'sta qaēs lē lā'xēs g'ōk'u. Lā'elaē laē'l. Lā'elaē dō'x'walelē ābe'mpasa ts!Edā'qaxēs xūnō'k'u. "Ō, ō, ō, ō," nē'x'lat!ēda ābe'mpasa ts!Edā'q, "gē'la-kas'la lō'gwaē. Lae'nk' wī'wōsilagagas q!ā'q!Ek'ūgōs qa 'mā'-
45 sēenu'x'u lā ē'taga'wa'yasg'anu'x'u wī'wōsila qag'anu'x'u. Gē'la-kas'la xūnō'k'u, gē'latsōs xūnō'kwaqōs qen q!al'ē'daenlaq." Lā'elaē q!alā'masēda ts!Edā'qasēs xūnō'k'u. Laem'la'wis q!al'ē'dēda ābe'mpasa ts!Edā'q. Lā'elaē dō'qūmdxa g'īnā'nem. 'mā'slē-lawīs? Kwā'lkū'x'stōbida'wa, le'nxembida'wa, p!e'lp!eltsenule-
50 māla. Lā'elaē "hā," nē'x'elaēda ts!Edā'q, ts!Ex'ē'dxa g'īnā'nem. "mā'dzōx gwā'laāsaxsa g'īnā'nemx. Ladzā'mas le'lelā'g'ilila," nē'x'lat!a ābe'mpasa g'īnā'nem. "Gwā'las wū'ē'm le'lwīq'lālaen ēs wāl qen g'ā'xē ē't!lēd dō'x'walela g'ā'xen. Ā'mēx'deg'in wāx' wā'sōs g'ā'xēlden wāx' lā'x'da'xōl," nē'x'elaēxēs ābe'mp lē'wis
55 ōmp. Lā'elaē qā'tsemaēda ābe'mpasa ts!Edā'q: "Gē'lag'a wā'-x'Ex, gē'tsōs xūnō'kwaqōs qen q!al'ē'daenlaq."—"Aadā', la'men lāl aē'daaqal, ēs wāl qan la'en aē'daaq lōl, ē't!lēdadzā xē't!lēdex'in xūnō'gūn," nē'x'lat!a ā'emxēs ābe'mpēda ts!Edā'q.

woman cried in vain. The woman just started to go || to her hus- 60
band, to the ghosts. There | she staid. She did not come back.
That is the house of the ghosts. That is | the end. |

The Soul of Man.—Now I shall talk | about what the shamans and 1
twins, those who are born two | of one mother, say. This is what is
referred to as Salmon twin. | I shall talk about this first, because she
talked frankly || about the soul of twin male and | female, for a 5
woman who was called Yāyaxūyēga talked very openly about it. |
She had a large scar high up between her | breasts. I asked her how
she was hurt, and she just laughed. | She said to me, "Don't you
know? I am a Salmon child, || and my sweetheart is the man who 10
was born with me as twin | from the same mother. What you ask
about is a spear-mark on me, | made when we were going up the river
when I was a sockeye-salmon. | The spear of the one who speared me
broke off. And then I went home to our house (where I lived) with |
Māēsila (guardian of salmon). Our souls always walk about among
you || in your villages, but you don't see | us, for we are only souls. 15
Then I | asked my sweetheart Māmenlayē^ε, who was an olachen,
to | leave (with me) our tribe, because they were talking about my
having | Māmenlayē^ε for my lover; therefore we entered || our pre- 20

Q!wā'sael wā'x'ē abe'mpasa ts!edā'q. Â'em^εlawis qā's^εidēda
ts!edā'q qa^εs lā lā'xēs lā'wūnem, lae'm lā'xa lā'lēnōx^u. Lae'm 60
xek!a', k!ēs aē'daaq. Hē'em la g'ō'kūlōtsēda lā'lēnox^u. Lae'm
q!lūba'.

The Soul of Man (Bex'ūnēsa begwānemē).—La^εmen gwāgwēx's- 1
ēālāl lāx wāldemasā pāxala ɽēwa yikwī'lemēxa ma'łōkwas māyōɽe-
masēs ābem̄p. Wā, hēem gwe'yō l!āl!ayadza'yā yikwī'lemē. Hē-
den lāg'ila hē g'il gwāgwēx's'alasē, yixs xenlelaē q!wēq!lūk!ālaxs
gwāgwēx's'alāē lāxa bex'ūna'yasa yikwī'lemē begwānema ɽō'ma 5
ts!edāqē, yixs hāē xenlela q!wēq!lūk!alēda ts!edāqēxa ɽēgadās
Yāyaxūyēga, yixs lēxaēda q!eta lāx āwāgawa'yas ēk!anā'yas
dzēdzāmās. La^εmēsen wūlāq lāx yilgwasasēs; ā'mēsē dāl'ida. Wā,
lā 'nēk'a g'āxen: "K'oslas k!ēs q!ālelaxg'in l!āl!ayadza'yēk'
ɽēwen wālelaxen bex'k!ōtagawa'yēx lāxenu^εx^u yikwī'lemēg'ase- 10
nu^εx^u lāx ābempa. Wā, yū'maōs wūlāse'waqōs sek'ayōx g'āxen-
laxg'anū^εx^u lāq ts!elx'a lāxa 'wā lāxen mełēk'ik'. Wā, lā ālēdē
māsasa sex'ēdē g'āxen. Â'mēsen la nā'nak^u lāxenu^εx^u g'ōkwē ɽō^ε
Māēsila. Wā, hēmenalā'mēsenu^εx^u g'āx g'īg'elgēxg'anū^εx^u bē-
bex'ūnē lax'da'xōl lāxōs g'īg'ōx'demsēx. Wā, las k!ēs dōqūla 15
g'āxenu^εx^u qaxg'anū^εx^u 'nāxwa'mēk' bex'ūna'yā. Wā, hē'mēsen
la āxk!ālasxen wālelax lāxōx Māmenlaya'yē, yix dzāxūnaē qenu^εx^u
g'āxē bāsenū^εx^u g'ōkwūlotaxs xenlelaē dentelasenu^εx^u wālālaē-
na'yē ɽē'wōx Māmenlaya'ē. Wā, hē'mēsenu^εx^u g'āxēla lak!aē-

21 tended mother, Laēlas, and therefore | we just call her by that name." Thus said Yāyaxūyēga. |

Then I questioned her, because she said that all the souls of | twins went back to the village of Māēsila at the outer edge of our world, | and therefore I asked her, "Is that the only place where the souls of ||
25 men go, to Māēsila?" Thus I said to her. Then she said, "The | village of Ēalex^usiwalis, who is referred to by us as killer-whale, is not far away. The | sea-hunters go there; for the souls of the sea-hunters come from | Ēalex^usiwalis, whom we call killer-whale. |
30 When the souls get tired, they go home || to the village of Ēalex^usiwalis. Then | the man, the owner of the hunter's soul, does not live long when he goes home, and he dies, | for he is not strong when his soul does not hold together | his body. Now watch my lover Māmenlayē^ε, | who came with me when we escaped from our ||
35 parents, when they talked too much about our | being lovers, for he says that he is going home, and that his | soul has already gone to the souls of the Salmon, when they die in the rivers after | spawning. And when they die, their souls go home | to the outside of our world.
40 Now Māmenlayē^ε || has never any strength, for he is sleeping all the time. | He has no happiness." Then I asked Yāyaxūyēga | why the

20 dzendxōx lāqenu^xū ābempbōlaxōx Laēlasēx. Hē^εmenu^xū lāg'ila āem lēqelas lēgemasōx," ēnēk'ē Yāyaxūyēga.

Wā, len wūlāq qaxs ēnēk'aaqēxs ēwī^εla^εmaē aēdaaqē bex^εūna^εyasa L'lālayadza^εyē lāx g'ōkūlasasa Māēsila lāx L'lāsōdēsasens ēnālax. Wā, hē^εmēsen lāg'ila wūlāq: "Lēx'a^εmaē lāatsa bex^εūna^εyasa be-
25 gwānemē Māēsila?" ēnēk'enlaq. Wā, lā ēnēk'a yīxs k'lēsaē qwē-sale g'ōkūlasasa Ēalex^usiwalisxens gwe^εyowē māx^εēnox^u. Wā, hēem lā^εnākū^εlatsa bex^εūna^εyasa ēs^εālēwinoxwē, qaxs hē^εmaē g'āya^εnā-kūlē bex^εūna^εyasa ēs^εālēwinoxwa Ēalex^usiwalisēxens gwe^εyowē māx-
30 ēnoxwa. Wā, g'il^εmēsē wīsq!ex^εīdexs yāē lōx laē nā^εnakwē bex-
30 ēna^εyas lāx g'ōkūlasas Ēalex^usiwalis. Wā, k'lēst!ē gāla q'lūlēda begwānemēxa ālēwinoxwē bex^εūnēnu^xsa la nā^εnakwa laē wīk'!E-xēda, qaxs k'lēsaē lāxwa^εya qaēs bex^εūna^εyaxs k'lēsaē la āxāla lāx ōk!wina^εyas. Wā, laems dōqūlalxen walelax yīxōx Māmen-
laya^εyēx, yīxen ēnemōkwaxg'in g'āxaōlg'anu^xū āwēqwasenu^xū
35 g'īg'aōlnokwa, yīxs laē Lōmax^εīd gwāgwēx^εsāla g'āxenu^xū lāxenu^xū wālālaēna^εyē, yīxs ēnēk'aēx, laem lāl nā^εna^xLE, lē^εmaēs bex^εūna^εya lānewēx bēbex^εūna^εyasa k'lok'!ūtēlāx laē lēlē^ε lāxa ēwāxs laē xwēla^εwa. Wā, g'il^εmēsē ēwī^εla lēlē^εlx laē ēwī^εla nā^εnakwē bēbex^εūna^εyē lāx L'lāsōdēsasens ēnālax. Wā, la^εmēsōx Māmenlaya^εyēx
40 la hēwāxaem la lalo^xwīda, yīxs ā^εmaēx la hēmenal^εem la mēxa; k'lē^s la ēk'lēxēdaēnoxwa." Wā, len wūlāx Yāyaxūyēga lāx

heart of him to whom she referred as her lover was bad. She only 42
laughed | and said, "His heart is bad, because I am married to |
"māx^umewēs." Thus she said. Then Yāyaxūyēga said, "We are
always || walking along with the souls of the Salmon in the night. | 45
for they are all human beings." Thus she said. Then I asked her
about | the seat of the soul of the Salmon, and also of man. | She
laughed again and said, "Why, don't you | know? It always sits
on the head, and the || souls of the Salmon also sit on the heads; but it 50
is different with the souls of the sea-hunters. | They immediately go
into their killer-whale masks, | and they go hunting seals." |

Then I questioned her again, and I said to her, "Go on, tell me,
now, | that I may believe that you really know what you are talking
about. What || becomes of our souls when we sleep in the night? 55
Doesn't the soul also go to | sleep?" Thus I said to her. Then she
laughed again and said, "You are a | foolish man, really you are
foolish that you think the soul | of man, and of woman, goes to sleep.
No, the soul never | goes to sleep at night, nor in the day. In the
day it stays together || with us, and keeps watch over us. But when 60
night comes, and we go to sleep, | then our soul immediately leaves
us, and goes to a distant | land. And then we dream of the place to
which our soul goes, | and what it is doing. Now the person is not
dead when he sleeps, | only he has no strength when he is asleep, for

ʔyāgʔimas nāqaʔyas gweʔyās wālelēš weqʔwa. Âmēsē dāšida. Wā, 42
lā ʔnēkʔa: "Hēmʔel ʔyāgʔimsōx nāqaʔyasōxgūn lākʔ lāʔwadesōx
ʔmāx^umewēsax", ʔnēkʔōx. Wā, laem ʔnēkʔē Yāyaxūyēgaxgʔins
hēmēnālāʔmēgʔins qāqesāla lēʔwa beʔʔūnaʔyasa kʔlōkʔlūtēlāxa gāga- 45
nolē qaxs ʔnāxwaʔmaē bēbegwānema," ʔnēkʔē. Wā, laen wūlāq
lāx kʔwālaasas beʔʔūnaʔyasa kʔlōkʔlūtēla lōʔmensaxgʔins bēbe-
gwānemēkʔ. Wā, lāxaē dāšida. Wā, lā ʔnēkʔa: "Kʔōslas kʔlēs
qʔlālelaa? yōmaas kʔwālēns ōxlāʔyēx. Wā, lāxaē hēm kʔwālē
beʔʔūnaʔyasa kʔlōkʔlūtēlē ōxlāʔyas. Wā, lāla ōgūqālaxa beʔʔūna- 50
ʔyasa ēšʔlēwinoxwē, yixs āʔmaē hēxʔidaemī lātsʔlā lāxēs māxēmlē
qaʔs lā ālēxwaxa mēgwatē.

Wā, lāxaen ētʔlēd wūlāq. Wā, len ʔnēkʔeq: "Wēgʔa gʔwāsʔidex
qen ōqʔlūsʔidaōl, ālaem qʔlālelaxōš wāldemīlālagʔililēx. Wālēns
beʔʔūnaʔyēx, yixgʔins lāgʔins mēxʔēdxa gʔanolē kʔlēsaē ōgwaqaem 55
mēxaa," ʔnēkʔenlaq. Wā, lāxaē dāšida. Wā, lā ʔnēka: "Yūlaxs
nenōlāēx begwānema, ālas nenōlō, yixs ʔnēkʔaaxenqōsaq mēxʔēno-
xwa beʔʔūnaʔyasa begwānemē lēʔwa tsʔlēdāqē. Kʔlē; yixs kʔlēsaē
mēxʔēnoxwa beʔʔūnaʔyaxa gʔanolē lēʔwa ʔnāla, xa ʔnāla lā qʔlapʔlēxʔsā
lēʔwēns qaēs qʔlāqʔalalāē gʔāxēns, wāxʔē gʔanolʔida lāgʔins mēxʔēda, 60
wā, hēxʔidaʔmēsēns beʔʔūnaʔyē bāwēns qaēs lā lāxa qwēsāla
āwīnagwisa. Wā, hēmēsēns gʔāx mēxaʔyē lālālasasēns beʔʔūnaʔyē
lēʔwis gwēgʔilasē. Wā, laem kʔlēs lēʔlēda begwānemaxs mēxaē.
Lā āem kʔlēas lā lāxwēs, yixs mēxaē qaxs laē qʔlānēstēs beʔʔūnaʔyē.

- 65 his soul goes traveling about; || and when it is near day, the soul comes back again and | sits on top of the head of the man. Then the man awakes | and gets up. If the soul of a man who is asleep goes too far away | and comes not back again, the man remains in bed |
- 70 asleep and is dead. The time when this happens is when the || soul goes to another man and makes a mistake." | Then I questioned her: "Where do the souls of | all those who are not twins and who are not sea-hunters go,—those of the common | people? Where do the souls go when the owner of the soul dies?" Thus | I said to her. Then
- 75 Yāyax^uyēga became angry and said, || "Don't they always stay in the village not very far from the other end | of the village? and don't they come walking about at night?" | Then she said, "I shall stop answering your questions. | It occurs to my mind that I have been the cause of anger for the Salmon and of the souls of the | dead ones,
- 80 because I talk about it. I think they will come || to get me now and take me home." Then I said, "Are you going to die? and do you say for that reason | that you will go home?" Thus I said to her. Then she cried, | and she said, "Indeed, I have done harm to myself, because I talked to you, | for I have divulged the ways of the | Salmon
- 85 people." Now I was really in her disfavor, and she was || really crying. Then I left her. |

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- 65 Wä, g'il'mēsē ēx'āla 'nāx'idēxs g'āxaē aēdaaqēda bēx'ūna'yē qa's lä k'hwaxlālabendxa begwānemē. Wä, hēx'ida'mēsē ts'!ex'idēda begwānemē, qa's lāx'widē; wāx'ē qwāqwēs'gilak'ina bēx'ūna'yasa begwānemaxs mēxaē yixs k'!ēsaē g'āx aēdaaqa. Wä, la'mē xek'!aēl mēxēda begwānemē, laem lē'la. Hēm hēx'dēms gwēx'idē bēx'ūna'yas, yixs laē lāxa ōgū'lāmē begwānema, yixs lēxlēk'ēlsaē, yixs hēē gwēx'idē." Wä, lāxaen wūlāq lāx laasasa bēx'ūna'yasa 'nāxwaxa k'!ēsē L'lāL'ayadza'ya lē'wa k'!ēsē ālēwinoxwaxa bāxūsē begwānema, 'wīstē bēx'ūna'yas, yixs laē lē'lē bēx'ūnēnōkwās, 'nēk'enlaq. Wä, la'mē lāwas'ida yix Yāyaxūyēga. Wä, lā 'nēk'a:
- 75 "Ēsaēla hēmenala hē g'ōkūlēda k'!ēsē ālaem qwēsala lāx āpsbalasasa g'ōkūla. Wä, hē'mis g'āx q'lūnemē'stelsxa gāgānōlē. Wä, lā 'nēk'a: "La'men gwāl nā'naxmēxēs walē'lālase'wōs. La'mēg'in melx'walelaxg'in ts'!engūmēlg'asa k'!ōk'!ūtela lē'wōx bēx'ūna'yaxsa lä lē'lēlaxg'in lāk' gwāgwēx's'āla lāq; lāx'es'mēg'in g'āxl
- 80 dasōl qen lä nā'nakwa." Wä, laxaen 'nēk'a: "La'mas lē'la lāg'ilāōs 'nēk'ēxs lemaēx lāl nā'nax^uL," 'nēk'enlaq. Wä, la'mē q'lwāg'āla. Wä, lā 'nēka: Qāi, la'men q'lūlēx'st!ēqa qaen gwēk'!ēg'alasē lāl, qaxg'in lāk' bāx'ūs'idamasxenu'x^u gwēx'sdemaxg'anu'x^u L'lāL'ayadza'yēk'." Wä, la'mē ālax'id wānēx'idēn. La'mē
- 85 ālax'id q'lwāsa. Wä la'men bās lāxēq.

Now her brother Māmenlayē^ε, to whom Yāyaxūyēga | referred 86
as her lover, was asleep all the time. He was depressed; | and his
father Yāqal^εEnāla went up to the roof of his house, | and he called
Māmenlayē^ε to go up and help him. || Immediately Māmenlayayē 90
went up to the roof of his house; | and when he just reached the place
where his father Yāqal^εEnāla was, his foot slipped, | and he fell
through the roof of the house, and he was | killed. Then Yāyaxūyēga
said that his soul had | gone home long ago. Not long after this
Yāyaxūyēga || also died. This was all what the | one said who 95
spoke openly about those born from the Salmon. |

I forgot one thing. When I asked the Salmon woman Yāyaxū-
yēga | what the soul of man was, whether it is large | or small, she
said, "Don't you see your shadow on the || ground when the sun is 100
shining? That is just like the soul. When | the soul wishes to sit
where it is always seated, | on our head, then it is small. In the
day time it is small, | but when we are asleep, it is big, when it trav-
els about where it is going." |

And Yāyaxūyēga said also this to her mother Laēlas. || There were 5
three elder sisters of Yāyaxūyēga. She called her | mother to come
and sit down on her bed, and she said to her, | "You and your hus-
band are very bad, for you do not know how | to take care of us.

Wā, laem â^εmē weq!wāsē Māmenlaya^εyē, yix gwe^εyās Yāyaxū- 86
yēg'a wālala âem hēmenalaem mēxa. Wā, laem xūlsē nāqa^εyas.
Wā, lā ōmpas, yix Yāqal^εEnāla lāg'ās lāx ōgwāsasēs g'ōkwē. Wā,
lā Lēlālax Māmenlaya^εyē qa lās lāg'ustā qa g'īwalisēq. Wā, hēx-
ēda^εmēsē Māmenlaya^εyē la lāg'ustā lāxa sālāsēs g'ōkwē. Wā, 90
hēmis ālēs lāg'aa lāx āxāsasēs ōmpē Yāqal^εEnāla laasē tsāx^εLELE
g'ōgūyās. Wā, la^εmē tēxsā lāxa sālāsēs g'ōkwē. La^εmē
hēba^εya. Wā, â^εmēsē ēnēk'ē Yāyaxūyēg'a q!eyōl'īdē la nā^εna-
kwē bex^εūnā^εyasōx. Wā, k'!ēst!a qwēsēg'a^εyē Yāyaxūyēga
laaxat! ōgwaqa wik^εlexēda. Wā, laem 'wīlē wāldemi^εlālasa 95
nemōx^umē g'āx q!wēq!ūlk'!ālasa 'nāxwa Lāl!ayadza^εya.

G'axōl'en L!elēwesōgwa, yixg'in lak'wūlaxa L!āl!ayadza^εyē Yāya-
xūyēga lāx g'wēx'sdemasa bex^εūnā^εya begwānemē Lō^ε 'wālas
Lō^εemā. Wā, lā ēnēk'a: "Ēsas dōqūlaxēs g'āg'omasōs lāxa āwī-
nak!ūsaxs L!ēselaē. Wā, hēem gwēx'sa bex^εūnā^εyē. Wā, g'il^εmēsē 100
ēnēk'ēda bex^εūnā^εyē qa^εs lā k!wāla lāxēs hēmenāla^εmēx k!wālaasens
ōxlā^εyēx lā āmābidō^ε la. Wā, hēem āmāx'ēdex^εemsēxs 'nālaē.
Wā, g'il^εmēsens mēxa laē 'wālas^εīda yixs laē q!enē^εsta lāxēs lālālāsē."

Wā, hēmisē wāldemas Yāyaxūyēga lāxēs ābempē Laēlasē,
yixs yūdukwaē ts!ēdaqē 'nō^εnelas Yāyaxūyēga. Wā, lā Lēlālaxēs 5
ābempē qa g'āxēs k!wāg'alil lāx qelgwīlasas. Wā, lā ēnēk'eq:
"Lōmas 'yaēx'sema Lē^εwōs lā^εwūnemaqōs, yixs 'yāg'īlwataaqōs lāx
aēk'ila g'āxenu^εx". Wā, la^εmēsēn lāl nā^εnak^u qenLō 'wīlōlxōx

Now I shall go home, and take the | souls of my elder sisters.”
 110 Thus she said. It was only three || days since the time when Yāyaxū-
 yēga had said so to her mother when she died; | and it was not one
 winter when her | three elder sisters died, and their parents soon
 followed them. | That is all to be said about this. |

1 Now I shall talk about what is said by the shaman, about the |
 soul of man, by the great shaman Qāsnomalas. That is | his name as
 a shaman, as a | chief of the numaym Sisenl̥lē of the Nāk!wax'da^εx^u
 5 his name is G'ēx'sēstālisēmē. || When Lānax'lanag'ek^u, the princess
 of Ts!āgeyos, was very sick, | her grave-box had already been made,
 and they were about to wrap up her body. I was with the | Nāk!wax'-
 da^εx^u, having been invited. When night came, the | shaman Qās-
 nomalas was asked to go and feel for the sickness. | He went and sat
 10 down on the floor towards the fire from the woman. || First he felt of
 the top of her head, and he had not felt for a long time, | when the
 shaman said, “She has no soul, it flew away long ago. | Go on, clear
 your house that my tribe the Nāk!wax'da^εx^u may come, | and I shall
 try to get back her soul. Now get | four kinds of sweet food, and
 15 also four pretty dishes, || and put the sweet food into them, and also
 some clothing of this | sick one; and none of the young women shall

bēbēx'ūna^εyaxsen 'nōn^εelax',” nēx'ēlaē. Wā, ā'mēsē yūdux^up!en-
 110 xwa^εs 'nālē nēx'demas Yāyaxūyēga lāxēs ābempdāxs laē wīk'!ex-
 ēida. Wā, k'!ēst!a 'nemxēnxē ts!āwenx laē wīwēla wīk'!ex'īdēs
 yūdukwē 'nōnēla. Wā, ā'mēsē hēlewīg'ayē g'īg'aōlnokwasēq. Wā,
 laem lāba wāldemas lāxēq.

1 Wā, la'mēsen gwāgwēx'sālāl lāx wāldemasa pāxāla qaēda bēx'ū-
 na^εyasa begwānemē, yīxa 'wālasdā pāxālē Qāsnomalas. Wā, hēm
 lēgēms lāxēs pēxēna^εyē. Wā, lā lēgades G'ēxsēstālisema^εyē lāxēs
 g'īgema^εyaasa ne'mēmotasa Sisenl̥lē lāxa Nāk!wax'da^εxwē. Wā,
 5 lā ālak'!āla ts!ex'q!ē Lānax'lanag'ekwē k'!ēdēlas Ts!āgeyosē, yīxs
 le'maē gwālālē deg'ats!ē lēwēs q!anēbemlē. Wā, la'mēsen g'īgēxa
 Nāk!wax'da^εxwē yīxs lēlākwaō. Wā, g'īl'mēsē gānol'ida laē āx-
 k'!ālase^εwēda pāxālē Qāsnomalasē qa^εs lā plēx'wīdxa ts!ex'qa. Wā,
 la'mēsē qa^εs lā k!wāgalil lāx L!āsalilasa ts!ex'q!a ts!ēdāqa. Wā,
 10 hē'mis g'īl plēx'witsōsē ōxlā^εyas. Wā, k'!ēst!ē gōg'ilil plēxwaqēxs
 laē nēk'ēda pāxāla: “K'!ēāsē bēx'ūna^εyasōx; geyōl'īdē la plēl'ida.
 Wāg'a ēx'wīdexs g'ōkwaqōs qa g'āxlag'isen g'ōkūlōtaxa Nāk!wax'-
 da^εxwa qen wāg'i lālolax bēx'ūna^εyasōx. Wā, laems lālōl!alex
 mōxwīdālā ēx'plāēma hā'ma^εya; hē'misē mōwēxlā ēsek' ha'maats!ā
 15 qa g'ēts!ewatsa ēx'plāēma hā'ma^εya. Wā, hē'misē gwēlgwālasōxda
 ts!ex'q!āx. Wā, lāl k'!ēās g'āxltsa ēalostāgasē ts!ēdaqa qō ēxenta-

come, because they might be menstruating," | said the shaman. 17
 Now I heard what he said, | for I went with him, because he is the
 uncle of my wife. Now we | went out of the house, and then the
 house was cleared out; and || after the house had been cleared 20
 out, they walked and called all the grown-up | men of the Gōsg'i-
 mux^u, and the Nāk!wax'da^{x^u}, and also | the grown-up women.
 But Qāsnomalas did not want the young | men and the young women
 to come as spectators, because they are | careless, being lovers or
 menstruating, for their exhalation would make the sick woman
 worse, || according to the saying of the Indians, who say that the 25
 sick one gets at once worse | when a menstruating woman comes near
 a sick person. That | is called by the Indians "to steam the sick
 one," when a menstruating woman goes to see her | sick relatives;
 and therefore the relatives of the | sick one do not want the sick one
 to be seen. And also they do not allow young people || who are just 30
 married to see the sick one, because they | believe that they are
 always in bed together, and that is the same as | menstruation.
 Their exhalation is bad for the sick one. | And if the sick one dies, |
 the Indians say that he has been affected by the exhalation. If a
 young woman goes || to see him, or a young man goes to see the sick 35
 one, they | often find a recently used napkin of a menstruating woman
 behind the | taboo house of the sick woman. |

laxō," ʼnēk'ēda pāxāla. Wā, laʼmen ʼwīlaem wūlelax wāldemas 17
 qaxg'in laʼmēk' lāg'ēq qaxs q!ūlēyaasg'in genemk'. Wā, laʼmenuʼx^u
 hōqūwels lāxa g'ōkwē. Wā, lē ēkwaseʼwēda g'ōkwē. Wā, g'il'mēsē
 gwāl ēkwāxa g'ōkwē, lāasē qās'idēda la Lō'lālaxa ēālak!enē 20
 bēbegwānemasa Gōsg'imuxwē lēʼwa Nāk!wax'da^{x^u}. Wā, hē'misa
 ālak!enē ts!ēdaq qaxs k'!ēsaē Qāsnomalasē hēlq!ālaq lāda ēalo-
 stāwē hā'yāla lēʼwa calostāgasē ts!ēdaq la x'its!ax'ila qaxs k'!ēsaē
 q!ēq!ag'ilālēda wēwālāla lēʼwa ēxenta qō lāla x k'!āl'idxa ts!EX'q!a
 ts!edāqa lāx wāldemasa bāk!umē, yīxs ʼnēk'aaqēxs hēx'idaʼmaē xent- 25
 'idēda ts!EX'q!āxs laē nexwāx'idēda ēxenta ts!edāqxa ts!EX'q!a.
 Hēm gwe'yāsa bāk!umē k'!āl'idxa ts!EX'q!a, yīxa ēxentaxs laē
 dōqwaxēs Lēlālālāx ts!EX'qaē. Wā, hē'mis lāg'ilasa Lēlālālāsa
 ts!EX'q!a k'!ēs hēlq!ālaq la dōqwaseʼwēs ts!EX'q!a. Wā, hēm xat!
 k'!ēs hēlq!olem la dōqwaxa ts!EX'q!axa g'eg'ilgowē elōstā haʼya- 30
 sēk'āla qaxs k'ōdelaē k'!ēs gwāl nexwāla lāxēs g'aēlasē, yīxs ʼnemā-
 x'is'maēda ʼnexwāla lēʼwa ēxenta ʼyāx'sem qaēda ts!EX'qa yīxs k'!al-
 'ēdaaq. Wā, hē'maasēxs laē wīk'!EX'idēda ts!EX'q!ax'dē lā hēx-
 'idaem ʼnēk'ēda bāk!umaqēxs k'!a'lkwaē yīsa alōstāgas ts!edāq la
 dōqwaq lōxs ālostāēda begwānemē la dōqwaxa ts!EX'q!a, yīxs 35
 q!ūnalaē q!āseʼwēda alōmasē ēdemsa ēxenta dzems lāx ālanā'yasa
 hosē ts!EX'q!aats!ēsa ts!EX'q!a ts!edāq.

When all the Gōsg'imux^u and the Nāk!wax'da^x had gone in, |
 40 they went and sat down in the rear of the large house. Then || a
 long narrow board was taken and was put down in the rear | of the
 house between two rows of men who sat facing each other.¹ | Then
 many batons were taken and | given to the Gōsg'imux^u and the
 Nāk!wax'da^x. | After this had been done, eagle-down was taken and
 45 was put on || the two rows of men who sat facing each other in the
 rear | of the house. When this was done, the sick woman was taken
 and | was placed on a new mat which was spread in front of the |
 outer row of men in the rear of the house. | The shamans of the
 50 Nāk!wax'da^x gave them instructions what to do; || for the Gōsg'i-
 mux^u did not know what would be done by the | Nāk!wax'da^x for
 the great shaman Qāsnomalas. As soon as | everything was ready,
 they all beat fast time together, all those who beat time for the |
 shaman; and they had not beaten time long, before they stopped. |
 Four times this was done. When they stopped beating fast time the
 55 last time, || the shaman Qāsnomalas came in carrying his rattle. |
 Then he stood on the floor inside of the door of the house. He did
 not | make any noise. He only looked at the sick woman. Then he |
 said, "Come, L!ēmēlxālag'ilis,—and you K'enxwalayugwa,—and you |
 60 'nāx'nag'em—and you Q!wātax'ilayugwa, for I pray you to help || me.

38 Wā, g'il'mēsē 'wīlaēlēda Gōsg'imuxwē LE'wa Nāk!wax'da^xwē
 laas hā'staem k'wālēda ōgwiwalilasa 'wālasē g'ōkwā. Wā, la'mē
 40 āx'ētse'wēda g'ilt!a ts!ēq!a saōkwa qa's lā pax'alilem lāxa ōgwiwa-
 lilasa g'ōkwē, lāx awāgawa'yasa k'imk'eqegemlila malts!agū'nakūla
 bēbegwānema. Wā, lā āx'ētse'wēda q!ēnemē t!ēt!emyayuwa qa's lā
 ts!āwaeselayu lāxa Gōsg'imuxwē LE'wa Nāk!wax'da^xwē. Wā, g'il-
 'mēsē gwāla lā āx'ētse'wē qemxwāsa kwēkwē qa's lā qemxwidayu
 45 lāxa k'imk'eqegemlilē malts!agū'nakūla bēbegwānem lāxa ōgwiwa-
 walilasa g'ōkwē. Wā, lē āx'ētse'wēda ts!ex'qa ts!edāqa qa's
 g'āxē qelgūdzōlilem lāxa ts!ex'asē lē'wa'ya LEbēl lāx L!āsalilasa
 L!āsex'idāilēsa bēbegwānemē lāxa ōgwiwalilasa g'ōkwē. Wā,
 la'mē hēx'sā'ma pēpāxalāsa Nāk!wax'da^xwē aaxsilax gwēgwālag'i-
 50 lilasas qaxs k!ēsaē q!ālelēda Gōsg'imuxwē lāx gwayi'lālasasa Nā-
 k!wax'da^xwē qaēda 'wālasē pāxālaē Qāsnomalasē. Wā, g'il'mēsē
 'wīla gwālala laasē 'nemāx'id Lēxedzōdēda 'nāxwa Lēxemēlxa
 pāxāla. Wā, k!ēst!ē gēg'ilila Lēxedzā'yaxs laē 'nemāx'id gwāla.
 Wā, lā mōp!ena hē gwēx'idē. Wā, g'il'mēsē gwāl Lēxedzāya elx-
 55 lā'yē g'axaasē g'āxēlēda pāxāla, yix Qāsnomalasē dālxas yadenē.
 Wā, lā lāx'ūlil lāx āwilelāsa t!ex'ilāsa g'ōkwē. Laem k!ēās
 gwēk'lālat; laem āem dōqwalaxa ts!ex'q!a ts!edāqē. Wā, lā
 'nēk'a: "Gēla L!ēmēlxālag'ilis, sō'mēts K'enxwalayugwa, sō'mēts
 'nāx'nag'em, wā sō'mēts Q!wātax'ilayugwa, qa's wāxaōs g'īwāla

¹On each side of the long narrow board.

You are not prostitutes." Thus he said to them. Immediately | 60
 the four women went to where he was standing. Then Qāsnomalas
 asked for | red cedar-bark for neck-rings and for head-rings, and also
 for | eagle-down. Immediately they went and gave it to him, and |
 he gave it to each of the four women. When they all had || neck- 65
 rings of red cedar-bark and head-rings, the shaman | Qāsnomalas put
 eagle-down on the four women; | and as soon as he had done so, he
 separated the women, who had to go each | to one corner of the
 house. Now the women were standing there. | Then Qāsnomalas
 spoke again, and said, "Bring || the grave-box into which you were 70
 about to put her whom I shall bring back to life, and the wrapping in
 which you were about to wrap her, | if she had been taken by 'yāyak'i-
 laga; for I can see her | soul, which I shall put back." Thus said the
 great shaman. Then | they put down the grave-box which was full
 of blankets, which were to have been wrapped around her | who was
 to be brought back to life by the great shaman. And he asked for ||
 some clothing of the sick woman who was to be brought back to life, | 75
 and for four dishes with sweet food. | All this was put down where
 he stood. Then he asked one of the | Nāk!wax'da'x^u, another
 shaman, to come and break up the grave-box, | and to throw all on
 the fire in the middle of the soul-catching house. || Then the other 80
 shaman went carrying an ax and broke the | grave-box into pieces

g'āxen. Sō'maas k'les lēlāsgasa," ēnēk'eq. Wā, hēx'ida'mēsa 60
 mōkwē ts!edāq lā lāx lāwīlasas. Wā, lā Qāsnomalas dāk'lālx
 L!āgēkwa qa qēqenxawēs lōē qa qēqax'emēs. Wā, hē'misē qām-
 xwāsa kwēkwē. Wā, hēx'ida'mēsē la ts!ēwē lāq. Wā, hē'mis la
 ts!ewa'nakūlas lāxa mōkwē ts!ēdaqa. Wā, g'il'mēsē 'wīla la qēqen-
 xālxax L!āgēkwē lē'wis qēqex'ema'yē, laē hē'ma pāxāla, yix 65
 Qāsnomalas qemx'wīsa qemxwāsa kwēkwē lāxa mōkwē ts!ēdaqa.
 Wā, g'il'mēsē g'wāla laē gwēla'līlasa ts!ēdaqē qa lās 'nāl'ēmōkwāla
 lāx ēōnēgwīlasa g'ōkwē. Wā, la'mē lāx'lewīlēda ts!ēdaqē. Wā,
 lā ēdzaqwa yāq!ēg'a'lē Qāsnomalas. Wā, lā 'nēk'a: Gēlag'ax'i
 g'its!ēwaslaxsdāsen hēli'lālasō'lēx lōē q!enēbemlāxsdāsōx qaxō 70
 lālxasde lālanems 'yāyak'ilagā qaxg'in la'mēk' dōqūlaxōx bēx-
 'ūna'yaxsen hēli'lālasō'lēx," 'nēk'ēda 'wālasē pāxāla. Wā, g'āxē
 hāng'alilema deg'ats!ē, la qōt!axa p!elxelasgemēxa q!enēbem-
 laxsdās hēli'lālasē'wasa 'wālasē pāxāla. Wā, lā dāk'lālx
 g'āyōla lāx g'wēlgwālāsēs hēli'lālasē'wēxa ts!ex'q!a ts!edāqa 75
 lē'wa mōxla g'its!ewatsa ēx'p!aēma hā'ma'ya. Wā, g'āx'mē
 'wīla āx'alēlem lāx lāwīlasas. Wā, lā āxk'lālxax g'āyōlē lāxa
 Nāk!wax'da'xwē ōgū'la pāxāla qa g'āxēs tsōtse'x's'endxa deg'ats!ē
 qa 'wīlēs mōx'lalas laxa laqawalīlasa bābakwayōlaats!ē g'ōkwa.
 Wā, la'mēsa ōgū'la pāxāla dālxax sōbayō qa's tsōtse'x's'endēxa 80

- 81 which he threw on the fire in the middle of the house; he took the many | blankets that were to be wrapped around her, and threw them on the fire in the middle of the house. Two kinds of things | were put on the fire by the other shaman. Then he was asked by the great shaman to stand in the house. | And Qāsnomalas took the cloth-
 85 ing of the || sick woman, carried it as he was going around the fire in the middle of the | house, singing his sacred song and swinging his rattle, while all the | men were beating fast time. When he came to the place from which he had started, | he sang his sacred song and threw the clothes on the fire in the middle of the house. | Then he
 90 took the dish with the sweet food, and put it on the || fire in the middle of the house. Then he did the same with the others. They only | continued beating fast time, those who beat time for the great shaman Qāsnomalas; for | all the men are called time-beaters-for-the-shaman. | Then the time-beaters beat very fast time. Qāsnomalas | took the soul when many (souls) were waiting at the door for the
 95 clothes that were being burned up. || He would say, "You are another one!" | and let it go. After he had been doing so for a long time, he took hold, with his | right hand, of the soul of the sick woman. Then | the time-beaters of the shaman stopped beating fast time. Then | the other shaman who was standing there began to speak, and
 100 said, "Now let her who is being restored sit up, || that my friend may put her soul back into her." | Thus he said, and the shaman made the

- 81 degʷats!ē qaʷs moχ^ulālēs lāxa laqawalilē. Wā, lā āx^ēdx̣a q!ēnēmē p!ēlxelasgema qaʷs lēxlālēs lāxa laqawalilē. Wā, mā^ēlādāla^ēmē lāx^ʷlanāsa ōgū^ēla pāxāla. Wā, laem āxk^ʷlālasō^ē qaʷs hē^ēmē lāwīlē yīsa ʷwālasē pāxāla. Wā, la Qāsnomalas dax^ʷiḍxa gʷēlgwālāsa
 85 ts!EX^ʷq!ā ts!ēdaqa qaʷs dālēqēxs laē lā^ēstalilēlaxa laqawalilasa gōkwē yālaqūla, yatelasēs yadenē, lāa^ēlas lēxēdzāyēda ʷnāxwa bēbegwānēm^ēxēs lēxēdzewē. Wā, g!il^ēmēsē lāg^ʷaa lāxēs gāg!ililasē laē yālagwatewēxs laē lēxlālāsa gʷēlgwāla lāxa laqawalilē. Wā, lā dāx^ʷiḍxa ha^ēmaats!ē g!its!ewatsa ēx^ʷp!aōmasē qaʷs k^ʷax^ʷlēndēs lāxa
 90 laqawalilē. Wā, la^ēmē ʷwī^ēla hē gʷēx^ʷēitsa waōkwē. Laem āem hāyōlis lēxēdzāyēda lālēxēmīlaxa ʷwālas pāxālē Qāsnomalas qaxs, hē^ēmaē lēgēmsa ʷnāxwa bēbegwānēmē lālēxēmīlaxa pāxāla. Wā la^ēmē ālax^ʷēid lēxēdzōdēda lālēxēmīlē. Wā, la^ēmē Qāsnomalasē dāx^ʷiḍxa bēx^ʷūna^ēyaxs gāxāē q!ēnēm gāx ōlastē^ēwēx lēqwilagi-
 95 laxa gʷēlgwāla. Wā, lana^ēxwē ʷnēk^ʷa: "ʷya, ōgū^ēladzās qaʷs mēx^ʷēdēq." Wā, lā gēg!ilil hē gʷēg!ilē. Wā, la^ēmē dāx^ʷēitsēs hēlk^ʷ!olts!āna^ēyē lāxa bēx^ʷūna^ēyasa ts!EX^ʷq!ā ts!ēdāqa. Wā, la^ēmē gʷāl lēxēdzāyēda lālēxēmīlaxa pāxāla. Wā, la^ēmē yāq!ēg^ʷa^ēlēda ōgū^ēla pāxālaxa lāwīlē. Wā, lā ʷnēk^ʷa: "Wāg^ʷax^ʷōx k!wāgalīla
 100 hēlasē^ēwēx qa lālag^ʷisg^ʷen ʷnēmōkūk^ʷ āx^ʷālelōdesg^ʷa bēx^ʷūnēg^ʷa-sōx," ʷnēk^ʷē. Wā, hē^ēmisa pāxāla la kw!āgalīlaxa ts!EX^ʷq!ā ts!ē-

sick woman sit up. | As soon as she sat up, the great shaman swung ²
 his | rattle, and all the time-beaters beat time. Then the shaman |
 went towards her, opened his left hand, and the soul was sitting on
 it. || He rattled with his right hand; and as soon as he came | to the ⁵
 sick woman, he gave his rattle to his friend the shaman, | who was
 holding up the sick woman. And he made the soul sit | on her head.
 For a long time he blew on the top of her head; | and when he finished
 blowing on it, he pressed the top of the head of the sick woman. ||
 Then he finished. He arose and spoke. He | said, "Now let our ¹⁰
 sisters dance." Thus he said to the four | women who were to
 dance merrily, because he had recovered the soul of the one who had
 come back to life, | the one who had been walking with the spirits.
 Thus he said. Then he sang with | slow time-beating, and the time-
 beaters began to sing. || Now the four women danced and the | great ¹⁵
 shaman also danced. As soon as the song ended, they finished. |
 Then they were paid by him with one hundred blankets, and one
 hundred | blankets were given to the time-beaters of the shaman.
 Then the woman came back to life | after this. That is all about
 this. ||

Now I saw Qāsnomalas, who was sitting on the ground | not far ²⁰
 from the other end of the village of the Gōsg'imux^u at the | north end.
 He called me to come the day following, | after he had caught the
 soul of Lānax'lanag'ek^u. I went | and sat down near where he was

dāqa. Wā, g'il'mēsē k!wāg'alila laas yat!ēdēda 'wālasē pāxālasēs ²
 yadenē. Wā, lā 'nāxwa lēxedzōdēda lālēxēmīlē. Wā, la'mē gwā-
 yōlalēda pāxāla dālālēs gēm xōlts!āna'yē la k!wadzēwēda bēx'ūna-
 'yaq. Wā, lā yatelasēs hēlk'!ōtts!āna'yē. Wā, g'il'mēsē lāg'aa ⁵
 lāxa ts!ēx'q!a ts!ēdāqa laē ts!āsēs yadenē lāxēs 'nemōkwa pāxā-
 laxa la dālaxa ts!ēx'q!a ts!ēdāqa. Wā, lā k!waxlālabentsa bēx'ūna-
 'yē lāx ōxlā'yas x'ōmsas. Wā, lā gēg'ilil pōxwax ōxlā'yas. Wā,
 g'il'mēsē gwāl pōxwax laē lāxwax ōxlā'yasa ts!ēx'q!a ts!ēdāqa.
 Wā, la'mē gwāla. Wā, lā lāx'ūlila qa's yāq!ēg'a!lē. Wā, lā ¹⁰
 'nēk'a: "Wēg'ax'ins yēx'wēda wīweq!wa," 'nēk'ēxa mōkwē ts!ē-
 dāqa qa'ns ēēk'!ēxsēle yēxwax laē lālex bēx'ūna'yasa la q!ūlāx'ēi-
 dēda laēm x'dē g'ig'ilgēxa hayalilagāsē, 'nēk'ēxs laē hēēm dāqālasa
 neqāxalās t!ēmyasē. Wā, la'mē denx'ēdē lālēxēmīlāq. Wā,
 la'mē yēx'wīdēda mōkwē ts!ēdāqa. Wā, lā ōgwaqa yēx'wēda ¹⁵
 'wālasē pāxāla. Wā, g'il'mēsē q!ūlbē q!ēmdemas laē gwāla. Wā,
 la'mē a'yasō'sa lāk'!endē p!ēlxelasgema; wā, hē'misa lāk'!endē
 p!ēlxelasgēm hālagēmxa lēxēmīlaxa pāxāla. Wā, la'mē q!ūlēda
 ts!ēdāqē lāxēq. Wā, laēm lāba lāxēq.

Wā, la'mēsen dōqūlax Qāsnomalas, yixs 'nemōk!wasāē k!wās ²⁰
 lāxa k!lēšē qwēsala lāx āpsbalāsasa g'ōx'dēmsasa Gōsg'imuxwē lāxa
 gwābalasē. Wā, lā lē'lāla g'āxen qen lā lāq lāxa la 'nāx'ēides
 lāx'demas lālex bēx'ūna'yas Lānax'lanag'ekwē. Wā, la'mēsen

- 25 sitting on the ground, and he spoke first, || and said, "O son-in-law!
What do you think about what we | were doing here last night?"
Thus he said. I just listened to him, and I | replied to him. I said
to him, "It was a great thing that you did, for | you broke the coffin
of the one who would have been | not a little sick." Thus I said to
30 him. Then he laughed and said, || "That is not my wish, son-in-law.
It is the supernatural power which told me to do | so, and the soul
of the sick woman which I | saw flying about inside of the house. |
Therefore I did so, and broke the coffin." Thus said the great |
shaman. ||
- 35 Then I asked him about the soul, whether the soul is large or |
small. He said, "O son-in-law! Did you not see | the soul last
night, which came and sat on my hand? | It is the size of our thumb,
when it shrinks and | becomes small; then I put the soul on top of
40 our || head, and it grows so that it is of the same size as our body, for |
the body is the house of the soul, for the souls have no houses. | They
just fly about day and night. | And the owner of the soul is their
resting-place, and our body is their house. | Those who say that souls
45 have houses || in this world lie. They have no houses. They just |
fly about our world. In the morning when it is nearly daylight, |

- k!wāg'aels lāxa mak'ālaem lāx k!wādzasas. Wā, hē'mis g'il yāq!E-
25 g'ā'la. Wā, lā 'nēk'a: "ēya, negūmp, wālōs nāqā'yaqōs qaens gwē-
gwālag'ililasax g'ānolē," 'nēk'ē. Wā, len āem hōlēlaq. Wā, len
nā'naxmēq. Wā, len 'nēk'eq: "Lōma'maasas gwēx'īdaasōs, yīxs
laaqōs 'nēk' qas tsōtsōx'sendaōsaxa deg'ats!ē laxsdāsa k'!ēsē āem
gwasē ts!EX'q!a," 'nēk'ENLAQ. Wā, lā dāl'ida. Wā, lā 'nēk'a:
30 "Wāli'lālawēsen, negūmp, hēmaasē 'nawalakwa 'nēk' qen hē gwē-
x'īdē. Wā, hē'misē bēx'ūna'yasa ts!EX'q!a ts!edāqxg'in la'mēg'in
dōqūlaqēxs g'āx'maē p!alilāla lāx āwīlēlāsa g'ōkwē. Wā, hē'mē-
sen lāg'ila hē gwēx'īd tsōtsōx'sendxa deg'ats!ē," 'nēk'ēda 'wālasē
pāxāla.
- 35 Wā, la'mēsen wūlāq lāxa bēx'ūna'yē wīx'sē 'wālas'maē Lō'
ema'ya bēx'ūna'yē. Wā, lā 'nēk'a: "ēya, negūmp, ēsas dōqūlaxa
bēx'ūna'yax g'ānolēxa g'āxē k!wādzōx'ts!ānend g'āxen, yīxs
yū'maē 'wālasens qōmax'ts!āna'yēx, yīxs laē k'!elwūtsenda qas
āmāx'īdē lāg'in lāg'aalelōts lāx bekwānokwas lāx ōxlā'yaxsens
40 x'ōmsēx laē q!wax'īda qas lā yūem la 'wālasens ōk!wīna'yēx qaxs
yū'maē g'ōx'sa bēx'ūna'yens ōk!wīna'yēx, qaxs k'!eāsaē g'ōx'sa
bēx'ūna'yē yīxs ā'maē p!ELEMē'stālaxōx 'nālax Lē'wa g'ānolē.
Wā, lā hēem x'ōyatsēs bēx'ūnayēdē qaxg'ins nōgwamēk' g'ōx's
yīxens ōk!wīna'yēx. Wā, lā Lēlkl'wācēda 'nēk'eq g'ōgwadēda bēx'ū-
45 na'yē lāxa āwīnak'ūsē, yīxs k'!eāsaē g'ōkwa. La āem hēmenālaem
p!ELEMē'stāla lāxens 'nālax. Wā, g'ilēmēsē Elāq 'nāx'īdxa gāālāxs

they come home to the owners of the souls. And then they tell | 47
 where they have been, and what they have seen where they have been
 all around our | world, and that is what we call dreams, the news that
 are told by the souls || when they come back to us." Sometimes the 50
 souls come back the wrong way, | when they return to the owner of
 the soul, and then the soul is hurt,—| when it comes quickly and goes
 in crosswise, or upside down, into the | body of the owner of the soul.
 Then the soul is not strong enough | to come out where it is held, and
 the man at once looks sick. || He is not strong. He does not die 55
 quickly, | but he asks a shaman to cure him, and to feel for his |
 sickness. Then the sides of the head | and the back of the head are
 first felt of by the shaman, and last he feels of the top of the | head.
 Then he knows that something is wrong about the soul. || And the 60
 shaman tells him that his soul is in the wrong way. Then the
 man | asks the shaman to put the soul right when | night comes.
 Thus he says. And the shaman only says that he will | do so. Then
 the shaman goes out of the house | into the woods and breaks off the
 tops of hemlock-branches, || and he makes a ring out of them, 65
 through which he makes the man go. | When the ring is done, he
 hangs it up under the shelter of a thick | tree. Then he leaves
 it. As soon as night comes, a man goes to | call a number of

g'āxaē wī'la nā'nak^u lāxes beḡ'ūnāyēdē. Wā, hē'mis la ts!ek'lāle- 47
 lasēs lālālasē lē'wēs dōdegūlē lāxēs lālālasē lāxōx āwī'stāxsens
 ēnālux. Wā, hē'mēsens gwe'yō mēxa'yē ts!ek'lālemasens beḡ'ūna-
 yaxs g'āxaē lālaqa g'āxens. Wā, lā q'lūnāla ōdzeg'aalelēda beḡ'ū- 50
 na'yaxs g'āxaē lālaqaxēs beḡ'ūnāyēdē. Wā, hēm yilgwātsa
 beḡ'ūna'yaxs yīx'ak'ēnaē, yīxs gayalaē lōxs ēk'laxsdālaē lāx
 ōk'wina'yasēs beḡ'ūnāyēdē. Wā, la k'leās lāxwēsa beḡ'ūna'yē qa's
 g'āx'weqāwē lāxēs la xek'layaasa. Wā, hēx'ida'mēsē ts!ex'q!ema-
 lax'idēda begwānemē. K'lē's la lāloqwāla. Wā, la k'lē's geyōl 55
 lē'la. Wā, hē'mis la hayalik'laatsēxa pāxāla qa lās plēx'wīdex
 ts!ex'q!ōlemas. Wā, lā hēm g'il plēx'wītsō'sa pāxālē ēwanōle-
 ma'yas lē'wis āwāp'la'yē. Wā, lā elxlāla plēx'wīdex ōxlā'yas
 x'ōmsas. Wā, la'mē q'lā'alelaqēxs ōdzasaē beḡ'ūna'yas. Wā,
 lēda pāxāla nēlaqēxs ōdzasaē beḡ'ūna'yas. Wā, la'mēsēda begwā- 60
 nemē hawāxelaxa pāxāla qa wāg'ēs hē'idlex beḡ'ūna'yas qō
 gānol'idlō, ēnēk'ē. Wā, ā'mēsēda pāxāla ēnēk'ēxs lē'maē wāg'il hē
 gwēx'idēlē. Wā, la'mēsē lāwēlsēda pāxāla lāxa g'ōkwē qa's lā
 ālō'sta lāxa āl'lē qa's l'lex'wīdēxa ēnenwalagwatā'yasa q'lwaxē.
 Wā, la'mē qenāyōgwilaq qa's qex'elēxa begwānemē. Wā, g'il 65
 ēmēsē gwāla qenāyowē lā tēx'ūlsaqa lāxa t'lenyag'a'yasa lēkwē
 lāsa. Wā, g'āx'mē bās. Wā, g'il'mēsē gānol'idēxs lā qās'idēda la
 lē'lālaxa eālak'lenē bēbegwānem qa lās lēxēmīlxa pāxālāxs hēlē-

elderly men to beat time for the shaman who will cure | the soul.
 70 They say this, calling the name of each man. Then || the shaman's
 messenger goes once, for all the men wish to please | the shaman,
 on account of their children, in case they should be sick; | therefore
 they all go immediately | into the house of the sick person, and
 immediately each one | is given a baton, and eagle-down is put on
 75 them || quickly, for they hear the shaman singing his sacred song |
 in the woods. Then the time-beaters of the shaman beat quick
 time. | As soon as they stop, a new mat is taken and is | spread out
 towards the fire from the time-beaters of the shaman. As soon as |
 this has been done, the man comes and sits down on it. He is naked,
 80 without || a shirt. As soon as they finish, the time-beaters of the sha-
 man beat fast time again; | and after they have beaten time four times,
 Qāsnomalas comes in | singing his sacred song, holding in both hands
 the large ring. | As soon as he comes into the door of the house, he |
 85 stands in the house and looks at the sick man. Then another || shaman
 carries in his hand eagle-down and puts it on the ring. | After he has
 done so, Qāsnomalas says, "Go on!" | Immediately the time-
 beaters beat fast time on the beating-boards. | Then the shaman
 walks holding the ring on each side. He goes to the man | and sits
 90 down on the mat; and when he comes up to him, || the shaman turns
 around. Then he puts the ring over the man. The | ring is first

70 lax beᵑᵗūnaʼyas, ʼnēk· lēqelax lēgemasa begwānemē. Wā, lā
 ʼnemp·lənēʼstaʼma qāsel·ᵑᵗisē qaēda pāxāla qaxs ʼnāᵑwaʼmaē gaḡāla-
 seʼwa pāxālāsa ʼnāᵑwa bēbegwānema qaēs sāsemē qō ts!ex·q!ex·
 ʼidlaxō. Wā, hēʼmēs hēḡilas ḡwēḡilē. Āem hēᵑʼidaem la ʼwiʼla
 hōḡwēla lāxa ḡōkwasa ts!ex·q!a begwānema. Wā, lā hēᵑʼidaem
 75 ts!ewanaēdzemēda t!emyayowē lāq. Wā, lāxaē qemᵑwasōsa qem-
 ᵑwāsa kwēkwē hālabala, qaxs lēʼmaē wūlelaxa pāxāla yālaq!wāla
 lāxa āl!ē. Wā, laʼmēs lēxedzōdēda lālēxēmīlaxa pāxāla. Wā,
 ḡilʼmēsē q!wēʼida, laē āᵑētsēʼwēda ts!ex·asē lēʼwaʼya qaʼs ḡāxē
 lep!ālīlem lāx l!āsālīlāsa lālēxēmīlaxa pāxāla. Wā, ḡilʼmēsē
 80 ḡwāla ḡāxaasa begwānemē k!wādzolīlaq. Wā, laʼmē xanāla, k!eās
 q!esenēs. Wā, ḡilʼmēsē ḡwālʼalīla laē ēt!ēd lēxdzōdēda lālēxēmī-
 laxa pāxāla. Wā, ḡilʼmēsē mōp!ēna la lēxdzōdexs ḡāxaē Qāсно-
 malas yālagwatāʼya dādanewēx ʼwāᵑ·sanāyasēs lēxts!ā qenāyowē.
 Wā, ḡilʼmēsē ḡāxēl lāx āwīlelāsa t!ex·ilāsa ḡōkwē; laē lāᵑ·ū-
 85 līla qaʼs dōqwalēxa begwānemē. Wā, hēʼmis laatsa oḡūʼlamē
 pāxāla q!wēts!ēmēxa qemᵑwāsa kwēkwē qaʼs lā qemᵑ·wīdxā qena-
 yowē. Wā, ḡilʼmēsē ḡwāla laē hēʼmē Qāsnomalas ʼnēk·a: "Wā."
 Hēᵑʼidaemēsa lālēxēmīlas lēxdzōdxēs t!ēmēdzowē saōkwa. Wā,
 lā qāselilēda pāxāla dādanewēxēs qenayowē qaʼs lā lāxa begwāne-
 90 maxs k!wadzālīlāxa lēʼwayē. Wā, ḡilʼmēsē lagʼaa lāqēxs laē
 x!lp!idēda pāxāla. Wā, laʼmē qex·ēdxā begwānemē ḡayabalēda
 qenayowē lāx x·ōmsasa begwānemē. Wā, ḡilʼmēsē lāḡaēda

put on the head of the man. When | the ring goes down to the knees 92
of the man, he arises; and when the ring reaches the floor, | he steps
out with his right foot. | Then the man turns to the right. He sits
down again || on the mat. And he does this four times. Then he | 95
stops. Then the time-beaters also stop beating time. Now | the
shaman puts down his ring, and he feels of the top of the head of
the | man. He does not do so for a long time when he speaks. Then
the | shaman says, "Now you have been set right." Thus he says.
Then he takes each side of the || ring, and says, "Go on!" At once 200
the time-beaters | beat fast time, and he goes around the fire in the
middle of the house; | and when he comes back to the place where
he started, he throws his ring | into the fire in the middle of the
house. Now it is done after this. And the man becomes well | after
this. I just wanted to talk about this. ||

I asked Qāsnomalas, when we were sitting down, to how many | 5
places the soul of man goes; and he said, "There are many, | and
these are the places to which the soul of man goes,—the sea-hunters'
place at sea,¹ the hunters' place in the woods,² | the salmon coun-
try,³ and the owl mask.⁴ |

These which I have named are the places to which the souls go. ||
But the ghost is not a soul, for it is only seen when | it gives notice 10

qenayō lāx ōkwāx^ayasa begwānemaxs laē lāx^ēūlilaxs laē qex^a- 92
lilēda qenayowē. Wā, hēmⁱs la gax^ēwelts!āwats hēlk[·]!ōltsīdza-
^ayasa begwānemō qas[·] x[·]īp!idē hēlk[·]!ewō^ēsta, qas[·] lē xwēlaqa
k[·]wādzolilaxa lēwāyē. Wā, lā mōp!ena hē gwēx[·]ēdexs laē
gwāla. Wā, laemxaāwisē gwāla lēxdzā^aya lālēxēmilas. Wā, lā 95
g[·]īg[·]alilēda pāxālāxēs qenayowē. Wā, lā plēx[·]wīdex ōxlā^aya
begwānemē. Wā, k[·]lēstlē gēg[·]ilila laē yāq!eg^ala. Wā, lā ^anē-
k[·]ēda pāxāla: "Wā, laems nāqē^ēsta," ^anēk[·]exs laē dāda[·]ōdxēs
qenayowē. Wā, lā ^anēk[·]a: "Wāē." Wā, hēx[·]ida^amēsa lālēxēmilas
lēxdzōda. Wā, la^amē lā^astalī[·]elaxa laqawālilasa g[·]ōkwē. Wā, 200
g[·]īl^amēsē g[·]āx^aalela lāxēs g[·]āg[·]ilī[·]lasaxs laē lāx[·]lentsēs qenayowē
laxa laqawalilē. Wā, la^amē gwāl lāxēq. Wā, āla^amēsē la ēx[·]idēda
begwānemē lāxēq. Wā, ā^amen ^anēk[·] qen gwāgwēx[·]sālē lāq.

Wā, len wūlāx Qāsnomalas lāxenn[·]x[·] k[·]ūdzāsē lē[·]wē; g[·]īnsīdalē 5
laasas bex[·]ūna^ayasa begwānemē. Wā, lā ^anēk[·]a: "ēya, q[·]lēmemaas,
wā hēm laatsa bex[·]ūna^ayasa begwānemaxa ēselexwālala^ayē, xa
ēselexwālalse, xa mēmeyoxwana, hēm^aisaxa dex[·]dex[·]ālēlēmī.

"Wā, hēm lā^anakū[·]latsa bex[·]ūna^ayen la lēlēqalase^awa," ^anēk[·]ē.
Wā, lā k[·]lēs bex[·]ūna^aya lālēnoxwē, yīxs lēx[·]a^amaē dōx[·]wa[·]elasqēxs 10

¹ The home of the killer whales, to which the souls of sea-hunters go.

² The home of the wolves, to which the souls of the land-hunters go.

³ The country to which the souls of twins go.

⁴ Common people become owls.

- 11 to those who are going to die, those who see him; for he has the whole body | of a man, and his bones are those of people who have long been dead. It is not the same | as a soul, for they have no bones in their bodies, and they have no | blood, for the souls are just like
15 smoke or shadows. || And they have no house besides our body, the body | of the soul-owner. That is the end. |

I have seen Qāsnomālas twice, and this is the first time I write about it. |

- 1 **Shamanism.**—I will talk about the head shaman. | The “head shaman” is not nearly the same as the shaman of the Kwāg’ul, for | the Kwāg’ul call the head man of the Sparrow Society “head shaman.” That is the same as *q!entq!adas* (place-of-eating-songs) the one who has a head-ring of red cedar-bark and who never disappears (to
5 be initiated); || that is the “head shaman” of the Kwāg’ul, and they also call him headman of the Sparrow Society. | He is not a shaman. However, the Nāk!wax’da^{exu} | use the name “head shaman” for the headman of the shamans—the head chief of the | shamans. They do not call the head of the Sparrow Society “head shaman;” | they call him Wādanem. He is the head of the Sparrow Society of the
10 Nāk!wax’da^{exu}, || Gwa^{es}sela, Rivers Inlet tribe, the L!āl!asiqwāla, Gōsg’imux^u, G’āp!ēnox^u, Gwats!ēnox^u, and L!asq!ēnox^u, all of these |

- 11 ā^{maē} q!ēq!ayak’ilaxēs gwe^{eyō} qa dōx^{ewa}lelaq, yiqēxs senāla^{maē} begwānem lē^{wis} xāqēxa la gāla lē^{la} begwānema. K!ēs hē gwēx’sa bex^{ūna}ya^{xs} k!ēasāē xāxeq!ega^{ya} yixs k!ēas^{maaxat}! Elkwa, yixs ā^{maē} yū gwēx’sa bex^{ūna}ya kwax’ilax lē^{wa} g’āg’ō-
15 mas. Wā, la k!ēas g’ōx^{us} ōgū^{lā} lāxens ōk!wina^{eyēx} lāx ōk!wina^{eyas} bex^{ūna}yēdē. Laem lāba.”

Len mālplēna dōqūlax Qāsnomālas lē^{wen} gālē k!ata^{ya}.¹

- 1 **Shamanism.**—Hē^{mawēs}lalen g’il gwāgwēx’s^{alasla} pexemē yixs k!ēsaē lāwagālēda pexemē lāxa pāxāla lāxa Kwāg’ulē, yixs hēē gwe^{eyāsa} Kwāg’ulē pexema^{ya} gwēsema^{eyē}, yix gwēx’sdemas q!emtq!adas, yixa qex^{emakwasa} L!āgekwēxa hēwāxa x’is^{ēda}.
5 Wā, hēem gwe^{eyō} pexemēsa Kwāg’ul. Wā, lāxaē lēqelasōs gwēsema^{eyē}. Wā, laem k!ēs pāxāla. Wā, hēt!ēda Nāk!wax’da^{xwē} lēqelas pexemē lāxa pexe^{ma}yasēs pēpāxāla yix ōguma^{yas} pēpāxālās. Wā, lā k!ēs lēqelas pexemē lāxa gwēsema^{eyē}, yix gwe^{eyās} wādanem qaxs hē^{maē} gwēsemēsa Nāk!wax’da^{xu} lē^{wa}
10 Gwa^{es}sela lē^{wa} Āwik!ēnox^u lē^{wa} L!āl!asiqwāla lē^{wa} Gōsg’imux^u lē^{wa} G’āp!ēnox^u lē^{wa} Gwats!ēnox^u lē^{wa} L!asq!ēnox^u. Hā^{staem}

¹ The terms for “soul” among the various tribes are as follows:—

bex^{ūna}eyē (man on body) Kwag’ul
bekwa^{eyē} (manhood) Gōsg’imux^u
q!ō^{layu} (means of life) Dzāwadeēnox^u
ts!ēk!wa (bird) L!āl!asiqwāla
begwānemgēmt (man’s mask) Nāk!wax’da^{exu}
hēlā^{layu} (means of healing) Āwik!ērex^u

own the Wādanem, and also the Naqemg'ilisela. The | Kwāg'ul and 12
 Q!ōmoyā'yē, 'wālas Kwāg'ul, Q!ōmk'!ūt!es, | Mamalēleqāla, Qwēq'-
 sōt!ēnox^u, 'nemgēs, || Lawēts!ēs, Mādilbē^ε, Denax'da^εx^u, | Awailela, 15
 Dzāwadeēnox^u, Hāxwāmis, Gwawaēnox^u, | and Lēgwilda^εx^u—all four
 tribes(?)—own the | "head shaman," who is not a shaman, on whose
 head red cedar-bark is placed, and who | never dances in the winter
 ceremonial. The other name of the || head man of the Sparrow Society 20
 is "head shaman;" for the "head shaman" is the same as a "doctor"
 in a | museum, who is just called "doctor" but who is not a doctor. |
 It is the same with the "head shaman" in the winter dance. As soon
 as the | winter ceremonial is finished, that man is no longer | "head
 shaman," for he is only like a head shaman in the winter ceremonial,
 when all act in different ways. || It is the same with the "head 25
 shaman" of the winter ceremonial. | If the one who is speaking
 wishes to call him "head man of the Sparrow Society," | then he calls
 him "head man of the Sparrow Society." When another man | sends
 him to call the cannibal to a feast, he says, "Go, now, | head shaman,
 and call our friend;" || for the speakers do not always use the same 30
 words. | . . . Therefore they want to have only one speaker of the
 winter dance house.

I shall first say what I know about the shamans when they heal
 the | sick;¹ for really you are much mistaken in what you say about

āxnōgwatsa wādanemē lē^εwa Naqemg'ilisela. Wā, lā hēdēda 12
 Kwāg'ul lē^εwa Q!ōmoyā'yē lē^εwa 'wālas Kwāg'ul lē^εwa Q!ōmk'!ū-
 t!es lē^εwa Mamalēleqāla lē^εwa Qwēq'sōt!ēnox^u lē^εwa 'nemgēs
 lē^εwa Lawēts!ēs lē^εwa Mādilba'yē lē^εwa Denax'da^εx^u lē^εwa 15
 Awailela lē^εwa Dzāwadeēnox^u lē^εwa Hāxwāmis lē^εwa Gwawaē-
 nox^u lē^εwa Lēgwilda^εx^u 'wēlaxs mōsgemakwaē, wā, hā'staem āxnō-
 gwatsa pexemēxa k'!ēs pāxāla, yīxa qex'emakwasa l!āgekwēxa
 hēwāxa yexwa lāxa ts!ēts!ēqa. Wā, hē'mēs 'nem lēgēmsē gwēsē-
 ma'yē lō^ε pexemē, yīxs hāē gwēx'sa pexema'yā doctor laxa 20
 museum, yīxs wūl'maē lēqelasō's doctor, yīxs k'!ēsaē doctor. Wā,
 hēt!a gwēx'sa pexemē lāxa ts!ēts!ēqā. Wā, g'il'mēsē gwāla ts!ē-
 ts!ēqa laē gwāl pexemēxa begwānemē qaxs ā'maē hē gwēx'sa
 pexema'yasa ts!ēts!ēqa, yīxs ā'maē 'nāxwa ts!āgekwē gwayi'ēlālasas.
 Wā, hē'mis āem ōgwaqa gwēx'sa pexemēsa ts!ētsē!qa. Wā, 25
 g'il'mēsa yāq!ent!āla 'nēx' qas hē lēx'ēdayuwē gwēsēma'yē lāq
 laē lēx'ēdfas lāxa gwēsēma'yē. Wā, g'il'mēsa ōgū'la begwānem
 'yālaqas qa lās lē'lālaxa hāmats!a qa lās k!wēla, laē 'nēk'a, "Hāg'a-
 xens pexema'yēx lē'lālaxens 'nemōkwa, qaxs k'!ēsaē q!ūnāla
 naqālē wāldemasa yā'yāq!ent!ēmīla. . . . Hē'mis lāg'ilas 'nēx'sō qa 30
 'nemōx^umēsa yayāq!entēmīlasa yā'wēx'ilats!ē g'ōkwa.

Hēemlen g'il wāldemla q!āq!alak!a'yasa pāxāla yīxs hē'lik'a-
 axa ts!ex'q!a qaxs ālaaqos k!wāg'ila lēxleqwālil lāxēs wāldemī-
 'lālayōs, yīxs 'nēk'a'yāqōsaqēxs q!āq!alālēl'g'esnokwaēda pēpāxala

¹ The following is a reply to a request for information regarding shamanism received in the years 1897 and 1900.

it, | when you say that the shamans have spies who look out for ||
 35 the sick among all the men. There are no | spies such as you refer
 to, who tell them about sick people, and about the place | where to
 feel for sickness of the body. |

And this is also a mistake, what you say, when you say | that the
 40 shaman names the price to be paid by the sick person || whom he
 cures. |

And this is also a mistake, when you say that the | shaman bites
 his tongue and swallows the blood, and vomits it, when | some one
 passes behind him when he is eating. |

And this is also a mistake, when you say that the shaman sucks ||
 45 at the place of the sickness and bites it to make a blue mark appear. |

And this is also a mistake, what you say | about the soul being
 represented by dried berries; for there was a mischievous man,
 K' lēso'yak'ilis, | whose soul was restored by a female shaman of the
 Nimkish, whose | name was Hēlagōlsela. K' lēso'yak'ilis said that
 50 it was made of dried berries, || what the shaman placed on her hand,
 and what she called his soul; but nobody | believed what K' lēso-
 'yak'ilis said to all the people, | that it was dried berries, for K' lēso-
 'yak'ilis was an expert in making fun of | all the strange things that
 one sees done by the shamans. I have never | spoken with the
 55 shaman of the Nimkish, Hēlagōlsela, and I do not || know whether
 it is true that these were dried berries or not, as was said by K' lēso-

35 lax ts!ēts!EX'q!āsa 'nāxwa bēbegwānema. Wā, laem k'leās q!āq!ā-
 lalēlg'its yixēs gwe'yōs la nēlas ts!EX'q!āsa begwānem lō' āxāsas
 ts!EX'q!ōlemas lāx ōk!wina'yas.

Wā, laemxaē lēqwa, wā, hē'mis wāldemōs, yixs nēk'aaqōsaq
 hē'mēda pēpāxala lēx'ēd qa 'wāxaats ayāsa ts!EX'q!āqēxs laē
 40 hēlik'aaq.

Wā, laemxaē lēqwa, wā, hē'mesēxs 'nēk'aaqōsaq q!EX'ēdēda
 pāxālāxēs k'ilemē qa's neqwēxa elkwa qa's hōqwalaxs laē qaya-
 p!entsōxs hā'māpāē.

Wā, laemxaē lēqwa, wā, hē'mesēxs 'nēk'aaqōsaqēxs k'!EX'wē-
 45 dāda pāxālāxa āxāsasa ts!EX'q!ōlem qa's q!EX'ēdēq qa t!ēx'wīdēs.

Wā, laemxaas lēqwa yixēs wāldemōs, wā, hē'misa wāldemōs
 qaēda bex'ūna'yēxa t!eqa, yixs āletaē begwānemē K' lēso'yak'ilisxa
 la āx'āLElōdayōs bex'ūnē, yīsa ts!edāqē pāxālāsa 'nemgēsxa lēga-
 dās Hēlagōlsela. Wā, la 'nēk'ē K' lēso'yak'ilisaxēxs t!eqaē āxts!ā-
 50 na'yā'x a'yasāsa pāxāla, yix gwe'yās bex'ūna'yā. Wā, la k'leās
 ōq!ūsex K' lēso'yak'ilisaxs laē ts!ek!ālelaxa 'nāxwa bēbegwānem
 'nēx'qēxs t!eqaē, yixs ēg'ilwataē K' lēso'yak'ilisē lāx aemlāfāsa
 'nāxwa emla dōgūlts gwēg'ilatsa pēpāxāla. Wā, len hēwāxa
 yaēq!eg'a'! lē'wa pāxālāsa 'nemgēsē Hēlagōlsela. Wā, len k'lē
 55 q!āLElaq lō' ālaem t!eqa lō' k'lē yix wāldemas K' lēso'yak'ilis

‘yak’ilis, | for he was a liar. What I mean is, that | all the people 56
believe that Hēlagōlsēla, | that Ninkish woman is a shaman; for
all the men | and women of the Kwāg’ul are angry on account of
what K’lēso‘yak’ilis said || when he made fun of her, because Hēla- 60
gōlsēla only goes into the house of sick people | to cure them. |

When a sick man or woman gets well, | the one who made him
well never asks for pay, and generally they | are not paid. When
the man is poor, then || he does not pay the shaman; but when the 65
one who is cured is a chief, | then he would be ashamed not to pay
the shaman, because he is a chief, for he would be made fun of by
his | tribe if he did not pay the shaman. All the shamans act that
way, | and not one of them names the price to be paid by the one
who is cured, | for if it is a common man who is cured by the shaman, ||
he generally pays two pairs of blankets to the shaman, but | often 70
he is not paid at all; and when (the patient) is a chief, | then the
chief gives as much as is proper for the greatness of his position. | It
depends upon his own wish how much he pays the shaman. | The
shaman never names the price; for the shaman does not || talk about 75
the chief if he does not pay him well, for | the tribe of the chief talk
about their chief when he | pays little to the shaman. That is all
about this. |

qaxs lāwislāē lēx^usemē begwānēmēna^εyas. Hēden ‘nē‘nak’ilē yīxs 56
ālaē ‘nāxwa ōq!ūsēda bēbegwānemaq ālak’lāla pāxālē Hēlagōlsēla,
yīxa ts!edāqē pāxālāsa ‘nemgēs, qaxs ‘nāxwa^εmaēda bēbegwānēmē
lē^εwa ts!ēdaqasa Kwāg’ul ts!en^us wāldemas K’lēso‘yak’ilis yīxs
laē aemlālas qaxs ā^εmaē Hēlagōlsēla la laēl lāx g’ōkwasa ts!ex^q!a 60
qa^εs hēlēx^εidēq.

Wā, g’il^εmēsē ēx^εidēda ts!ex^qa begwānēm lōxs ts!edāqaē lā
hēwāxa āā^εyalaxēs la ēx^εidamatse^εwa. Wā, lā hē q!ūnālatsēxs
hēwāxaē ayāse^εwa. Wā g’il^εmēsē wiwosēlagēda begwānēmē laē
k’lēs ayaq. Wā, g’il^εmēsē g’igāma^εyē hēlik^εase^εwas laēda g’igāma^εyē 65
max^εts!ā k’lēs ayaq qaēxs g’igāma^εyaē qaxs lālxē aemlayolaxsēs
g’ōkūlōtē qō k’lēslax ayā laxa pāxāla, lax ‘nāxwa gwēgilatsa
pēpāxāla k’lēasaē ‘nemōk^u lēx^εēdes qa ‘wāxaats ayāsēs hēlik^εa-
se^εwē, yīxs g’il^εmaē begwānēm^qlā^εmē hēlik^εase^εwas pāxāla, wā,
lā q!ūnāla ayasa ma^εlexsa p!ēlxelasgem lāxa pāxāla. Wā, hēt!a 70
q!ūnālatsēxs k’lēsaē āya. Wā, g’il^εmēsē g’ayōl lāxa g’igēgāma^εya
laē hē^εma g’igāma^εyē āem gwa^εnaxōdex ‘wāla^εyasasēs g’ēq!ēna^εyē.
Wā, hās^εmēsēq nāqa^εyēs gwe^εyō qa ‘wāxaatsēs ayāxa pāxāla. K’lē
hēdēda pāxāla ‘demp!ēna lēx^εēda, yīxs k’lēsaē hēdēda pāxāla
gwāgwēx^εsāla lāxa g’igāma^εyaxs k’lēsaē aēk’!a ayaxa pāxāla qaxs 75
hāē g’ōkūlōtasa g’igāma^εyē gwāgwēx^εsāla lāxēs g’igāma^εyaxs halē-
g’ilaē ayaxa pāxāla. Wā, laem lāba.

78 And this is about the shaman who, as you say, bites the skin of the
 one who is being cured | to make the skin blue. Now you shall
 80 really know || what is done by the shaman. When the shaman is
 asked to cure a person, | he goes at once and sits down at the right-
 hand side where the sick person lies in bed. | Then he asks the sick
 person for the place where he feels | sick. Then the sick person tells
 him, putting the first finger | on the place where he feels the sickness.
 85 Then the shaman || washes his hands in a dish containing water,
 which has been put down for him for sucking out the disease. | After
 the shaman has washed his hands, he feels of the place referred to
 by | the sick man. Then the shaman presses his | first finger on
 the place where the sickness is, and he presses it down for a long
 90 time. | As soon as he lifts his finger, he watches the || place that he
 has pressed in. If it gets red at once, he knows | that the sick one
 will get well. Then the shaman is glad. | When the place which he
 has pressed in remains white and never gets red, | then the shaman
 recognizes that the sick one can not live long | after that. When it
 95 does not get red for a long time and || gets red gradually, the shaman
 says that he will be sick for a long time. | Then he sucks at the place
 that he has pressed in; and when he lifts his head, he watches | the
 place where he has been sucking. And when it turns blue, he knows
 that | the sick one will not live long. When it | turns red, the

78 Wä, hē^εmisa pāxāla yāxs ^εnēk'aaqōsaq q!Ek'ax L'ēsasēs hēlik'a-
 se^εwē qa t!ēx^εwidēs L'ēsas. Wä, la^εmēts ālak'lālal q!āl^εalela^ε lāx
 80 gwa^εyī^εlālasasa pāxāla. Wä, hē^εmaēxs laē ha^εyalik'ase^εwēda pāxāla
 lā hēx^εidaem la qa^εs k'lwāgalilē lax hēlk'ōtaga^εwa^εlilasas qelgwē-
 lasasa ts!EX'q!a. Wä, lā wūlaxa ts!EX'q!a lāx q!āk'elasasēxa
 ts!EX'ila. Wä, lā nēlēda ts!EX'q!āxs laē ts!EMx^εitsēs ts!EMā-
 lax^εts!āna^εyē lāxēs q!āg'ilē ts!EX'q!ōlema. Wä, lēda pāxāla ts!EN-
 85 ts!ENx^εwida lāxa g'āx ha^εnēla k'lāts!ē q!ōts!ewa^εx^εsa ^εwāpē. Wä,
 g'il^εmēsē gwālēda pāxāla ts!ents!enkwa^εxs laē p!ēx^εwidxa gwe^εyāsa
 ts!EX'q!a begwānem ts!EX'ila. Wä, lēda pāxāla ts!embetentsēs
 ts!EMālux^εts!ānayē lāx neqelāsa ts!EX'ila. Wä, lā gagāla ts!EMā-
 laq. Wä, g'il^εmēsē wēx^εidxēs ts!EMālux^εts!āna^εyē laē dōqūlaxēs
 90 ts!EMālasō^εudē. Wä, g'il^εmēsē hēx^εidaem L'āx^εwida, laē q!ālēla-
 qēxs ēx^εida^εmēla ts!EX'q!a. Wä, la^εmē ēk'ē nāqa^εyasa pāxāla.
 Wä, g'il^εmēsē āem ^εmelstolelē ts!EMālaasdās, hēwāxa L'āx^εwida.
 Wä, hēem māmalt!ēk'lēsa pāxālāxs k'lēsēlē gālal q!ūlala ts!EX'q!a
 begwānem lāxēq. Wä, g'il^εmēsē gāgāla k'lēs L'āx^εwida, wā, lā
 95 L'agū^εnakūla, wā lā ^εnēk'ēda pāxālāqēxs gālēlē ts!EX'q!āl. Wä, lā
 k'!EX^εwidxēs ts!EMālasō^εudē. Wä, g'il^εmēsē x'it!ēdexs laē dōqwa-
 laxēs k'!ax^εmōte. Wä, g'il^εmēsē k'lēs t!ēx^εwida laē q!ālēlaqēxs
 k'lēsēlē gāla^ε q!ūlala ts!EX'qa begwānema. Wä, g'il^εmēsē āem

shaman knows that he will lie in bed for a long time. || And when the 100
place which he has been sucking really turns blue (?), | the shaman
knows that he will get well quickly. | That is all I know about the
matter that I am talking about. |

K'!ALMÖDĒLANAQA

The Nāk!wax'da^{exu} were living at Tēgūxstēi. | Their chief was 1
Q!ädē. He was giving a winter dance that winter. |

Then the sister of Q!ädē, Q!wālanēnega, disappeared. She had
not | disappeared long, when Q!wālanēnega became sick at the place ||
where the Nāk!wax'da^{exu} stay when they disappear, a mountain || on 5
the ground back of | Tēgūxstē. She had not been there long, when
she became really sick. | Then her brother Q!ädē became uneasy,
because he saw that | his sister could not recover; and Q!ädē called
the | chiefs of his tribe, the Nāk!wax'da^{exu}, and the head shamans,
into his house || after midnight. And when they were all inside, | 10
Q!ädē told them that his sister Q!wālanēnega was dying. | Then the
great shaman Lēbid spoke, and | said, "Look into your hearts,
chiefs! for evidently the | supernatural powers of the woods are not
near the place where our sister is staying || in her house, and the 15
young woman who has disappeared was menstruating. | This
frightened away the spirits of the woods which were coming to help
our sister. | Now, I wish that she come out of the woods, and that

l!ax^{wida}, wā, lā q!alēda pāxālāqēxs gā^{yi}lālāl qelgwēla ts!EX^q!a
begwānema. Wā, g'il^{mēsē} ālak'lāla tlēx^{widē} k'lax^{umōtas}, wā, 100
la^{mē} q!ālēlēda pāxālāqēxs hali^{lālēlē} ēx^{īdla} ts!ēx^q!a begwā-
nema. Wā, hēm wāxen q!ālē lāxen la g'wagwax^{s'alasa}.

K'!ALMÖDĒLANAQA

G'ōkūlaēda Nāk!wax'da^{xwē} lāx Tēgūxsta^{yē}. Wā, lā^{laē} g'igā- 1
ma^{yasē} Q!ädē yāwix^{elaxa} la ts!āwūnxa.

Wā, la^mlaē x'is^{ēdē} wūq!wās Q!ädēs Q!wālanēnega. Wā, k'!ēs-
lat!a gāla x'isālas lāael ts!EX^q!EX^{īda} yīx Q!wālanēnega lāx lāasas
x'ix^{esalāsa} Nāk!wax'da^{xwa} ālaap!a^{yasa} nek!ESē lāx āl!ās 5
Tēgūxsta^{yē}. Wā, lā^{laē} gagālaxs lāael ālax^{īd} ts!EX^q!a. Wā,
la^mlaē nōlē wūq!wāsē Q!ädē qaxs lēmaael dōqūlaqēxs k'!ēāsāē
gwēx^{īdaas} la ēx^{īdēs} wūq!wa. Wā, lā^{laē} Q!ädē lēlts!ōdxa
g'ig'egūma^{yasēs} g'ōkūlōta Nāk!wax'da^{xwē} lē^{wa} pēpEXema^{yasxa}
la g'wāl negēg'ēxa gānūlē. Wā, g'il^{em}lawise wī^{laē}LEXs laē nēlē 10
Q!ädāsēs wūq!wē Q!wālanēnegāxs lē^{maē} wāwēk!ēq!a. Wā,
hēx^{īda}ē^mlāwis^{yāq}!EG^alēda wālasē pāxālē Lēbidē. Wā, la^mlaē
ēnēk'a: "Wēg'a dōqwalaxs nenāqa^{yāqōs} g'ig'egūmē^q qaxs k'!ēāsaa-
xent nēxwālasa ēnāx^{ēnāwalak'lūsa} lāx āxāsasENS wūq!wa lāxēs g'ī-
g'ōk!wāla. Wā, lāxentē ēxentanōkwa ēalq!asa x'isālōtsē. Wā, 15
hē^{mis} k'ilemsa haāyāilagasasa āl!ē g'āx hēlēlsaxENS wūq!wā.
Wā, la^{mēsēn} ēnēnk!ēqela qa g'āxlāg'isē lōt!a qa g'āxēsē qelgwīl

18 she go to bed | in this winter-dance house, so that she may be cured
by the supernatural powers of the | winter-dance house." Thus he
20 said, and immediately all the chiefs || agreed to what the great
shaman had said. And as soon as he | finished his speech, they
went out. |

When all the Nāk!wax'da^{xu} had gone to sleep, | four strong men
were asked to go to the place where those who disappear assemble. |
They carried with them a large mat on which Q!wālanēnega was to
25 lie || when they brought her out of the woods. It was nearly day-
light | when they came back, and they put down Q!wālanēnega |
behind a board put on its edge at the right-hand side of the | dance
house.¹ As soon as she lay there, she was just | like dead, and they
30 thought that she had died. She never || moved from morning, when
daylight came, until the evening. Then | they called the great
shaman of the Nāk!wax'da^{xu}, whose name was Fool, | to feel of her,
for Q!ādē thought that his sister had died. | As soon as Fool finished
feeling of her, | the great head shaman of the shamans, Fool, laughed,
35 and said, || "O dear Q!ādē! clean the bedroom of our child here, |
and clear out everything in this room. When you have | done so,
take a new mat without black stripes, and | spread it under your
sister, and also her bedding, for | everything must be made new;

18 lāxwa lōbekwēx qa wāg'ilaxsē 'nawālakwalilasōsa 'nax' 'nawalagwī-
laxsa lōbekwēx," 'nēx' 'lāē. Wā, hēx' 'idaem' lāwisa g'ig'egāma'yē
20 'nāxwa ēx'ak'EX wāldemasa 'wālasē pāxāla. Wā, g'il'EM' lāwise
g'wālē wāldemasēxs lāael hōqūwēla.

Wā, g'il'EM' lāwisē 'nāxwa mēx'ēdēda Nāk!wax'da^{xwaxs} lāē
āxk'!ālase^{wēda} mōkwē lē'lāk^u bēbegwānema qa lās lāxa q!ap!ēya-
sasa x'ix'ēsāla dāg'ilqelaxa 'wālasē lē'wa'ya qa qelgūdzewēsō's
25 Q!wālanēnega qō g'āxl lālt!anolō. Wā, laēm' lāwisē elāq 'nāx' 'i-
dexs g'āxaē aēdaaqa. Wā, laēm' qelx'walēlemē Q!wālanēnega lāx
āladzē'ililasa k'!ōgwilē 'wadzō ts!EX^uSEM saōk^u lāx hēlk'!otēwalilasa
lōbekwē. Wā, g'il'EM' lāwisē qelx'walilemxs lāē ālael la 'nemāx'is
lē'wa lā lē'la. Laēm' lāē k'ōtasō^e laem wik'!EX'ida. Wā, hēwāxa-
30 'lat!a q!wēnal'idxa la 'nāx' 'idxa gāāla. Wā, lā'laē dzāqwaxs lāē
lē'lālasē^{wēda} 'wālasē pāxālāsa Nāk!wax'da^{xwēxa} lēgadās Nenōlō
qa lās p!ēx'wid qaxs lē'maē 'nēk'ē Q!ādāq laem wik'!EX'ides wū-
q!wax'dē. Wā, g'il'EM' lāwisē Nenōlowē g'wāl p!ēxwaqēxs lāael
dāl'ēdēda 'wālasē pEXEMēsa pēpāxāla Nenōlowē. Wā, lā'laē 'nēk'a:
35 "ēya, adā, yūl Q!ādē. Wēg'a xēkūlētaxōx qelgwēlasaxsENS xūnō-
kwēx qa's ālaōs ēkwaxwa 'nāxwax g'ēx'gāēla. Wā, g'il'EM'lwits
g'wāl, wā lāLES āx'ēdLEX ts!EX'asa k'!ēs dzādzēqelak^u lē'wa'ya qa's
lēbabōlilaōsas lāxōx wūq!wāqENS. Wā, yū'mesōx māmaxs qa
'nāxwa^{mēsōx} ts!EX'asa. Wā, g'il'EM'lwēts g'wālalila laaqōs āx'ēdxa

¹ That is, in the rear right-hand corner, looking toward the rear of the house.

and when you have done this, take || red cedar-bark and split it into 40 narrow strips; and when | much cedar-bark has been split, take four | slender newly chopped cedar-trees of the same length as | our sister here, and also four | stout poles half a fathom in length, which are to be the posts of the room in which our sister is to lie down; || and when they have been put down there, drive one of the | posts 45 into the floor at the right-hand side of the head of our sister, and | drive down another at the right-hand side of her foot, and still | another one at the left side of her shoulder, and the last | one at the left side of her feet; and when you have finished this, || take the four 50 slender cedar-trees, and lay their ends on the | four posts; and when you have done so, take the | split strips of red cedar-bark, and hang them from the | four poles of cedar-wood, just above our sister. When they have been | hung up, take much eagle-down, and || strew the eagle-down on the red cedar-bark, and on our sister where 55 she is | lying down in the middle of this frame which you made to hang up the | cedar-bark covered with eagle-down, and when you have done so, sweep out the place | where you have been working, so that nothing is left on the floor; | and do not be weak on account of our sister, and go to see her. || Don't go to see her this side of four 60 days, | otherwise you will frighten away what will come to take pity

L!āgekwe qa's dzedzEXsālaōsaq qa ts!ēlts!ēq!astowēs. Wā, gil- 40
 ēmēsē q!ēnemēs dzEXayōs L!āgekwa laaqōs āx'ēdxa mōts!aqē wīs-
 wūlē alōmas dZESeqwa, yīxs yū'mēla āwāsgēmōx 'wāsgēmXsdaasax-
 sens wūq!wax. Wā, hē'mis mōts!aqa hāxk'!ōt!ēbōt lāxENS bāLax
 dzōxūma LēLēk'k'īnālē, qa LēLāmsōx qelgwīlasaxsens wūq!wax.
 Wā, g'ilēmīwīsē g'āx āx'ālil lāq' qasō lāl dēx'walilaxa 'nemts!aqē 45
 Lām laxōx hēlk'!ōdenōLEma'yaxsens wūq!wax. Wā, las ēt!alilasa
 'nemts!aqē Lām laxōx hēlk'!ōtsīdza'yaxs. Wā, lās ēt!alilasa 'nem-
 ts!aqē lāx gēmXōltseyāp!a'yas. Wā, lās elxLāLax dēx'walilasa
 'nemts!aqē lāx gēmXōltsīdza'yaxs. Wā, g'ilēmēsē gwāles āxayōs
 laāqōs āx'ēdxa mōts!aqē wīswūl dZESeqwa qa's k'ādetadoōsas lāxa 50
 mōts!aqē LēLāma. Wā, g'ilēmēsē gwālexs laaqōs āx'ēdxa q!ēnemōs
 dzEXē ts!ēlts!ēq!astō L!āgekwa qa's gēxūndalaōsas lāxa dzēdZES-
 eqwē mōts!aqa lāx ek!a'yasens wūq!wa. Wā, g'ilēmēsē 'wī'la la
 gēx'ūlāLElaxs laaqōs āx'ēdxa q!ēnemē qēmXwasa kwēkwē qa's
 qēmX'wīdaōsas lāxa L!āgekwe Lō'mens wūq!wa laxōs laēna'yēx 55
 qelx'uts!ā lāx nexts!āwasa k'umōdzekwē tēTēx'ūnālaxa qēmōkwē
 L!āgekwa. Wā, g'ilēmēts gwālalaaqōs 'wī'la xēx'wīdxōx yālag'ili-
 lasaqōs qa k'ēāsēs g'aēl lāx yāg'il'mā'yaxsōs āxalē'lemaqōs. Wā,
 hē'misa wāx'ema hēlwēqelasens wūq!wax qa's g'āxaōs dōx'wīdeq'.
 Gūnō g'āxlax dōx'wīdeq' lāx g'was'agawa'yas mōp!enXwa'sē 'nāla, 60
 ālas hāwīnalaxwa g'āxlēx wāx'īdl hēlēlilalxENS wūq!wax qa q'ūlē.

62 and restore our sister so that she will live. | You will only bring bad
 luck to our sister if you | attempt to go to see her before four days
 have passed. That is all, | Chief Q!ädē." Thus said Fool, the great
 65 shaman. || As soon as he stopped speaking, he went out. |

Immediately Q!ädē did the work that he was told to do by the |
 great shaman in the way he was to make the bedroom for Q!wāla-
 nēnega. When | it was finished, Q!ädē left. Now, the | heart of
 Q!ädē was really sick on account of his sister, for he saw that his
 70 sister || was really dead; for he distrusted the words of | the great
 shaman, for Q!ädē always opposed the shamans. | Therefore he
 was really crying as he was walking along. Q!ädē thought | he
 would obey the advice given by the great shaman, | and Q!ädē
 never went near the place where his sister was lying down. ||

75 Now, two nights had passed since the dead | Q!wālanēnega had
 been covered with red cedar-bark. When night came, she was
 heard | talking with the one who is called Hēlemil. And | Q!wāla-
 nēnega said that she had no sacred song; and Q!wālanēnega said
 again, | "Go on, now, Hēlemil, supernatural one! bring me back to
 80 life, so that I || may be named Q!ülents!ēsemaga." For a while |
 Q!ülents!ēsemaga was silent, as she was speaking with Hēlemil, |
 and then Q!ülents!ēsemaga sang this sacred song: |

62 sōx. Wā, âemlats 'nēx'l qa's a'mēlāmasēlōs lāxens wūq!wax
 qasō g'āxl dōx'widelqōx g'wūs'a'yasa mōp!enxwa'sē 'nāla. Wā, yū-
 'mōq, g'igāmē, ādā Q!ādā;" 'nēx'laē Nenōlowēxa 'wālasē pāxāla.
 65 Wā, g'il'ēmlāwisē q!wē'idēxs yāq!ent!ālaaxs laē lāwēla.

Wā, hēx'idaem'lāwisa g'igāma'yē Q!ädē ēax'ēda lāx g'wē'yāsa
 'wālasē pāxāla qa g'wālaatsa qelgwīlasas Q!wālanēnega. Wā, g'il-
 'ēmlāwisē g'wālaxs g'āxaē Q!ädē bās. Wā, laem'laē āla ts!ex'ilē
 nāqa'yas Q!ädē qaēs wūq!wa, qaxs lē'maē dōqūlaxēs wūq!wāxs
 70 lē'maē ālak!āla lē'la qaxs wiōq!ustsōkwālaē Q!ādāx ālē wāldemi-
 'lālasa 'wālasē pāxāla qaēs lēlak!wālaēna'yē Q!ādāxa pēpāxāla.
 Wā, hē'mis lāg'ilas āla q!wāq!ūts!ēqela. Wā, lāla'la 'nēnk!ēqe-
 la'mē Q!ädē qa's nānagēg'ēmēx lēxs'alayāsa 'wālasē pāxālaq. Wā,
 la'mē hēwāxa Q!ädē lā 'nēxwābāla qelgwīlasasēs wūq!wa.

75 Wā, hē'lat!a lā mā'lexsē gānolas la l!al!ēgekūlākwa lā lē'lē
 Q!wālanēnegāxs laael ēt!ēd gānolexs laael wūlāx'ālelexs laē
 yaēq!ent!āla lē'wōs g'wē'yā Hēlemil. Wā, laem'laē 'nēk'ē Q!wā-
 lanēnegāxs k'leāsaē yāla'x'lena. Wā, lā'laē ēt!ēd 'nēk'ē Q!wāla-
 nēnega: "Wāg'illa Hēlemilts 'nawalak q!ūlāx'idāmasōl g'āxen qen
 80 wāg'ilen lēgadelts Q!ülents!ēsemaga." Wā, gagālaem'lāwisē l!ē-
 k!āla Q!ülents!ēsemaga lāxēs laēna'yē yaēq!ant!āla lō' Hēlemil.
 Wā, lā'laē yālaqwē Q!ülents!ēsemaga yisg'a:

1. "O friend, Hēlemīl! I pray you to revive me, our friend, with 83
your | life-bringer, Hēlemīl; with your magic power, friend! Wāē
wāē wā! ||

2. "O friend, Hēlemīl! I pray you to make me well, our friend! 85
with your | means of healing, Hēlemīl, your magic power, friend!
Wāē wāē wā! |

3. "O friend, Hēlemīl! I pray you to make me right, our friend,
with your | means of setting right, Hēlemīl, your magic power, friend!
Wāē wāē wā! |

4. "O friend, Hēlemīl! have mercy on me with your life-bringer, ||
Hēlemīl, your magic power, friend! Wāē wāē wā! | 90

5. "Go on, friend, Hēlemīl! have mercy on me with your healing
power, | that I may come to be a healer by the means of your |
healing power, Hēlemīl, by your magic power, friend! āē." |

As soon as she had stopped singing, she talked again with the one
with whom she had been talking before, || and Q!wālanēnega 95
replied to what Hēlemīl said. | "O friend, Hēlemīl! how is my
sacred song? Do I | succeed nearly in the way I do it, friend?"
And for a long time | they were silent. Then Q!wālanēnega spoke
again, and | said, "Thank you, friend, Hēlemīl, that you have had
mercy on me, and brought me to life, || Long-Life-Giver, super- 100
natural one! I will do as you tell | me, this coming night." That is
what Q!wālanēnega | said, and it was quiet after that. |

1. Wā'ga qastā Hēlemīl wāx q!lūlāx^ēidamaōxens^ēnemōx^{uē}ōx yīsōs 83
q!wēq!lūlag'ilayāqōs Hēlemīlts^ēnawalaḡ^us, qastā wāē wāē wā.

2. Wā'ga qastā Hēlemīl wāx heli'lāla^ēōxens^ēnemōx^{uē}ōx yīsōs 85
heli'lālayāqōs Hēlemīlts^ēnawalaḡ^us, qastā wāē wāē wā.

3. Wā'ga qastā Hēlemīl wāx^ēnaqē^ēstenda^ēōxens^ēnemōx^{uē}ōx yīsōs
nāqē^ēstendayāqōs Hēlemīlts^ēnawalaḡ^us, qastā wāē wāē wā.

4. Wā'ga qastā Hēlemīl waxēda^ēōsōs q!wēq!lūlag'ilayāqōs Hēle-
mīlts^ēnawalaḡ^us^ēnawalaḡ^us qastā, wāē wāē wā. 90

5. Wā'gilla qastā Hēlemīl waxēda^ēō g'āxenlasōs hēlig'a^ēyāqōs
qen wax^ēowē nōgwa g'āx hēlig'ayōnoḡ^usōs hēlig'ayāqōs Hēlemīlts^ē
^ēnawalaḡ^us qastā, wāē.

Wā, g'il^ēmēse q!wēl^ēidexs laē ēt!lēd yaēq!eg'a^ēl le^ēwis yaēq!ent!la-
lōte. Wā, laēm^ēlaē nā^ēnaxma^ēyē Q!wālanēnegāx wāldemas Hēle- 95
mīlaq: "YūL, qāst, Hēlemīl, wīx'sen yālaqūlaēna^ēyē. Le^ēmaen
nexts!āxēs g'wē^ēyāōs gen g'wēk'!ālasa, qāst." Wā, lā^ēlaē g'agāla
L!ēk'ālaxs laa^ēlas ēdzaqwa yāq!eg'a^ēlē Q!wālanēnega. Wā, lā^ēlaē
^ēnēk'a: "YūL, g'ēlak'a^ēla qāst Hēlemīl laems wāx^ēēd q!lūlāmas
g'āxen, g'ilg'ildōkwēlas^ēnawalak^u. La^ēmēsen lāl lāxēs wāldemōs 100
g'āxenlaxwa nēg'ikwēx." Wā, hēem waxē wāldemas Q!wālanē-
negāxs laē selt!lēda.

3 And before long, in the night, Q!wālanēnega was heard | singing
her sacred song back of Tēgūxstē. Now, she had really disap-
5 peared; || and she never went to the house of those who had disap-
peared, | (the house) behind the mountain back of Tēgūxstē. |

Then Q!ādē was troubled about his sister, for nobody | knew
where Q!wālanēnega had disappeared to; | and they never heard her
10 sacred song. || Sixteen days after she had left the dance-house, her
sacred song was heard | back in the woods behind Tēgūxstē, and for
a little while she came towards the beach. | Then she really came
near the rear of the houses, | and she went far away again, singing her
sacred song. Then | Q!ādē became glad, for he knew that his
15 sister was still alive. || Then Q!ādē wished that they should capture
quickly | three of those who stayed in the woods, and also Q!wālanē-
nega. | In the morning, as soon as daylight came, the men and
women of the Nāk!wax'da^{xu} | went to catch the three who were in
the woods. And when | those came back who had gone to capture
20 those who stayed in the woods, and when they went into the || dance-
house, they sang the songs of the war-dancer, the tamer-dancer, |
and the fire-dancer; and when the three dances were over, | they
went into their sacred room. Now, the Nāk!wax'da^{xu} thought
that | Q!wālanēnega would be a great shaman. As soon as night
25 came, | the Nāk!wax'da^{xu} were called to come into the || dance-

3 Wā, laem^lāwisē gāla neg'íkūxs laael wūlēlē Q!wālanēnegāxs laē
yālaq!wāla lāx āl'lās Tēgūxsta^{yē}. Wā, la^{mē} ālak'āla x'is^ēēda. Wā,
5 la^{mē} hēwāxaem la g'wābala lāxēs x'isalatē lāxēs g'ig'ōk!walē lāx
ālaapla^{yasa} neg'ā lāx āl'lās Tēgūxsta^{yē}.

Wā, la^{mē} ētlēd la q'lēq!aēk'elē Q!ādē qaēs wūq!wāxs laē k'leās
q!ālasa ^ēnāxwa bēbegwānemx lax x'iyats Q!wālanēnega. Wā,
hē^{misē}x hēwāxaē wūlēl yālaq!wāla. Wā, hē^{lat}!la lā q!EL!EXSA-
10 g'iyowē ^ēnālās la bāsa lōbekwaxs laē wūlaxa^ēlēl yālaqūla lāxa
ālala lāx āl'lās Tēgūxsta^{yē}. Wā, la^{mē} g'āx yāwas^ēd l'lāsōlela.
Wā, k'lē^{lat}!la ālaem g'āx ^ēneḡwabāla laxa ālanā^{yasa} g'ōkūlāxs
laē ḡwēlaqa qwēsaxsda^ēnakūlāxs yālaq!wālaē. Wā, la^{mē} ēx^ēīdē
nāqa^{yas} Q!ādē qaxs le^{maē} q!āl^ēalelaqēxs q!ūla^{maēs} wūq!wa.
15 Wā, laem^lāē ^ēnēk'ē Q!ādē qaēs hali^ēlālag'i k'im^{yaxa} g'ig'iyak-
k'ela yūduk^u ōgū^ēla lāx Q!wālanēnega. Wā, g'il^{mēsē} ^ēnāx^ēīdxa
g'āūlāxs laē ^ēwī^ēla^ēma bēbegwānemē ^ēle^{wa} ts!ēdaqasa Nāk!wax'da-
^ēxwē la k'im^{yaxa} yūdukwē g'ig'iyak'ela. Wā, g'il^{mēsē} g'āx
aēdaaqaxa k'im^{yaxa} g'ig'iyak'ila. Wā, g'il^{mēsē} ^ēwī^ēla hōg^{wīl} lāxa
20 lōbekwaxs laē q!ēm^t!ēts q!ēm^q!ēmdemasa ōlala ^ēle^{wa} hayalik'ilalē
^ēle^{wa} nōnlts^ēstālālē. Wā, g'il^ēem^lāwisē g'wāla yūdukwē yīxwa
laael lats'lāil lāxa le^{mē}latslē. Wā, laem^lāē negēqūla^{mē} Nāk!wax'-
da^ēxwaq ^ēwālas^l pāxālē Q!wālanēnega. Wā, g'il^ēem^lāwisē g'ān^{ulē}i-
dexs laē qāsasē^{wē}da Nāk!wax'da^ēxwē qaēs g'āxē ^ēwī^ēlaēlēla lāxa

house to sing for the three who had stayed in the woods. | As soon as 26
they were all in, the great shaman, | Fool, arose and spoke, and said,
"O friends! | take your batons and beat quick time on your boards
for a long time. | And as soon as you stop beating, then make no
sound for a long time. || Then you will again beat fast time on your 30
boards. You will do so | four times, for I am thinking of our great
friend | Q!wālanēnega. Therefore I wish that you should beat four
times on your | boards, for we shall try to be successful, for she may
come into this | winter dance-house this night; and also these shall
hear her sing her sacred song." || Thus said Fool. They never 35
heard | her singing her sacred song, and they only sang the songs of
the | three—the war-dancer, the tamer-dancer, and the fire-dancer. |
And after they had finished, they went out. For two | nights they
went in vain to the dance-house, and || four times they beat the 40
boards in vain. Then the Nāk!wax'da^{xu} went out | to sleep. And
they had not been asleep long, when the sound of the | sacred song
came from the rear of the dance-house; and as soon as the sacred
song was ended, | they heard the cannibal cry. There were no
whistles. | This is what the Nāk!wax'da^{xu} call hāmdzedzewē^ε, || and 45
it is called by the Kwakiutl onēqwa. | It is partly a great shaman.

lōbekwē qa^s g'āxē q!emta qa yīxwēsa yūdukwē g'ig'iyak'elax'dē. 25
Wā, g'il^εem^εlāwisē g'āx ^εwī^εlaēla laa^εlas lāx^εūlilēda ^εwālasē pāxāla
Nenōlowē qa^s yāq!eg'a^εlē. Wā, lā^εlaē ^εnēk'a: "ēya, ^εnē^εnemōkwaī'.
Wāg'a dāx^εlendexs t!emyayāqōs qa^s ^εwī^εlaōs g'ildēs lēxedzōdexs
t!emēdzāqōs. Wā, g'il^εemlwi^εts q!wēl^εidel lāles gagāla^ε tsemōtala-
lōl. Wā, lāles ēt!ēdel lēxedzōdexs t!emēdzāqōs. Wā, mōp!e- 30
nales hēl g'wēx^εidelē qaxg'in g'ig'aēqelē -g'āxens ^εnemōx^udzaē
Q!wālanēnega. Hēden lāg'ila ^εnēx' qa^s mōp!enaōs lēxedzōdexs
t!emēdzāqōs qaens wāwūldzewaēna^εyē qa g'āxēsē g'āxēl lāxa
lōbekwaxwa gānolēx. Wā, hē^εmis qens wūlāx^εalelēqē yālaq!wā-
lasēs yālaqūlayā," ^εnēx^εlaē Nenōlowē. Wā, la^εmē hēwāxa wūlā- 35
x^εalelaqē yālaqūla. Wā, āem^εlāwisē denx^εits q!emq!emdemasa
yūdukwēxa ōlala lē^εwa hayalik'ilalē lē^εwa nōnltsē^εstālalē. Wā,
g'il^εem^εlāwisē g'wālexs laē hōqūwelsa. Wā, ma^εlp!enxwa^s laē
gānolas wūl^εem lāna^εxwa ^εwī^εlaēlela lāxa lōbekwē qa^s wūl^εmē
mōp!ena lexlēxa. Wā, lāem^εlāwisē ^εwī^εla hōqūwelsēda Nāk!wax'da- 40
^εxwē qa^s lū mēxēda. Wā, k'lē^εs^εem^εlāwisē gāla mēxax g'āxaasa
yālaq!wāla lāxa ālanā^εyasa lōbekwē. Wā, g'il^εemlāwisē q!ūlbē
yālaqūlaēna^εyasēxs laē hāmts!eg'a^εla. Wā, laem k'lē^s medzēsēs
g'wēx^εsdemas. Hēem g'wēyōsa Nāk!wax'da^{xwē} hāmdzedzewē-
sēwē g'wēx^εsdemas. Wā, hē^εmis g'wēyōsa Kwāgrulē onēqwaxa 45

partly hāmshāmts!es. That is what | Q!wālanēnega, who had become a shaman, was, when she disappeared. And it was Hēlemil's | wish who made her hāmdzedzewē^ε, although | Q!ādē did not own the hāmdzedzewē^ε. ||

- 50 (They talk much about what is done by those who disappear to become shamans; | for they use different dances when they show themselves, although | none belong to their ancestors, for they are according to the order of spirits.) |

As soon as Q!wālanēnega had uttered the cannibal-cry she sang her sacred song, | and immediately the great shaman, Fool, awakened || all the men and asked them to go into the dance-house; | and when they were all inside they took their | batons, and also the women, and the strong children, and | they all together beat fast time on the boards. They had not been | beating time long, when Q!wālanēnega uttered the cannibal-cry at the door of the dance-
60 house. || And as soon as she came into the house, she turned into a shaman. | Now, the song leaders of the Nāk!wax'da^εx^u did not sing, for | none knew that Q!wālanēnega was a hāmdzedzewē^ε. She | just sang her sacred song; and as soon as she had finished singing her sacred song, she | uttered the cannibal-cry. Then she bit four men. ||
65 Then the song-leaders of the Nāk!wax'da^εx^u said that they would sing a new | song for her, and this is her song: |

46 naxsaap!ē Lō^ε 'wālas pāxāla Lēwa hāmshāmts!esē lāx gwēx'sdaasas
Q!wālanēnegāxs pāxāla^εidaaxs x'isālaē. Wā, la hāsex Hēlemilē
nāqa^εyē laēna^εyas hāmdzedzewē^εwa, wāx^εmaē k'!ēs āxnōgwadē
Q!ādāsa hāmdzedzewē.

- 50 (Wā, lā q!lēnema q!ayōlē hē gwēx'idāsa x'ix'esāla laē pāxāla^εida
yīxs x'isālaē. Wā, lā ōgū!aem lās lēdāxs g'āxaē nēfēdaxa wāx^εmē
k'!ēās lāx g'alemgalisas yīxs qesaax wāldema Haāyahilagāsē.)

Wā, g'ilēmēsē gwāl hāmts!ālaxs laē Q!wālanēnega ēt!ēd yālaqwa.
Wā, hēx'idaem^εlāwisa 'wālasē pāxāla, yīx Nenōlowē la gwēts!axsta-
55 laxa 'nāxwa bēbegwānem qa g'āxēs 'wī!a hōgwīl lāxa lōbekwē.
Wā, g'ilēm^εlāwisē g'āx 'wī!aēlexs laē hēx'idaem 'wī!a āx'ēdxa
t!emyayowē Lēwa ts!edāqē Lō^εma hēl'ak'!ālāsa g'ing'inānemē qa's
'nemāx^εidē t!ēmēdzōdxa t!ēmēdzō. Wā, k'!ēs'em^εlāwisē gēg'ilil
t!emsaxs g'āxaē hāmdzelaqwē Q!wālanēnega lāx t!ex'ilāsa lōbekwē.
60 Wā, g'ilēm^εlāwisē g'āxēl lāxa g'ōkwaxs laē gwā^εsta lāxēs pexēna^εyē.
Wā, laem k'!ēās q!emtēlēs nenāgadāsa Nāk!wax'da^εxwē qaēxs
k'!ēsaē q!ālelaqēxs hāmdzedzewē^εwaē Q!wālanēnega. Wā, la^εmē
āem yālaqūlasēs yāla^uLENē. Wā, g'ilēmese gwāl yālaqūlaxs laē
hāmdzelaqwa. Wā, la^εmē q!ex^εidxa mōkwē bēbegwānema. Wā,
65 la^εmē 'nēk'ē nenāgadāsa Nāk!wax'da^εxwē qa's denx'idēs altsema
q!emdem qaē. Wā, g'a^εmēs q!emdemsēg'a:

1. "Who is getting food for you, Giver-of-Supernatural-Power, 67
hamaē hamaē hama! | I went to get food for you, Hēlemil of Can-
nibal-at-North-End-of-World. ||

2. "I nearly perished there, Cannibal-at-North-End-of-World, | 70
hamaē hamaē hama! Then I was taken into the | sacred room of
Hēlemil of Cannibal-at-North-End-of-World. |

3. "I was nearly kept by Cannibal-at-North-End-of-World, |
hamaē hamaē hama! Then my stomach was opened, || and the 75
supernatural power was put into me by Hēlemil of Cannibal-at-
North-End-of-World. |

4. "Who is going to get corpses for you? Giver-of-Supernatural-
Power, hamaē hamaē hama! | I went to get corpses for Hēlemil
of Cannibal-at-North-End-of-World." |

As soon as she had stopped dancing, Q!wālanēnega spoke, || and 80
said, "Thank you, friends! I have been brought back to life | by our
friend Hēlemil, and he said my name shall be Q!lūlents!ēsēmaga. |
And now you shall call me thus, and | none of you shall dare to make
love to me for ten years; | and Hēlemil said to me that if any one
should make love to me || inside of ten years, he would immediately 85
kill him. Thus said our | great friend to me. And for ten years I
shall cure | the sick ones among you. And you shall not pay me

1. Wihēs qa hamasa^ēyālag'ilaōs lōgwalag'ila hamaē hamaē hama 67
hēx'dōs lanōgwa hamasa^ēyālag'iltis Hēlemilas Baḡ^ubakwālanuḡ^u-
sīwak'asdēa.

2. Elahax'k'asde^{wē}sen āyāmēlā^ēmatsōs Baḡ^ubakwālanuḡ^usīwa- 70
k'asdēa hamaē hamaē hama, hēhēhēx'dōs lanōgwa laēlemaē lax
lemx'laēlasdēs Hēlemilas Baḡ^ubakwālanuḡ^usīwak'asdēa.

3. Elahax'k'asde^{wē}sen hak!waānemx'dēs Baḡ^ubakwālanuḡ^usīwa-
k'asdēa hamaē hamaē hama hēhēhēx'dōs lanōgwa megēsa^ēyasōs
ēnenwalak!wēna^ēyēx'dēs Hēlemilas Baḡ^ubakwālanuḡ^usīwak'asdēa. 75

4. Wihēs qaē lālōla^ēyālag'ilaōs lōgwalag'ila hamaē hamaē hama;
hēx'dōs lanōgwa lālōla^ēyālag'iltis Hēlemilas Baḡ^ubakwālanuḡ^usī-
wak'asdēa.

Wā, g'il^ēmēsē g'wāl yīxwax laē yāq!eg'a^ēlē Q!wālanēnega. Wā,
lā^ēlaē ēnēk'a: "Ġēlak'asēla ēnē^ēnēmōk". La^ēmen q!lūlāx-ēidāmatsō- 80
sens ēnēmōkwaē Hēlemila. Wā, hēem^ēlāwisen lēgēmlē Q!lūlents!ē-
semaga. Wā, laems ēnāxwal lēqelales g'āxen. Wā, hē^ēmisa
laems k'ēasL lal nālal gagak'eyalal g'āxen lāg'aal lāxa neqaxen-
xēla. Wā, hē^ēmaa wāldems Hēlemilē g'āxen qasō gagak'eyalasō-
lōx gwāsa^ēyasa neqaxenxē lālen hēx-ēidaēl lēlāmaslēqē, ēnēk'ins 85
ēnemōx'dzā g'āxen. Wā, hē^ēmēsa neqaxenxēlalen hēlik'alexs

88 for it. He said if I should ask you for pay, | that then Hēlemil would kill me." Thus said Q!ūlents!ēsemaga | to her tribe, and after that she was a great shaman. ||

THE INITIATION OF ONE OF THE TS!ŌTS!ENA OF THE AWA^ēILELA

The ancestors of the numaym Ts!ōts!ena lived on the upper part |
1 of the river of Hānwad, and their village site has the name Tselēxwas. | Q!ēgēd was a grizzly-bear hunter. He was not a chief, but a | common man, for this is not a myth. It is a tale belonging to the time || when the white men came and built a house at Fort Rupert.
5 Therefore | Q!ēgēd hunted with a gun. Q!ēgēd's wife was a | proud woman. Her name was Ts!elwaēl. Therefore her name was Ts!elwaēl, | because she always talked proudly, and scolded | her husband, Q!ēgēd, as is the way of common women, because || nothing
10 is good for them except their pride. Now Q!ēgēd | paid no attention to his wife when she was angry with him. One | day Ts!elwaēl used really bad words against her husband, | and therefore Q!ēgēd struck his wife; and | after he had struck her, he took his gun and ||
15 went out of the house to walk by the river of Hānwad. | Then Q!ēgēd evidently saw a grizzly bear, for | this is only guessed by the tribe

87 ts!ōts!EX'q!āq!ōs, wā, lāLES k'!ēs ayāl g'āXEN, qa^ēlaENLō aa^ēyālalax laEM^ēlāwisen nōgwal le^ēlāmatsōs Hēlemila," ^ēnēX'laē Q!ūlents!ēsemagāxēs g'ōkūlōtē. Wā, laEM ^ēwālas pāxāla laxēq.

THE INITIATION ON ONE OF THE TS!ŌTS!ENA OF THE AWA^ēILELA

1 G'ōkula^ēlaē g'alāsa ^ēnē^ēmēmotasa Ts!ōts!ena lāX ^ēnelk'!ōdoyā^ēyas wās Hānwadēxa lēgādēda g'ōX^udemsas Tselēxwas. Wā, lā^ēlaē g'āg'elaaēnoxwē Q!ēgēdēxa k'!ēsē g'igāma^ēya, yixs ā^ēmaē begwānemq!ala^ēma, yixs k'!ēsaēx nō^ēyema, yixs q!ayōlaēx g'āg'ilela
5 laqēxs g'alaōl g'āX g'ōX^ēwalisa mama^ēa lāX Tsāxis, yix lāg'ilas laEM hānLEMē hānaLElās Q!ēgēdē. Wā, lā^ēlaē gegradē Q!ēgēdāsa LEMqa ts!Edāqxa lēgades Ts!elwaēl, yix lāg'ilas lēgades Ts!elwaēl qaxs hēmenala^ēmaē LEMLEMq!āla lōxs hēmenala^ēmaē aē^ēnot!
10 k'!ēasaē ēg'asa ōgū^ēla lāXēs LEMqaēna^ēyē. Wā, laEM^ēlāwisē Q!ēgēdē k'!ēs^ēel q!āselaxēs genemaxs lāwisaaq. Wā, lā^ēlaē ^ēnemxxa ^ēnālaxs laē āla ^ēyāX^ēsemē wāldemas Ts!elwaēlaxēs lā^ēwūnemē. Wā, hēem^ēlāwis lāg'ilas Q!ēgēdē k'!elax^ēidxēs genemē. Wā, g'il^ēem^ēlāwise gwāl k'!elak'aqēxs laē dāX^ēidē Q!ēgēdāxēs hānLEMē qa^ēs
15 lā lāwels laxēs g'ōkwē qa^ēs lāel qa^ēid ^ēnā^ēnalaaqa lax wās Hānwadē. Wā, laEM^ēlāwisē Q!ēgēdē dōX^ēwalelanaxa g'ila qaxs ā^ēmaē k'ōde^ētsēs g'ōkūlōtē qaxs wūLEl^ēmaaxs malp!enaē hānLE-

because they heard two shots. | It was late in the evening when the shots sounded. | It was dark, but Q!ēgēd did not come back. || Then 20 his tribe thought that he had been hurt. In the | morning when day came, he was expected in vain to come back, | and later in the day Q!ēgēd was given up. | Then the young men of the numaym Ts!ōts!E-na made themselves ready | to go and look for Q!ēgēd, who had been expected (to return). They started || and they had not gone 25 far when they saw his tracks. | They followed them, and after going a long way, they found the stock of his gun. | They searched, and they found one of his legs. | In vain they kept on searching for other parts | of his body, but they found nothing else besides the one || leg and the stock of the gun and the barrel. | Then those who 30 had looked for Q!ēgēd went home. They | carried with them the one leg and the part of the gun. | When they arrived at Q!ēgēd's house and | told his wife the news, she told them to bury the || one 35 leg of her husband. The reason why they talked about Ts!ēlwaēl was that she | almost died crying for her husband, | because it was on account of her that he had gone out. Now | one leg of her husband had been buried in the fall of the year. | It was towards winter when Q!ēgēd had been killed || by the grizzly bear. Now it was 40

g'a'la. Wā, laem'laē k!wāg'ila dzāqwaxs laē hān'lāla. Wā, lā 18
 'laē p!edex'ida. Hēwāxat!a g'āx nā'nakwē Q!ēgēdē. Wā,
 g'wālelaem'lawisē g'ōkūlōtas k'ōtaq laem yelkwa. Wā, lā'laē 20
 'nāx'īdxa g'a'la wū'lem'lawisē nak'lālasēwa qas g'āxē nā'nakwa.
 Wā, hēlat!a la g'āla 'nālaxs laē nānox'q!alayewē Q!ēgēdē. Wā,
 laem'lawisē xwānal'īdēda hā'yāl'āsa 'nemēmōtasa Ts!ōts!E-na
 qas lālag'ē nenānuḡlax Q!ēgēdē. Wā, lāx'dax'laē qās'ida. Wā,
 'wilaxdzē'laē qwēs'g'ila qāsaxs laē dōx'walelax qāqesmōtas. Wā, 25
 lā'laē qāstōdeq. Wā, lā'laē qwēs'g'ilaem qāsaxs laē q!āxa hān'lemas
 yix ōx'lāx'dās. Wā, lā'laē alēx'ida. Wā, laem'laē q!āxa āpsō-
 tsīdza'yas g'ōgūyās. Wā, wāx'ēm'lawisē hānal ālāx ōgū'la g'āyōl
 lāx ōk!wina'yas, wā, lā'laē k!eās ōgū'la q!asōs laxa āpsōtsīdza'yē
 g'ōgūyō lē'wa ōx'lā'yasa hān'lem, wā, hē'mēsa dzex's'anālas. 30
 Wā, g'āx'laē nā'nakwa nenānuḡlax Q!ēgēdex'dē. Wā, g'āx'ēm-
 'laē dāg'ilqālaxa āpsōtsīdza'yē g'ōgūyō lē'wa g'āyōlē laxa hān-
 lemē. Wā, g'il'ēm'lawisē lāg'aa laxa gōx'dās Q!ēgēdē laē ts!e-
 k!āl'īdex genēm'dās. Wā, laem'lawisē 'nēk' qa wūnemtase'wēsa
 āpsōtsīdza'yē g'ōgūyōsēs lā'wūnemx'dē, yix lāg'ilas g'wāgwēx's'a- 35
 lasa yixs hāse'la'maē k!ēs q!wayālisemē Ts!ēlwaēl qas lā'wū-
 nemx'dē, yixs hās'maaq nāqa'yē laēna'yas qās'ida. Wā, laem-
 'laē g'wāla wūnemtāxa 'nemē g'ōgūyōs lā'wūnemx'dēxa lāyēnxē.
 Wā, laem'laē gwēbē laxa ts!āwūnxē, yix lāx'demas k!ēlax-
 'itse'wē Q!ēgēdex'dāsa g'ila. Wā, laem'lawisē ēt!ēd lāyēnxa la 40

- 41 autumn again of the | following year when the two ends of the year
meet. Then Q!ēgēd had been forgotten | by his tribe. All the |
men and the women went out of their houses, and were sitting on
their | summer seats in front of their houses, for it was a fine day.
45 They had not || been sitting in their summer seats a long time when
wolves began to howl | at the upper end of the village. Then the
wolves howled again | behind the village, and then wolves howled
again | on the other side right opposite the village, | and then the
50 wolves howled again where they had first || howled. Many wolves
howled together. | The howling of many wolves kept up for a whole
day and | night. The men were curious | why they made this noise,
for it seemed that the | wolves wanted something from the village
55 that night. Then || the ancestors of the Ts!ōts!ēna were afraid,
because the howling of the many | wolves was coming near behind
the village that night. | In the morning when day came one of the
men went out of the | house, and he saw many wolves on the bank
60 at the | upper end of the village walking along the bank, and || a
great wolf walked out of the woods, and back of his head a man was
sitting. At once | the man called his tribe to look at him. | And when
the men and women came out, | they saw a great wolf and the man

- 41 āpseyenx, laem dzēdzak'owa 'nemxēnē. Wā, laem'laē lenē'sta-
se'wē Q!ēgēdex'dāsēs g'ōkūlōtē. Wā, laem'lawisa 'nāxwa bēbe-
gwānem lē'wis ts!ēdaqē hōqūwels lāxēs g'ig'ōkwē qas lā 'wax-
ūlsa lax l!āl!āsanā'yasēs g'ig'ōkwē qaxs ēk'aēda 'nāla. Wā, k'lēs-
45 'em'lawisē ālaem gēx'gas a'wāqwalas laasa gemōt!eg'a'lēda ālanem
lāx 'nalēnagwisasa g'ōkūla. Wā, lā'laē ēdzaqwa gemōt!eg'a'lēda
gālanemē lāxa ālanā'yasa g'ōkūla. Wā, lā'laē ēdzaqwa emōt!e-
g'a'lēda ālanem laxa āpsōtasa 'wa lax nexk'!ōtasa g'ōkūla.
Wā, lā'laē ēdzaqwa gemōt!eg'a'lēda ālanem lāx g'ildzagwas-
50 dāsa gālē gemōt!āla. Wā, lā'laē q!ēnema la 'nemādzagwa gemō-
t!alēda ālanema. Wā, laem'laē senbendxa 'nāla lē'wa gānolē
gemōtēda q!ēnemē ēalanema. Wā, laem'laē q!ayaxēda bēbe-
gwanemas hēg'ilas gwēk'lālē qaxs hāē gwēx's dādag'ilt!ēda ēala-
nemaxa g'ōkūlāxa gānolē. Wā, laem'laē 'nāx'wa ts!endek'ēda gālā
55 'nemēmotsa Ts!ōts!ēnāsa g'āxē xenlela 'nexwābalēda q!ēnemē
gemōt!āla ēalanem lāx ālanā'yasa g'ōkūlāxa gānolē. Wā, lā'laē
'nāx'ēidxa gaāla, lā'lasē lāwelsēda 'nemōkwē begwānem lāxēs
g'ōkwē. Wā, lā'laē dōx'walelaxa q!ēnem ēalanem lax 'nālēna-
gwēsasa g'ōkūla g'ilem'g'ilisēla lāq. Wā, g'āx'laē g'ilōlt!ālisēda
60 'wālasē ālanem k'wax!aatāla begwānemē. Wā, hēx'ēidaem-
lāwisa begwānemē la gwayē'l!esxēs g'ōkūlōtē qā dōx'widēsēq.
Wā, g'il'em'lawisē g'āx 'wī'la hōqūwelsēda bēbegwānemē lē'wis
ts!ēdaqē, wā, laem'laē dōx'walelaxa 'wālasē ālanemaxs k'wax-

sitting | behind his head, and many wolves walking around him. || G'ilālalit was the name of the great wolf | behind whose head the 65 man was sitting. Then they recognized | that the man was Q!ēgēd, who was singing a sacred song. Then the old people | told all the men and women to purify themselves at once. | Then all the men and || women broke off hemlock branches back of the | houses, and 70 went into the water in front of the houses, and | all washed themselves with hemlock branches. The great wolf | G'ilālalit was standing still as though he was watching the | many wolves, what they were doing. After the people had finished purifying themselves || and had gone out of the river, they sat down in front of | the house 75 of Q!ēgēd. They were watching what was going to happen. | They cleared the house of Q!ēgēd. | When Q!ēgēd saw the men sitting on the ground, he got off from the neck | of G'ilālalit, and stood on the beach. Then || G'ilālalit and the many wolves went back into the 80 woods. Q!ēgēd stood on the beach | singing his sacred song, and all the men made ready | to catch him. When the men | went towards Q!ēgēd, who was standing on the beach, he pointed with the | thing that he held, which was like a baton, towards the mountain on the other side of the river. || And immediately the mountain caught fire. 85

Laatālaḡa begwānemē. Wā, hēmēlāwisa q!ēnemē ēalanem grī-
le'stālaq. Wā, hēm lēgades G'ilālalitēxa ēwālasē ālanemxa k!wax- 65
Laatālaḡa begwānemē. Wā, laēmēlaē ēnālt'eg'aaḡelēda be-
gwānemē, hēmē Q!ēgēdēda yālaqūla. Wā, laēmēlaēda q!ūlsq!ūl-
yakwē ēnēx' qa āmēs hēx'idaem ēwīla q!ēqelax'ēdēda ēnāḡwa bē-
begwānem lēwis ts!ēdaqē. Wā, hēx'idaemēlawisa ēnāḡwa bēbe-
gwānem lēwis ts!ēdaqē la l!ex'wid lāxa q!wāxē lax ālanā'yasēs 70
grig'ōkwē, qas lā hōxsta lāxa ēwā neqemalisasēs grig'ōkwē. Wā,
laēmēlaē ēnāḡwa q!wax'eta. Wā, āemēlāwisa ēwālasē ālanemxa
G'ilālalitē grīlēs hē gwēx's x'its!ax'ilax gwēgwālag'ilidzasas lēwa
q!ēnemē ēalanema. Wā, grīēmēlāwisē gwāla q!ēqelax'ēdē lāālasē
hōx'wūsta lāxa ēwā. Wā, lāx'dax'wēlaē k!ūs'ēlsa lax l!āsanā'yas 75
grōkwas Q!ēgēdē. Wā, laēmēlaē doqwalaxēs gwa'yīlālasla. Wā,
hēx'idaemlā ēx'wētse'wē grōkwas Q!ēgēdē, wā, laēmēlaē dōqū-
la'ema k!ūts!ēsē bēbegwānem lāx Q!ēgēdāxs laē lāxa lāx ōxLaatā-
'yasa G'ilālalitē. Wā, āemēlāwisē la lāwēs lāālaḡasē grī'yag'ida
G'ilālalitē lēwa q!ēnemē ēalanema. Wā, laēmēlaē Q!ēgēdē lāwis 80
yālaqūla. Wā, laēmēlaēda ēnāḡwa bēbegwānem xwānalēla qas lā-
lag'ē dāq. Wā, grīēmēlāwisē ēwīla qās'ēdēda bēbegwānem gwe-
'yōlēla lāx lāwīdzasas Q!ēgēdē laālasē Q!ēgēdē nōx'wītsēs daa-
kwē hē gwēx's t!emyayō lāxa neg'ā lāx āpsōtasa ēwa. Wā, hē-
x'idaemēlāwisē ēnāḡwa x'ix'ēdē ōgūma'yasa neg'ā. Wā, lāēlaē 85

86 Then | he pointed his fire-bringer to the mountain up the river, |
while he was standing on the beach, and continued singing his
sacred song. Then | the mountain caught fire. Then | the ances-
tors of the numaym Ts!ōts!ēna were afraid on account of what was
90 done by Q!ēgēd. || The old men encouraged all | the men, and told
them not to be afraid. Then all | the men stood in a row, and walked
together. |

When they came near him, the | line of men bent around Q!ēgēd;
95 and as soon as the || ends of the line of men passed Q!ēgēd, who was
standing on the beach, | they encircled him. Then Q!ēgēd was in the
middle of the circle. When | the ring of men was getting small
Q!ēgēd disappeared and | stood on the beach farther up the river
from those who tried to catch him. In vain | the men surrounded
100 him again. He did the same || as he had done before. Then an old
man spoke, | and said, "O Tribe! let us go home for a while." |
Then all the men agreed | to what he said, and they all started and |
5 went into the house of Q!ēgēd. As soon as they were all in || the old
man spoke, and said, | "Let them call the women to come quickly,
and the virgins." | At once four young men | went out of the house

86 ēt!ēd nōx^εwītsēs xūmtxūmtag'ila lāxa neg'ā, lāx^ε nāla^εyas lāwi-
dzasas lāxēs hēmendzaqūlaēnē^εmē yālaqūla. Wā, laemxaē x'ix-
ēdē oḡūma^εyasa neg'ā. Wā, laem^εlaē k'ēk'ālēx^εidēda g'alā^ε ne-
mēmōtasa Ts!ōts!ēnās g'wālag'ilidzasas Q!ēgēdē. Wā, lā^εlaēda
90 q!ūlsq!ūlyakwē aem lēlāk!ūlax nēnāq^εyasa^ε nāxwa bēbegwānēm
qa k'lē^εsēs k'ilela. Wā, laem^εlāwisē yīpēmgralisēda^ε nāxwa bēbe-
gwānema. Wā, lā^εlaē nēmāx^εid qās'ida.

Wā, g'il^εem^εlāwisē ēx'ā^εnakūla lāqēxs laē wāg'ē^εnakūlēda^ε wās-
gemg'itelasasa bēbegwānēmēx Q!ēgēdē. Wā, g'il^εem^εlāwisē
95 hā^εyāqē wāx'sba^εyasa bēbegwānēmāx lā^εwidzasas Q!ēgēdāxs laē
k'emēsḡemlisaq. Wā, laem^εlaē nexts!ālisē Q!ēgēdē. Wā, g'il-
em^εlāwisē t!ōxts!ā^εnakūlēda bēbegwānēm, laē x'is^εēdē Q!ēgēdē
qa^ε lā lāx^εwalis^ε lāx^ε nālalisasa k'em^εyāq; wā, laē wāx^ε ēt!ēdēda
bēbegwānēmē k'emēsḡemlisaq. Wā, āem^εlaxaāwise hē g'wēx^εidēs
100 g'ilx^εdē g'wēx^εidaasa. Wā, lā^εlaē yāq!ēg'a^εlēda q!ūlyakwē begwā-
nema. Wā, lā^εlaē nēk'a: "ēya, g'ōkūlōt, lālag'aemaslēns nā^εna-
kwa," nēx^εlaē. Wā, lā^εlaē hēx^εida^εma^ε nāxwa bēbegwānēm ēx^εa-
k'ex wāldemas. Wā, lāx^εda^εx^εlaē wī^εla qās'ida qa^ε lā wī^εla
hōgwēl lāx g'ōkwās Q!ēgēdē. Wā, g'il^εem^εlāwisē wī^εlaēlēxs laē
5 yāq!ēg'a^εlēda q!ūlyakwē begwānema. Wā, lā^εlaē nēk'a: "Hā-
g'ax'i lē^εlālase^εwa ts!ēdāqax qa g'āxēsō wī^εla lē^εwa k'!ēk'^εlēyālāx
hā^εnak!wāla," la nēx^εlaē. Wā, hēx^εidaem^εlāwisa mōkwē hā^εyālā^ε
la hōqūwēls lāxa g'ōkwē qa^ε lā lē^εlāla wī^εlaxa ts!ēdaqē lē^εwa k'!ē-

and called all the women and the | virgins, and when they had come, the || old man spoke, and said, "Listen why I | call you, women. I suppose 10 that | you all keep your napkins. I wish that you, who are menstruating, | and you, virgins, burn your napkins | around the great Q!ēgēd, who has a supernatural treasure." Thus he said. || And immediately 15 the menstruating women took off their cedar-bark napkins, and | put it down on the floor of the house. And others who were not menstruating went out of the house | to get their napkins which they kept. | When they had brought all, the | men and the women and the virgins went out. || They were going to try to catch Q!ēgēd; and | when 20 they came to the place where he was standing on the beach, they surrounded him. Then they put fire | to the cedar-bark napkins of all the women; and when the fire began to smoke, | all the men and the women sat down. | Then the smoke of the fire went towards Q!ēgēd, and his || fire-bringer and death-bringer disappeared. 25 Then Q!ēgēd spoke, and | said, "Arise, and let us go home, for | you have made me secular." Thus he said. Now, Q!ēgēd had been brought back | by this. As soon as he went into his house, he | told them that the wolves had gathered all the pieces of his body, || as they had been thrown away by four grizzly bears. 30

k'!ēyāla. Wā, g'āx'da'x'laē 'wī'laēla. Wā, lā'laē yāq!eg'a'ēda q!ūlyakwē begwānema. Wā, lā'laē 'nēk'a: "Wēg'a hōlēlaxen 10 lāg'ila 'nēx' qa's laōs lē'lālase'wa yūl ts!ēdaq qaxg'in k'ōta'mēg'in-lōl 'nāxwa āxēlaxēs ēēdemaōs. Wā, la'mēsen wālaqēlōl ēxenta yūl k'!ēk'!eyal, yixg'en 'nē'nak'ēlek' qens lālag'i nē'wōxsē'stents ēēdemaqōs lāxa 'wālasē lōgwalē Q!ēgēdē," 'nēx'laē. Wā, hēx'ē-daem'lawisa ēēxenta ts!ēdaq āxālxēs k'ādzekwē ēēdem qa's 15 āxālilēlēs. Wā, lā'laēda k'!ēsē ēēxenta la hōqūwels lāxa g'ōkwē qa's lā āx'ēdxēs ēēdemōte laxēs g'ig'ōkwē, qaxs ēāxēla'maaq. Wā g'āxda'x'laē dālaq. Wā, g'il'ēm'lawisē g'āxexs laē 'wī'la ēt!ēdē hōqūwelsēda bēbegwānem lē'wa ts!ēdaqē lē'wa k'!ēk'!ē- 20 'yala. Wā, laem'laē 'wī'la lāl k'em'yalex Q!ēgēdē. Wā, g'il'ēm'lā- wisē lāg'aa lāx lā'widzasas laē x'em'ēstendeq. Wā, lā'laē menqasē'wa ēēdemasa 'nāxwa ts!ēdaq. Wā, g'il'ēm'lāwisē gū'nēx'widaxs laē 'nāxwa k!ūs'ālisēda 'nāxwa bēbegwānem lē'wa ts!ēdaqē. Wā, g'il'ēm'lāwisē lāg'aēda gū'nēqula lāx Q!ēgēdē, laē x'is'īdē dāakwas-xa xūmtxūmtag'ila hālāyā. Wā, lā'laē Q!ēgēdē yāq!eg'a'ēla. Wā, 25 lā'laē 'nēk'a: "Wēg'a q!wāg'elis qens lālag'i nā'nakwa qaxs lē'maaqōs bāxus'idamas g'āxen," 'nēx'laē. Wā, la'mē lālanemē Q!ēgēdē lāxēq. Wā, g'il'ēm'lāwisē laēl lāxēs g'ōkwaxs laē ts!ē- k'lālēlasa ālanemaxs hē'maē la māmensg'emax 'nāxwa wīwel'x'lā- 30 lās, yixs laē ts!eqemē'stāla'yōsa g'ila mōwa. Wā, lā'laēda āla-

31 The wolves | had taken him into their house, and put together the
pieces of his body. | Then four wolves had been sent to take the one |
leg that had been buried by the tribe; and when | they had come
35 back bringing the one leg, they stuck it on || where it had been
before; and after they had done so, they sprinkled water of life over
him. | Then Q!ēgēd had come back to life after that. As soon as |
night came, they had called all kinds of animals | to come and see
Nūng'āxtā'yē, the 'wālas'axaak', that night. | It was not long
40 before the four men || who were wolves had come back. They had
been | all around the world, and it was not long before. | all kinds of
animals had come into the large house. And when | all were in, the
song-leaders had beaten time on the | time-beating boards. Then
45 one hundred men || with wolf-head fore-head-masks had come out of
the rear of the house. The masks were made like the heads of |
wolves. Then they had gone around the fire in the middle of the
house; and | when all had come out, the song-leaders had sung
four | songs. And after the last | song had been ended by the song-
leaders, they had gone back into the sacred room on which was
50 painted || G'ilālalit. After they had finished, the speaker of the
house had spoken, | and said, "Are you watching, | friend Q!ēgēd?

31 nemē laēlas lāxēs g'ōkwē qa's lā āxōdālx wīwelx'lalas. Wā,
g'āxēlaē 'yālagema mōwē ēālanem qa g'āxēs āx'ētse'wa āpsōtsi-
dza'yē g'ōgūyōsxa wūmentase'wasēs g'ōkūlōtē. Wā, g'il'ēmēlāwisē
la aēdaaqa dāg'ilqelaxa āpsōtsidza'yē g'ōgūyōs laē k'lūt'lālelōdayo
35 lāxēs āxalaasē. Wā, g'il'ēmēlāwisē gwālexs laē xōs'ētsōsa q'lūla'sta
'wāpa. Wā, laemēlaē q'lūlāx'ēidē Q!ēgēdē lāxēq. Wā, g'il'ēmēlā-
wisē gānolēida laē qāsase'wēda 'nāxwa ōgūq'lēmas g'ilg'aōmas qa
g'āxēs x'its'lax'ilax Nūng'āxtā'yē, yixs 'wālas'axaakwēlaxa gānolē.
Wā, k'lēs'lat'la gālaxs g'āxaē aēdaaqaxa mōkwē la'nāxwa bēbe-
40 gwānemxs ālanem'maalal. Wā, laemēlaē 'nēk'exs la'mēx'dē
lā'stālisxens 'nālax. Wā, k'lēs'lat'la gālaxs g'āxaē hōgwēlelēda
'nāxwa ōgūq'lēmas g'ilg'aēmas, lāxa 'wālasē g'ōkwa. Wā, g'il'ēmēlā-
wisē 'wīlāla, wā, hēx'ēidaemēlāwisē LEXEDzōdēda nē'nāgadāxēs
LEXEDzowē saōkwa. Wā, g'āxēlaē hōx'wūt'lalilēda lāk'lēndē bēbe-
45 gwānem x'ix'ēsēwāla x'isēwa'yēxa nānaxts!ē'wa'max x'ōmsasa
ālanem. Wā, laemēlaē lā'stalilelaxa lāqawalilasa g'ōkwē. Wā,
g'il'ēmēlāwisē 'wīlōlt'lalila laē denx'ēdēda nē'nāgadē. Wā, mōs-
gemēlaēda q'lemq!ēndemas. Wā, k'lēs'ēmēlāwisē q'lūlbēda elx'la'yē
denx'ēdayāsa nē'nāgadāxs laē lats'lālil lāxa mawilē k'lādedzāla
50 G'ilālalit. Wā, laemēlaē gwāla lāxēq. Wā, lā'laē yāq!ēgra'lē
yāyaq!entemēlasa g'ōkwē. Wā, lā'laē 'nēk'a: "Lē'mas dōqwalaa,
qāst, Q!ēgēdē. Laems lāl lōgwālaLEXA 'wālas'axaak'; wā, hē'misa

Now you will obtain the ^εwalas^εaxaak^u and | the name Nūng'äxtä^εyē. 53
 This will be your name, and you will have the | fire-bringer and
 death-bringer. You shall not || stay here long, only until the end 55
 of the year. Then we shall | take you home, friend." Thus he had
 said. Thus said Q!ēgēd while he was telling his | tribe what had
 happened. Now this is imitated when they | give a winter dance,
 and that is why the Awa^εŋEla own the ^εwalas^εaxaak^u. | That is the
 end of this.¹||

lēgēmasē Nūng'äxtä^εyē. Wä, laems lēgadelts. Wä, gra^εmōsēg'a 53
 xūmtxūmtag'ilak' hālāyā. Laemxaak' lāl lāl, qāst. Wä, k'!ēsLES
 gälal lāq^u. ÄemLES dzēdzekūgwilal yūl lōx, qāst, qenu^εxō lāl 55
 taōdLOS, qāst," ^εnēx'!aē, ^εnēk'ē Q!ēgēdäxs laē ts!Ek'!älēlaxēs
 g'ōkūlōtē. Wä, ä^εmēsē la nānaxts!E^εwax gwēg'i!älālasas laē yāwi-
 x'ēla. Wä, hēem lāg'ilasa Awa^εŋEla āxnōgwatsa ^εwālas^εaxaakwē.
 Laem lāba lāxēq.¹

¹ For additional beliefs and customs see Addenda, p. 1331.

VI. SOCIAL CUSTOMS

CUSTOMS RELATING TO EATING

- 1 This is the size into which the salmon is broken when a chief-
tainess gives to eat to the chief. | Into larger pieces breaks it the
wife of a | common man. |

DISTRIBUTION OF PORPOISE

- The dorsal fin and the side-fins of the porpoise are given to chiefs
5 at || great feasts. To the head chief is given | the chest of the por-
poise. The body is given | to the common people. That is all
about this. |

DISTRIBUTION OF SEAL¹

- The hair-seal also teaches the common people their place; | for
10 chiefs receive the chest, and || the chiefs next in rank receive the
limbs. They only give pieces of the body of the | seal to common
people of the tribes, and they give the | tail of the seal to people

CUSTOMS RELATING TO EATING

- 1 Wä, hēem k'lopēsā mōdzīlasa g'īgāma'yaxs hāmgiilaaxa be-
gwānemē. Wä, lāla āwāwastowē k'lopa'yasa genemasā begwā-
nema'x'sala.

DISTRIBUTION OF PORPOISE

- Wä, hēem yāq!wēmasa g'ig'egāma'ya lāg'a'yē lē'wa bāsbelē laxa
5 'wālasē sakwēlaxa k'!ōlōt!ē. Wä, hē'mis yāq!wēmasa xamagē-
ma'yē g'igāma'ya hāq!wayāsa k'!ōlōt!ē. Wä, lā yāx'wīdayuwa
ōgwīda'yē lāxa bēbegwānemq!ālamē. Wä, laem gwāl laxēq.

DISTRIBUTION OF SEAL¹

- Wä, hēemxaēda mēgwatē q!ōl'alelatsa begūlida'yaxēs āwālox'-
ūnasē qaēda g'ig'egāma'yaxs yāgwadaasa hāq!wāyowē lē'wa
10 laslāla lāxa g'āgelē. Wä, ā'mesē la yeyāqwax's'alayo ōgwīda'yasa
mēgwatē lāxa begūlida'yasa lēlqwalala'yē. Wä, lā yāx'wīdayowē

¹See also p. 544, lines 206-209, the translation of which is as follows: Only this teaches the common people their low position; for when cinquefoil-roots are given at a feast, the chiefs receive the long cinquefoil-roots, and the short roots are given to (the common people); for chiefs eat the long cinquefoil-roots, and all the common people eat the short roots.

lowest in rank. Therefore | trouble often follows a seal-feast and a 13
 feast of short and long | cinquefoil-roots; for when a man who
 gives || a seal-feast with many seals hates another man, he gives him 15
 a piece of blubber from the body, | although he may be of noble
 descent; and they do the same with the short cinquefoil-roots. |
 That is all about this. |

FEAST OF CURRANTS

As soon as everything has been brought out and put down, (the
 woman) sends two young men | to go and invite her husband's
 tribe. They go; || and after they have gone into all the houses of the 20
 village, they come back. They are also | sent to draw water; and
 immediately each takes a | large water-bucket in each hand, and
 they go down to draw water. When they come back, they pour | a
 little into each dish that stands on the floor. When the buckets are
 empty, | they go to draw more water in the same four large || buck- 25
 ets. When they come back, carrying the bucket with water one in
 each hand, | the two water-carriers are told to put down the buckets |
 and to call those who are to eat the currant cakes. | They go into all
 the houses, and then they come back again; and when | they come
 back, the two young men who act as messengers are told to || spread 30
 the long mats around the house in which the currants are to be eaten. |

L!ōdzayoxsda^εyasa mēgwatē lāx bekwaxa. Wā, hē^εmis lāg^εilas 12
 q!ūnāla xōmalelasa sakwēlaxa mēgwatē lē^εwa t!eqwēlāxa t!EX^u-
 sōsē lē^εwa Laxapēlāxa Laxabālisē qaxs g^εil^εmaē l!elLasālēdā
 sakwēlaxa q!ēnemē mēgwata qa^εs lāsa ōgwidēdzēsē xūdžē laxa 15
 wāx^εem g^εēqamēna, wā, lāxaē hēem g^εwēg^εilayowa t!EX^usōsē.
 Wā, laem g^εwāl lāxēq.

FEAST OF CURRANTS

Wā, g^εil^εmēsē g^εāx wī^εla gwāx^εgūlilexs laē yalaqasa hā^εyāl^εa
 ma^εlōkwa qa lās lē^εlā^εax g^εōkūlōtasēs lā^εwūnemē. Wā, lāx^εda^εxwē.
 Wā, g^εil^εmēsē wīlxtōlsaxa g^εōkūlāxs g^εāxaē aēdaaqa. Wā, lāxaē 20
 yālāgem qa^εs lā tsāx wāpa. Wā, hēx^εida^εmēsē wāx^εsenx^εwīdxa
 āwāwē naengats!ā qa^εs lā tsēx^εīdxa wāpē, qa^εs g^εāxē gūxts!ālasa
 hōlalē lāxa lōelq!wāxs laē mexēla. Wā, g^εil^εmēsē wīlg^εilts!āwēda
 naengats!āxs laē ēt!ēdex^εda^εx^u tsēx^εida yīxaasa mōsgēmē āwā
 naengats!ā. Wā, g^εil^εmēsē g^εax wāx^εsenkūlaxa wābets!āla naen- 25
 gats!ēxs laē āxse^εwēda ma^εlōkwē tsētseyilg^εis, qa^εs hanemg^εalilēs,
 qa^εs lā ētsē^εstaxa t!ext!āqlaxa q!ēdzēdzowē t!eqa. Wā, g^εil^εem-
 xaāwisē wīlxtōlsaxa g^εōkūlāxs g^εāxaē aēdaaqa. Wā, g^εil^εmēsē
 g^εāx aēdaaqēda ma^εlōk^u etsē^εstelg^εis hā^εyāl^εaxs laē āxk^εlālasō^ε, qa^εs
 lep!ālilelēsa g^εilsg^εildēdzowē lē^εwa^εya lāx āwī^εstalilasa t!ext!agats!ē- 30

- 32 Immediately they obey the order of the | host who is about to give a feast of currant cakes. When this is done they really | go to call again. Now they stay longer in each house while they are calling, | and some of the guests begin to come when they are called this time.
- 35 After they have gone through || the whole village, they go back again; and now the two messengers | take the fire-wood and put it on the fire. After they have done so, | they are sent by the host who is about to give the currant-feast to [look for faces] call a fourth time. | They go out, enter all the houses, | and say the following as they go in: "[We are] looking for a face, [we are] looking for a face." When
- 40 they find a || man or a woman, both say at the same time, | "Wo, wo, wo, wo! Get up and go to the feast!" This is the way | they speak when it is winter-dance season; but they do not say this during the secular | summer season, for in summer they just say, when they go the fourth time calling, | "We come back to call you, the only one (who has not come yet);" and they just stand waiting
- 45 for the one for whom || they went to get ready; and when he finishes, the | messengers go back with him. When they come in, (it is seen that) | it is generally the son (or daughter) of a chief who is ashamed because of it. | As soon as he sits down, he asks the song-leader to sing | his feast-song; (he continues) "for it is obtained by me because my child
- 50 did not come earlier." || Thus speaks the one who has been called last;

- 31 Laxa q!édzedzowē g'ōkwa. Wā, hēx'ida^εmēsē nānageg'ēx wāldemasa q!ēsēlaxa q!édzedzowē t!eqa. Wā, g'il^εmēsē gwālexs laē ālak^u ētsēsta. Wā, la^εmē gageg'ililela lāx g'ig'ōkwasēs ētsēstase^εwē. Wā, la^εmē g'āxamenqūlē ētsēstase^εwas. Wā, g'il^εmēsē lābelsaxa
- 35 g'ōx^udemasaxs g'āxaē aēdaaqa. Wā, lāx^uda^εx^umēda ma^εlōkwē ētsēstelg'is āx'ēdxa leqwa qa^εs leqwēlax^εidē. Wā, g'il^εmēsē gwālexs laē ^εyālagemsa q!ēsēlaxa q!édzedzowē t!eqa, qa^εs lā dadōqūma. Wā, hēx'ida^εmēsē lāx^uda^εxwa, qa^εs lā lal!esela lāxa g'ōkūla. Wā, hē^εmē la wāldemxte^εwēsē "dadōqūmai'." Wā, g'il^εmēsē q!āxa
- 40 ^εnemōkwē begwānema lo^εma ts!edāqē, laē ^εnemāx^εid ^εnēk'a: "Wo, wo, wo, wo! Lāx^εwid qa^εs laōs k!wēla." Wā, hēem gwēk!ālatsēxs ts!ēts!ēqaē. Wā, lā k!ēs hē gwēk!ālaxs bāxūsaaxa hēenxē, yixs ā^εmaē ^εnēx^εxa hēenxaxs laē mōp!lēnēsta ētsēsta: "G'āxmenu^εx^u ^εnenqema ētsēstōl." Wā, lā āem laxwēmīlxēs
- 45 ētsēstānemaxs laē xwānal^εida. Wā, g'il^εmēsē gwālexs g'āxaēda ētsēstelg'isē qāqelaxēs ētsēstānemē. Wā, g'il^εmēsē ^εwi^εlaēlexs laē q!ūnāla māx^εts!ēda alēlē ētsēstānemxs nāxsālaē bek!wēna^εyas. Wā, g'il^εmēsē k!wāgalitēxs laē āxk!ālaxa nāgadē, qa denx^εēdēsēsa k!wēlayalayowa q!Emdems, "qa gwānemsen gēnēt!ēna^εyē,"
- 50 ^εnēk'a ālexsda^εyē ētsēstānema. Wā, hēx'ida^εmēsē denx^εēdayowē

and immediately they sing his | feast-song. When the guests stop 51 singing, | he calls a speaker from his own numaym, | who can speak well; and as soon as the speaker arrives, the one who came late tells the one whom he called | to promise a feast, and to say that he will || sell a canoe for it; for generally they say that they will sell a canoe, 55 and this is the way they do in summer. | It is somewhat different during the winter-dancing season, when the messengers go back to look for those who have | not come in yet before the cannibal dancers and the Seal Society come in; and if | they do not find the one whom they want, and particularly a (chief's) beloved daughter, | if she stays away too long and does not come home, then they give up waiting, || and they just go and call the cannibal dancer and the Seal 60 Society. | As soon as they come in and sit down in the rear of the house where the cakes of currants | are to be eaten, after making a speech in praise of them, (the messengers) | go out of the house. Then he sees the one for whom they went, | and who has arrived on the beach after having paddled. Then they go back into the house, and || tell the host that the one whom they could not find has arrived. | 65 Then at once she is called in by the two | messengers; and when they come to the one whom they are calling, the two | messengers say, "Only you have been awaited! Come! We have been | sent for you by the host to bring you in." Thus they say || to her. Then 70 she puts on a good blanket, and, | after doing so, she walks among

k!wēlayalayās q!ēm̄dema. Wā, g'il̄mēsē q!wēl̄idēda k!wēlalāxs 51 laē lēl̄ālaxa ēg'ilwatē lāx yāq!ent!ālaxa Elkwē grayōl lāx 'nē'mē-motas. Wā, g'il̄mēsē g'āxa laēda gēnētē lāxēs lēl̄ālase'wē, qas āxk'ālāq, qa qāsowēs hāmāxasa xwāk!ūna, qaxs hē'maē q'lūnāla lēx'ētsō'sa qāsowē. Wā, hēm̄ gwēg'ilasxa hēenxē. Wā, g'il̄mēsē 55 tslētslēqaxs laē aōgū'qēla, yīxs laē dādoqūmēda ētsē'sta, yīxs k'lē'smaē g'āx hōgwīla hāmats!a lē'wa mēemgwatē. Wā, g'il̄mēsē k'lē's q!āxa lēlwēgemē la'wēnē ts!edāqa, yīxs laasnokwaē. Wā, g'il̄mēsē xenlela gāla k'lē's g'āx nā'nakūxs laē pex'idayā. Wā, ā'misē la ētsē'stase'wēda hāmats!a lē'wa mēemgwatē. Wā, 60 g'il̄mēsē g'āx hōgwīlaxs laē k'lūs'ālila lāxa neqēwalilasa q!ēsq!adzats!ēlaxa q!ēdzedzowē t!ēqa. Wā, g'il̄mēsē gwāla ts!elwaqāqēs laas lāwelsē lāxa g'ōkwē. Wā, lā dōx'walelaxa yālē ētsē'stasō'xs g'āxāē g'āx'alisax sēx'widex'dē. Wā, lā ēdēla lāxa g'ōkwē qas lā nēn̄elaxa k!wēlasaxs g'āx'maē nā'nakwa la 'yāg'il̄s ētsē'sta- 65 se'wa. Wā, hēx'ida'mēsē la ētsē'stasō'sa ētsē'stelg'isē ma'lōkwa. Wā, g'il̄mēsē lāg'aa lāxēs ētsē'stase'waxs laē 'nēx'da'xwēda ma'lōkwē ētsē'stelg'isa: "Āems la ētslētsē'wa. Qēlag'a, g'ax'menu'x" 'nenqema 'yālageimsa k!wēlasē, qenu'x" g'āxē ētsē'stōl," 'nēx'da'xwēq. Wā, hēx'ida'mēsē la āx'ēdxēs ēk'ē nex'ūnā'ya qas nex'ūn- 70 dēs. Wā, g'il̄mēsē gwālexs laē qāgēxa ētsē'stānemaq. Wā,

- 72 those who are calling her. | The two messengers go in first; and as soon as they enter | the door of the feast-house, they say, | "Look at her! She has arrived now." And as soon as the woman walks in, ||
 75 the guests all shout, and say, "You have been called, you have been called in!" The | woman goes in and stands in the rear of the house, just | outside of the feasters, between them and the fire in the middle of the house; | and at once her father gets up and tells the song-leader to | sing his daughter's song. Then the guests begin to sing, ||
 80 and the woman begins to dance; and as soon as the | singing stops, the woman sits down among the women to whom she belongs, | and her father promises a feast to his tribe. |

HUCKLEBERRY FEAST

- 1 When this has been done,¹ the husband and the wife get the | huckleberry-dishes and spoons, | and put them down at the left-hand side of the door of the house in which huckleberries are to be
 5 eaten and also oil. | The woman puts them down, while || the husband clears out the house, and he | spreads the mats for the huckleberry-eaters to sit down on. | As soon as he has done so, he calls his tribe to come in to | eat huckleberries; and as soon as he has been to all the houses, | he goes back again; and now two young men
 72 hē'mis g'ālag'iwa'yēda ma'ōkwē četsē'stelg'isa. Wā, g'il'mēsē laēl-da'x^u lāxa t'lēx'ilāsa k'wēladzats'lē g'ōkwa, laē 'nemāx'īd 'nēk'a: "Wāg'a, dōqwalālā g'āx'Emg'a." Wā, g'il'mēsē laēlēda ts'edāqaxs,
 75 laē 'nāxwa'ma k'wēlē 'nēk'a: "Gēnēt, gēnēt, gēnēt." Wā, ā'mēsēda ts'edāqē qāsa, qa's lā lāx'ūlil lāxa ōgwiwalilasa g'ōkwē, lāx L'āsaliłasa k'wēlē lāx āwāgawalilās lē'wa laqwāwalilē. Wā, hēx'ida'mēsē ōmpas lāx'ūlila, qa's wāxēxa nēnāgadē, qadenx'ēdēsēs q'lēmdemasēs xūnōkwē. Wā, hēx'ida'mēsē denx'ē-
 80 dēda k'wēlē. Wā, lā yēx'widēda ts'edāqē. Wā, g'il'mēsē q'lwē l'īdēda denxelāxs laē k'waqēda ts'edāqaxēs ts'edāqwūtē. Wā, la'mē qāsowē ōmpas qa's g'ōkūlōtē.

HUCKLEBERRY FEAST

- 1 Wā, g'il'mēsē g'wālexs¹ laē hōgwīlēda ha'yasek'āla qa's lā k'le-nemg'alilaxēs g'watgūdats'lēlē lōelq'wa; wā, hē'misa k'āk'ets'Enaqē qa's g'āxē mex'ālilelas lāx g'emxōtstolilāsēs g'watēlats'lēlē g'ōkwa. Wā, hē'misa L'lē'na. Wā, hē'mēda ts'edāqē g'ax āx'ālilelas, yīxs
 5 lā'alēs lā'wūnemē čkwaxēs g'watēlats'lēlē g'ōkwa. Wā, lāxaē lēp'lālilēlasa lēelwa'yē qa k'lwadzōłtsēs g'watēlag'ilaxa g'wādemē. Wā, g'il'mēsē g'wāl'alilexs laē lē'lāxēs g'ōkūlōtē, qa g'āxēs g'ū-g'wādemg'exa g'wādemē. Wā, g'il'mēsē 'wīłtōłsaxa g'ōkūlāxs g'āxaē aēdaaqa. Wā, laem g'āx lāg'aya grayōlē lāx 'ne'mē-

¹When the berries have been cleaned. Continued from p. 581, line 34.

who belong to his numaym come with him. || When he invites to the 10
 huckleberry feast, he says, | when he first invites the tribe, "I invite
 you to | come and eat the huckleberries of Breakfast-Food-Giver."
 Then he sends the two | young men to call again; and they say,
 "We come to call you again | to eat the huckleberries of Breakfast-
 Food-Giver;" for this name belongs to the huckleberry feast || when 15
 they are given at a feast to many tribes. They have to call | four
 times for a huckleberry feast. When | the people come in, the host
 who gives the huckleberries at once gets ready, | and at the same
 time the guests begin to sing the songs. | Then they put the huckle-
 berries into the dishes, so that they are half full. || They take oil and 20
 pour it over them, so that it is one | half huckleberries and one half
 oil. After doing so, | they distribute the spoons; and when every
 one has his spoon, they put the | huckleberry-dishes one each in
 front of six men; | and after they have been put down, they || all eat 25
 with their spoons, and they eat the huckleberries covered | with oil;
 and they do not stop until they have eaten all the huckleberries | and
 oil. After they have been eaten, they all go | out of the house. |

VIBURNUM-BERRY FEAST

Now I shall talk about viburnum-berries, which are given at a 1
 feast, | for this feast is next in greatness to the oil feast, | which is

motasxa ma^lökwē hä^yäl^ä. Wä, hē^mis wäldemsa gwatēla- 10
 laxa g^wädemaxs g^älaē la lē^lälaxēs grökülötē: "Lē^lälēnlöl, qä^s
 layōs g^wätgūt lāx Gamōlselas." Wä, lä ^yälaxasa ma^lökwē hä^yäl-
 lä qä lä^s ētsēsta. Wä, lä ⁿēk'a: "La^menu^x ētsēstaai qaens,
 g^wätgūdaslē Gamōlselas," qaxs hē^mmaē grēga^ya g^wädemaxa lēgad-
 gⁱlē k^wēladzema lāxa qⁱlēnemē lēlq^wälala^ya. Wä, lāxaē nōp^le- 15
 nēsta ētse^stase^wēda g^watgūtlaxa g^wädemē. Wä, gⁱl^mēsē g^äx
^wilaēlexs laē hēxⁱida xwāna^lidēda g^wätēlalaxa g^wädemē, yīxs
 laāla^l denxelasa k^wēlayalayowa g^wätgūtlaxa g^wädemē. Wä,
 la^mē k^lats^lälasa g^wädemē lāxa lōelq^wē, qä naengoyoxsdalēs.
 Wä, lä äx^ēdxä l^lēⁿa, qä^s klūngⁱlēyindēs lāq. Wä, la^mē nāx- 20
 saap^lēda g^wädemē lē^wa l^lēⁿa. Wä, gⁱl^mēsē g^wälēxs laē ts^le-
 wanaēdzema k^äkets^lēnaqē. Wä, gⁱl^mēsē wilxtōxs laē k^äēdze-
 ma g^wēg^watgūdat^lē lōelq^wa lāxa q^lēq^lēlōkwē bēbegwānem lāxa
ⁿälⁿēmēxla lōq^wa. Wä, gⁱl^mēsē ^wilgalilexs laē hēxⁱidaem
ⁿaxwa ^yōsⁱtsēs k^äkets^lēnaqē, qä^s g^watgūt^lēdēxa t^lēp^lēgēlī- 25
 saxa l^lēⁿa g^wädema. Wä, āl^mēsē g^wälēxs laē ^wēlaxa g^wädemē
 lē^wa l^lēⁿa. Wä, gⁱl^mēsē ^wēlaxēxs laē hēxⁱidaem la ^wēla hō-
 qūwelsa.

VIBURNUM-BERRY FEAST

Wä, la^mēsen g^wäg^wēx^sēxⁱdēl lāxa t^lēlsaxs laē t^lēlsēlēda 1
 t^lēlyadāsa t^lēlsē, yīxs hē^mmaē mā^kilaxa l^lēⁿagⁱlāxa l^lēⁿāxs ^wä-

the greatest feast given to many tribes. Next to the | viburnum-
 5 berry feast is the seal feast, which is given to many tribes. || These are
 put into house-dishes, the killer-whale | dish, hair-seal dish, whale
 dish, sea-lion dish, | beaver dish, grizzly-bear dish, wolf dish, and |
 Dzō'noq!wa dish, and also into the double-headed | serpent dish.
 These which I name are the dishes out of which they eat at great
 10 feasts, || and belong to the various numayms of the different tribes.
 When they have a winter dance in winter, they come together to
 have a great dance, | all the tribes. They are invited by the one who
 is going | to give a viburnum-berry feast. When they go the first
 time to invite, | they put down all the berry-boxes on the left-hand
 15 side of the door of the || feasting-house inside, and also oil-boxes.
 Generally | there are two boxes full of oil to be poured into ten
 boxes | of viburnum-berries, when these are given at a feast. There
 are also the various kinds of house-dishes. | There are always four
 20 kinds. These are | left outside the feasting-house. The || small
 long dishes for feasting are placed behind the boxes containing the
 berries and the | oil-boxes, and the spoon-baskets are also | put
 where the small dishes are. Mats are then spread all round the
 house | for the guests who are to eat the viburnum-berries to sit
 down on when they come. When | those who are to eat the
 viburnum-berries have come in, after having been called four times, ||

3 lasaē k!wēladzema lāxa q!ēnemē lēlqwālala'ya. Wā, hē'mē gwāsa
 t!elsa mēgwatēlāxa mēgwataxs sakwēlag'ilaēda q!ēnemē lēlqwāla-
 5 la'ya. Wā, hā'staem lēx'uts!ōyo lāxa lēlōqūlilēxa māx'ēnoxwē
 lōqūlila lē'wa mēgwatē, lē'wa gwe'yimē, lē'wa l!ēxenē lōqūlilē
 lēwa ts!āwē lōqūlila, lē'wa nānē, lē'wa ālanemē lōqūlila, lē'wa
 dende!āgēsē'wē dzōnoq!wa lōqūlila; wā, hē'mislēda 'wāx'sgēmliē
 sīseyōla. Wā, hā'staem ha'maats!ēxen lā lēlēqelase'wa lāxa
 10 āxnōgwadās lāxa 'nāl'ne'mēmasasa ōgūxsemakwē lēlqwālala'ya.
 Wā, hē'maaxs laē ts!ēts!ēqa la ts!āwūnxa, laē ts!ēts!āqewēda
 lēlēlāxa 'nāxwa lēlqwālala'ya. Wā, lā lē'lālase'wa yīsa t!elsēla-
 laxa t!elsē. Wā, g'il'mēsē lā g'ālēda g'ālē'sta lē'lālaxs g'āxaē
 mex'alilēlayewa t!ēt!ēlyats!ē lāxa gēmxtōstāl'las t!ex'ilāsa t!els-
 15 tlayats!ēlē g'ōkwa; wā, hē'misa dēdengwats!ē lē'nāxs q!ū-
 nālaē ma'ltsema dēdengwats!ē lē'nāxs k!ūngemaxsēsā neqasgemē
 t!ēt!ēlyats!ēyē k!wēladzemasā begwānemē. Wā, hē'misa lōqūli-
 laxs hēmenālaē mowēla lāxēs gwēgwēx'sdemē. Wā, hēm
 mexesa l!āsanā'yasa t!elst!ayats!ēlē g'ōkwa. Wā, hē'mislā 'wī-
 20 'la mexōlila lēlogūma alalilasa t!ēt!ēlyats!ē lē'wa dēdengwats!ē
 lē'na; wā, hē'misa k'ēk'ayats!ē g'āx hāx'hānēla lāx mēmexōlilē-
 lasasa lēlōgūmē, yīxs lē'maaxat! lēpsē'stalēkwa g'ōkwasa lēlwa'yē
 qa k!ūdzedzewiltsōltsa t!elst!asLaxa t!elsē. Wā, g'il'mēsē 'wī-
 laēlēda t!elst!asLaxs laē mōp!enē'sta ētsē'stase'wa, lā hēx'idaem

they sing the great feasting-songs, and | all the members of the 25
numaym of the host sit down together. After | singing, the mem-
bers of the numaym of the host get up. | The young men go out of
the house and take hold of the four house-dishes, | which they bring
in. They put them down all heading to the rear of the feasting-
house. || They take hold of each corner of a berry-box and pour | the 30
viburnum-berries into the house-dishes. Then they go and | pour
one box of berries into each of the house-dishes; and as soon as this
has been done, | they take the small feasting-dishes and put them
on the edge of the other berry-box. | They take a long-handled ladle
and dip it into the berries. || When it is full, they empty it into each 35
one of the small dishes; | and when the viburnum-berries are in
them, they put the dishes on the floor, just behind the | house-
dishes. Generally they do not touch two of the berry-boxes, | and
they give large spoons to the chiefs of the guests who have been
invited to eat viburnum-berries. | When the berries have been put
into the small dishes, they pour much || oil over them. They take a 40
long-handled ladle, dip it | into the oil, and fill it. Then they pour
the oil over the berries in the house-dish. | They also take one ladleful
of oil, which they | pour into each of the house-dishes. After this
has been done, | the speaker of the host stands up and speaks. || He 45
asks the chiefs of all the tribes to take care | and to try to eat all the

denx^éitsa ^éwālayalayo men^élāla q!^éemdema. Wā, ā^émēsē klūsāla 25
^énāxwēda ^éne^émēmotasa t!^éelsēlāxa t!^éelsē. Wā, g^éil^émēsē gwāl
denxelaxs laē q!^éwālēx^éelilē ^éne^émēmotasa t!^éelsēlāxa t!^éelsē. Wā,
la^émē hōqūwelsēda hā^éyāl^éa, qa^és lā dādebendxa mewēxla leloqūlila,
qa^és g^éāxē mex^éālilelas gwēgwēgemāla lāx ōgwiwalilasa t!^éelst^élaya-
tslēlē g^éōkwa. Wā, la dādanōdxa t!^éelyats^élē, qa^és lā gūqāsasa 30
t!^éelsē lāxa lōqūlilē. Wā, lāx^éda^éx^éu^émē ^énāl^éne^émsgem t!^éelyats^élē
gūqādzemas lāxa ^énāl^éne^émēxla leloqūlila. Wā, g^éil^émēsē gwālexs
laē āx^éēdxa leloqūmē qa^és lā hāng^éagents lāxa waōkwē t!^élēt!^éelya-
yats^élā. Wā, lā āx^éētse^éwēda tsēx^élā, qa^és lā tsēstanō lāxa t!^éelsē.
Wā, lā ^énāl^éne^émēxla qōqūt^élā lāxa ^énāl^éne^émēxla leloqūma. 35
Wā, g^éil^émēsē lā t!^éelts^élālaxa t!^éelsaxs laē mex^éālilelayo lāx ālāhila
loelqūlilē. Wā, la hēmenālaem k^élēs lābalaxa ma^éltsemē t!^élēt!^éelya-
ts^élā, qa^és t!^élōqūlāxa g^éig^éegāma^éyasēs t!^éelsēlag^éilaxa t!^éelsē. Wā,
g^éil^émēsē ^éwīwelts^éewakwēda leloqūmaxs laē klūnq!^éeqasa q!^élenemē
l^éē^éna lāq. Wā, lā āx^éēdex^éda^éx^éu^éxa ^éwālasē tsēx^élā, qa^és tsēx^éē^éidēs 40
lāxa l^éē^éna, qa qōt^élēsēxs laē gūq!^éeqas lāxa lōqūhltslāla t!^éelsa.
Wā, laemxāē ^énāl^éne^émēxlēda tsēx^élā qōqūt^élā lāxa l^éē^énāxs laē
gūq!^éegem lāxa ^énāl^éne^émēxla lōqūlila. Wā, g^éil^émēsē gwālexs laē
lāx^éūlilē elkwāsa t!^éelst^éayasaxa t!^éelsē, qa^és yāq!^éeg^éa^élē. Wā, laem
^énēx^é qa wēg^éēs yāl^éewila g^éig^éegāma^éyasa ^éwī^éwelsgemakwē lēlqwā- 45

47 viburnum-berries in the house-dishes. | He calls the young men of his numaym to carry the | house-dishes and to put them down in front of the tribe first in rank of those who are to eat the berries. 50 Then | the young men arise and take off their || blankets, for they do not want to have them in the way if they should get twisted around their feet | when they lift the house-dishes. As soon as the blankets are off, | one of them, the oldest one, speaks, and tells | the young men to take hold of each end | of the house-dishes; and they all go and take hold of each end, and others take hold of the 55 sides. Then || the eldest one shouts while he is standing in the house, "Wooyē!" | and the young men also cry all at the same time, "Wooyē!" | After they have done so four times, they lift the house-dish and | put it down in front of the tribe highest in rank among the tribes. These are the Mamalēleqāla; | that is, if the Kwāg'ul 60 give the viburnum-berry feast. || Then the oldest one of the young men follows them; and as soon as they put the dish down in front of the guests, he says, | "This dish is for you, Mamalēleqāla, for two of you, also for the Qwēq'sōt!ēnox". | Then they shout as they did before, "Wooyē!" for the dish which they give to the Nimkish | and Ławēts!ēs. There are again two (tribes), and they receive one house-dish. Then they go to the | other house-dish and they cry "Wooyē!" 65 and they put it down before the Maāmtag'ila || and Gwawaēnox.

46 lala'ya, qa's gūnx'idēl 'wā'wilaatxa t!else grēts!āxa lōelqūlilē. Wā, lā lē'lālaaxa hā'yāl'āsēs 'ne'mēmōtē, qa lālag'is k'ax'dzamotsa lōelqūlilē lāxa mekwētema'yasa t!elst!as!axa t!elsē. Wā, hē'mis la q!wag'ililatsa hā'yāl'a. Wā, laem 'nāxwa xānemg'alilelaxēs 50 'naenx'ū'na'yē, qaxs gwāq!ēlaē aōdzek!ālaq qō x'īlpsēs!ax laqēxs laē wig'elilaxa lōelqūlilē. Wā, g'il'mēsē 'nāxwa la xāxenālaxs laē yāq!eg'a!ēda 'nemōkwē lāx q!ūlyak!ūga'yas. Wā, la'mē wāxaxa hā'yāl'a qa wēg'is dādebendxa lōqūlilē. Wā, lā 'nāxwa dādebendēda hā'yāl'āq. Wā, lāxaē dēdag'āga'yēda waōkwaq. Wā, hē- 55 'mis la 'nēg'atsa q!ūlyak!ūg'ayasēx ā'maē Ławila: "Wooyē!" Wā, lā 'nāxwa 'nēg'abā'ya hā'yāl'a 'nemādzaqwa: "Wooyē!". Wā, hēt!ala mōp!endzaqwa wooyēxaxs laē wēg'ililaxa lōqūlilē qa's lā hānx'dzamōlilas lāxa mekūmā'yasa lēlqūwāla'ayēxa Mamalēleqāla, yixs Kwāg'ulaēda t!elst!a'yasaxa t!elsē. Wā, lā lasgemē q!ūly- 60 k!ūga'yasa hā'yāl'a, wā, g'il'mēsē hānx'dzamōlilema laē 'nēk'a: "Lōqūlas Mamalēleqāla mā'ltales Lō' Qwēq'sōt!ēnoxwē". Wā, lā ēt!ēd hēem gwēk'lā!axs wooyēxaē, qa lōqūlās 'nemgēsē Lō' Ławēts!ēsaxs mā'ltaē Łē'wē lāxa 'nemēxla lōqūlila. Wā, lā ēt!ētsa 'nemēxla lōqūlila wooyēxaxs laē k'ax'dzamōlilas lāx Maāmtag'ila 65 Lō' Gwawaēnoxwē. Wā, lā ēt!ētsa elx!ā'yē wooyēxaxs laē k'ax-

And with the last they shout again, "Wooyē!" and they | put the 66
dish down in front of the Dzāwadeēnox^u and Hāḡwāmis. Then |
all the house-dishes have been put down, and the young men take
up the small dishes | and put these one in front of each four of the
men, | and the larger ones each in front of six men. As soon as ||
they put down all of them, the speaker of the host who is giving the 70
viburnum-berry feast stands up and tells them to | start in and
eat the viburnum-berries; and immediately the | chiefs of each two
tribes stand up from their seats. They leave their | blankets on the
ground in their seats, for they leave them there | where they were
sitting, and they go and sit around the house-dishes || which contain 75
the viburnum-berries; and they eat with their spoons, for the food
has already been given to them; | and the common people also eat
with their spoons | out of their small dishes; and as soon as they
have eaten, | the speaker of the host who gives the berry-feast speaks,
and tells | the members of his numaym to gather in the house and
to sing the feasting-song. || Then the child of the host stands out in 80
front of them; and | when the members of the numaym sing the
song, his daughter dances; | and when they have sung one-
half of the song, the guests | shout, "Woosq!" They shout all at
the same time, "Woosq!" Then | two men, the nearest relatives of
the host, take || each one large long-handled ladle and carry it on 85
their shoulders, | dancing a little while. After doing so, they go |
and dip the ladle into the box which has not been touched. As soon

dzamōlilas lāx Dzāwadeēnoxwē lē^εwa Hāḡwāmisē. Wā, laem 66
εwilgralila loelqūlilaxs laē nāḡwa^εma hāyāl^εa k'ik'ag'ililaxa lōel-
gūmē, qā^εs lā k'ax'dzamōlilelas lāxa maēmokwē bēbegwānema
lōxs q'lēq!alāēda waōkwaxa āwāwē lōelgūma. Wā, g'il'mēsē
εwilgralilexs laē lāx'ūlilē elkwāsa t!elst!ayasaxa t!elsē, qā^εs wāxēxa 70
t!elst!aslaxa t!elsē, qā wāgrēs t!elst!asīda. Wā, hēx'ida^εmēsa
g'ig'egāma^εyasa maēmaltsemakwē q!wāg'ilila lāxēs k'lēts!ēna^εyē
εnaen^εūnālaxēs naen^εūna^εyē, yīxs ā^εmaē x'ix'ilgēlālaq lāxēs
klūdzelasde, qā^εs lā klūsāgelilaxēs lōqūla t!ēt!elst!āla lōelqūli-
laxs laē εyōs'itsēs k'ak'!ets!enaqē, qaxs la^εmēx'dē ts!ewanaē- 75
dzem lāq. Wā, lāxaēda bēbegūlida^εyas ōgwaqa εyos'itsēs k'āk'e-
ts!enaqē lāxēs lēloqūlēda lōelgūmē. Wā, g'il'mēsē εyōs'ida, laas
yāq!ēg'a^εlē elkwāsa t!elst!ayasaxa t!elsē. Wā, laem wāxaxēs
εne^εmēmōtē, qā q!ap!ēg'ililē, qā^εs k!wamēlalē denxela. Wā,
hē^εmis la l!āsg'ililats xūnōkwasa t!elst!ayasaxa t!elsē. Wā, g'il- 80
εmēsē denx'idē εne^εmēmōtasēxs laē yīx'widē ts!edāqē xūnōx^εs.
Wā, g'il'mēsē nexsemalila yīxwāxs laē woosq^ε, nēk'ēda t!elst!a-
saxa t!elsē. Wā, la^εmē εnemādzaqwa woosqwaxa. Wā, hē^εmis la
dāx'idaatsa ma!ōkwē māx'meg'il lēlēlālāsa t!elsēlāxa t!elsaxa
εnāl^εnemē āwā g'ilsg'il!exlāla tsētsēxla, qā^εs wēk'ilēqēxs laē 85
yāwas'id yex'widē. Wā, g'il'mēsē gwālexs laē qās'idex'da^εx^u,

87 as | the ladles are full, they go to stand in front of a | chief, of one
 90 who belongs to the Mamalēleqāla, and the other one || in front of one
 who belongs to the Qwēq^usōt!ēnox^u; and they say when they give
 them | to them, "Now, chief, draw in your breath!" Then the one
 to whom it is given stands up, | takes the spoon, and drinks the juice
 of the berries; | and when he has had enough, he pours what is left
 over into the house-dish, | while the daughter of the host is still
 95 dancing. || The two men continue doing this with the two | long-
 handled ladles; and when the boxes are empty, they stop. Then the
 guests go out | when this is finished. When those who have eaten
 the viburnum-berries go out, | then the members of the numaym
 take the house-dishes that have been given | to the head chiefs of the
 100 various tribes, || and they divide (the contents of each between) the
 chiefs of the tribes that have been eating together; and when | all
 the small dishes have been taken out, they keep quiet. That is all
 about this. |

SALMON-BERRY FEAST

1 As soon¹ as all the salmon-berry pickers have brought their salmon-
 berries, | and when (the host) has poured them all into the oil-box—
 for sometimes | five salmon-berry boxes half fill the oil-box | which

87 qa's lā tsēx^ēid lāxa k'lēsem lābal t'ēt!Elyatslā. Wā, g'il^ēmēsē
 qōqūt!ēda tsēxlāxs laē qās^ēidex^ēda^ēxwa, qa's lā lāxūmlilāxa
 g'ig'egāma^ēyē ^ēnēmōk^u grayōl lāxa Mamalēleqāla; wā, lā ^ēnēmōkwa
 90 grāyolē lāxa Qwēq^usōt!ēnoxwē. Wā, la ^ēnēx^ēda^ēxwa laē ts!ālas
 lāq: "Laem xwot!ēdlōlē g'ig'egāma^ēyē," ^ēnēk'ixs laē lāxūlilēda tsēqa-
 se^ēwē, qa's dāx^ēidēxa tsēxlā, qa's nāx^ēidēx ^ēwāpalāsa t!ēlsē.
 Wā, g'il^ēmēsē hēlak!ēsēxs laē qepts!ōtsēs ānēx^ēsāyē lāxa lōqūli-
 laxs hē^ēmaē ālēs yāla yīxwē xūnōkwasa t!ēlst!ayasaxa t!ēlsē.
 95 Wā, la^ēmē yāla hē gwēg'ilēda ma^ēlōkwē bēbegwānēmsa ma^ēlē tsē-
 tsēxlā. Wā, g'il^ēmēsē ^ēwīlaxs laē gwāla. Wā, ā^ēmisē la hōqūwel-
 sēxs laē gwāla. Wā, g'il^ēmēsē la ^ēwīlēwelsēda t!ēlst!asdāxa
 t!ēlsaxs laē k'ēk'aodalē ^ēnē^ēmēmotasa t!ēlsilāxa t!ēlsēxa lōelqūlilē
 lāxa xamāgēma^ēyē g'ig'egāmēsa ^ēnāl^ēnēmsgēmakwē lēlqwālala^ēya.
 100 Wā, lā āem ma^ēts!ēq lō^ē g'ig'egāma^ēyasēs ma^ētsēmakūlōtaq. Wā,
 g'il^ēmēsē ^ēwīlēwelsēda lēlogūmaxs laē selt!ēda. Wā, lāem gwāla.

SALMON-BERRY FEAST

1 Wā,¹ g'il^ēmēsē grāx ^ēwilg'alisa hāmsāx^ēdāxa q!ēmdzekwaxs, laē
^ēwīlaem la gūxts!ālas lāxa dēdengwats!ēmōtē, yīxs ^ēnāl^ēnēmplē-
 naē sek!asgēma q!ēmdzegwats!ē naeng'oyāla dēdengwats!ēmōt

¹ Continued from p. 212, line 33.

is used for the salmon-berry feast by a man—as soon as he has every-
 thing || in the box that the engaged women have picked, he calls | his 5
 tribe, for salmon-berries are only given to one's own tribe. | They go
 at once and bring the oil, which is | placed on the floor. Now, I do
 not want to talk about it again, | for it is all the same as is done with
 the viburnum-berries || when they are eaten, as I first described when 10
 they are put into house-dishes, | and it is done in the same way with
 salmon-berries in house-dishes. I have seen here | the Kwakiutl
 when they do this, when they are eating salmon-berries | and oil out
 of house dishes. They first give to the Maāmtag'ila, | and with
 them are the G'ēxsem; and the next are the Kūkwāk'ūm, together
 with the Sēnlēm; || and to the Lāyalalawa, together with the 15
 Laālax's'endayo. | Each of these had one carved dish; that is, when
 a salmon-berry feast is given by the Q'ōmoyâ'ē, | and it is done in
 the same way when a salmon-berry feast is given by the Walas
 Kwakiutl: | for it is the same way for the viburnum-berry feast and
 for the salmon-berry feast. | There is only very little difference, for
 the oil is given in large ladles to the chiefs || to drink in the salmon- 20
 berry feast. That is all about this; | for there is no way in which
 they are cooked. | They have too much juice to be dried into cakes.
 That is the end. |

q'ēmdzekwēlasōsa 'nemōkwē begwānema. Wā, g'il'mēsē 'wī'laēlē
 hāmāyānemasa ts'ēdāqē hē'lānemaxs laē hēx'idaem lāda Lē'lālāx 5
 g'ōkūlōtas, qaxs ā'maē t'ēnsēlayowēda q'ēmdzekwē lāxa g'ōkūlōtē.
 Wā, laemxaē hēx'idaem la āxwūltalēlema L'ē'na, qa's g'āxē
 hā'nēla. Wā, wēlmēsen 'nēx' qen ēdēlts!axstalē g'wāgwēx's'āla
 laqēxs ā'maē lā naqemg'iltawī'lālax g'wāyī'lālasasa t'ēlsēlāxs laē
 t'ēlts!asa lāxen g'ālē g'wāgwēx's'ālasa lōqūlilts!ōlēda t'ēlsē. Wā, 10
 lā hēemxat! g'wēg'ilēda lēx'uts!ōdāxa q'ēmdzekwē, yīxen dōgūlē
 laxgada Kwāg'ulek'; yīxs hāē g'wēg'ilaxs lēx'laqwaaxa q'ēmdzekwē
 L'ē'naqela. Wā, hēem g'il k'āx'ētsō'sēda Maāmtag'ila. Wā, lā
 ma'ita Lō' G'ēxsemē. Wā, lālasa Kūkwāk'ūmē ma'ita Lō' Sēnlēm-
 mē. Wā, lālasa Lāyalalawa ma'ita Lē'wa Laālax's'endayo lāxa 15
 'nāl'nēmēxla lēlōqūlila, yīxs hāē q'ēmdzekwīlanōkwa Q'ōmoyâ'ē
 Wā, lāxaē hēem g'wēg'ilaxs hāē q'ēmdzekwīlanōkwa 'wālasē Kwā-
 g'ula, yīxs 'nemmaēs g'wayī'lālasē Lē'wa t'ēlsaxs lēx'uts!oyâē. Wā,
 lā hālēbīda'wē ōgūx'ida'yās, yīxs L'ē'naēda la tsēqelaxa g'ig'igā-
 ma'yasa q'ēq'ēmdzegwāxa q'ēmdzekwē. Wā, laem lāba lāxēq, 20
 qaxs k'ēāsaē hānx'lēndaēnēq, qa L'ōbatsa q'ēmdzekwē. Wā,
 laxaē q'ēq'ēk'īnē saaqas lāx t'ēqag'ilasē'wē. Wā, lawēs!a lāba.

CRABAPPLE FEAST

1 The name of the boiled crabapples is changed when they are put into | the empty oil-box, when winter comes. They | are called "crabapples in water," for that means crabapples and water. | Therefore they are called "crabapples in water." ||

5 Now I will talk about a crabapple feast, which the | chief gives to many tribes. Generally they have ten | boxes of crabapples with water; and, if a chief is (very) angry, he may get twenty | boxes of crabapples and water. I mean that the price of each box of crabapples and water is ten pairs of blankets | when it is sold. That is the
10 same as || ten dollars for each box of crabapples and water; | and this is also the price of the box of viburnum-berries. Each box contains five | coal-oil tins of crabapples. | The common people can not afford to buy these. |

Now I will talk about the invitation to a crabapple-and-water
15 feast; || for first of all they get the house-dishes ready, which | are put down outside of the feasting-house. | The host also sends out two young men of his numaym to | go and get fire-wood for the house-fire in the feasting-house. They | take a Chinook canoe, and the
20 young men go to get a dead cedar. || They do not go to get fire-wood

CRABAPPLE FEAST (Tselxwēlāxa tselx^usta)

1 Wā, laem Lāyowē Lēgemasa q'ōlkwē tselxwaxs laē g'itslā lāxa tselwats!ē dengwats!emōta, yixs laē ts'lāwūnx^eēda. Wā, laem Lēgades tselx^usta, yixs hē^emaē 'nē^enak'ilqēxs tselxwa Lē^ewa 'wāpē; lāg'ilas tselx^ustaxelase^ewa.

5 Wā, la^emēsen g'wāgwēx's'alal laqēxs laē tselx^ustag'ilēda g'igāma^eyē qaēda q'lēnemē lēlqwālala^eya, yixs q'ūnālāē neqasgema tselx^ustaats! Lōx g'il^emaē lāwisa g'igāma^eyaxs laē ma^eltsemg'ōstōwa tsētselx^ustaats!ē, yixen 'nē^enak'ilaxs naenqaxsaxwaasa p'elxelasgema 'nemsgemē tselx^ustaats!ēxs k'ilxwase^ewaē 'nemāx'is Lō^e
10 neqasgem dzāk!ēma lāqēxs 'nemsgemaēda tselx^ustaats!ē. Wā, hēemxaāwis lax^usa t'elsaxs 'nemsgemaē t'elyats!ā, yix sēsek'lasgemts!āēda 'nemsgemē tselx^ustaats!ēxa koninats!ē k'ewelx^usema. Wā, hē^emis wāyats!ōltsa begwilēda^eyasa g'ig'igāma^eyē la^exwas.

Wā, la^emēsen wāg'il g'wāgwēx's'alal lāqēxs laē Lē^elalēda tselx^u-
15 stag'ilalaxa tselx^usta, yixs hē^emaē g'il āx^eētsōsēs lōelqūlilē, qa g'āxēs mexes lāx L'āsanā^eyasēs tselx^ustag'ilats!ē g'ōkwa. Wā, lāxaē 'yālaqasa ma^elōkwē hā^eyā^ea g'ayōl lāxēs 'nē^emēmōtē, qa lās ānēqax leqwā, qa^s tselx^ustag'ilax'dema legwila. Wā, la^emē āx^eēdxa xwēdekwe xwāk'lūna, qa^s ānēgats!ēxa L'ēdzekwēda
20 hā^eyā^ea. Wā, laem k'lē^s hē ānēqaxa leqwēda L'ēma^eisē, yixs hāē

from the beach; but they go | to the woods on the islands, for they 21
do not need to go far into the woods to find a dead cedar. | It is not
long before they come back, carrying a load of blocks of dead cedar-
wood. | When they reach the beach of the house, they are met by
the numaym of | the host. They carry on their shoulders the cedar-
wood || which they carry up from the beach, and put down | outside 25
of the feasting-house. When it is all up, | they go and call two or
even four young men of | the numaym (to go inviting). As soon as
they have been to all the houses, they come | back. Then they put
out the boxes containing the crabapples, || and place them inside the 30
door on the left-hand side of the feasting- | house. If there are ten
boxes of crabapples, there will be five | boxes of oil to be poured on.
They bring out everything and put it down, | and also four long-
handled ladles are brought down and are hidden | on one side of the
door. When everything is ready, the || young men carry in the 35
blocks of dead cedar-wood and build a fire | in the middle of the
feasting-house. After this has been finished, | and when the fire in
the middle of the house blazes up, they go calling again. They call
four times, | then all those who are to eat the crabapples come in.
When they have come, | they sit down in their proper seats. They
never move their seats. Then || the drum is taken to them to sing 40
the feasting-songs. | First of all, they sing the feasting-song of the |

lēda āLlāsa maemk'āla, qaxs k'lēsaē ālalēs Llēdzekwē. Wā, 21
k'lēstla gālaxs g'āxaē aēdaaqamālaxa teing'ikwē Llēdzekwa. Wā,
g'ilēmēsē g'āx'alis lāx Llēma'isasa g'ōkwaxs laē lālālē ēne'mēmotasa
tselx'ustag'ilalaxa tselx'usta, qa's lā wāwig'alaxa ānēganemē Llē-
dzekwa, qa's lā wēx'wūsdēselaq lāx Llēma'isē, qa's lā wix'elsaq 25
lax Llāsana'yasa tselx'ustag'ilats!ē g'ōkwa. Wā, g'ilēmēsē ēwīlōs-
dēsēxs laē Llēlalēda ma'lōkwē lōxs mōkwaēda hā'yāl'a g'ayōl
lāx ēne'mēmotas. Wā, g'ilēmēsē lā ēwīlxtōlsaxa g'ōkūlāxs g'āxaē
aēdaaqa. Wā, la'mē hānōlt!alilelaxa tsētselx'ustats!ē, qa g'āxēs
hāx'hānēl lāx gemxōtstālilas āwēlēlās t!ex'ilāsa tselx'ustawats!ēLē 30
g'ōkwa. Wā, g'ilēmē neqasgema tsētselx'ustats!āxs laē sek'lasgema
dendagwats!ē k'lūngemaxsēs Llē'na. Wā, hē'mis g'ax ēwīla hāx'hā-
nēlē. Wā, hē'misa mewēxla āwā tsēqela tsētsēxla g'āx q'lūlālēl
lāx āpsōstālilasa t!ex'ila. Wā, g'ilēmēsē ēwīla la g'wālēxs laē
wēg'ilēlēda hā'yāl'āxa teing'ikwē Llēdzek' leqwa, qa's laqolilēxa 35
āwāgawalilasa tselx'ustawats!ēLē g'ōkwa. Wā, g'ilēmēsē g'wālēxs laē
x'iqostāwēs laqolilā'yaxs laē ētsē'sta. Wā, la'mē mōp'enē'staxs
g'āxaē ēwīlālēda tselx'ustax'laxa tselx'wē. Wā, g'ilēmēsē ēwīlālē-
lēxs laē k'lūstālil lāxēs k'wā'yēxa k'lē'sē Lēqwi'lāla. Wā, hēx'ē-
dāmēsē lāyowa menats!ē lāq, qa denx'idēsēsa k'wēlā'yāla q!em- 40
dema. Wā, la'mē hē g'il denx'idayōsē k'wēlā'yāla q!emdem

42 chief of the head tribe, the Mamalēleqāla, if the Kwakiutl give a |
 crabapple feast. After this song is ended, the Qwēq^usōt!ēnox^u |
 45 sing their feasting-song; and when || that is done, the Ninkish | sing
 their feasting-song; and when they end their song, | the Ławēts!ēs sing
 their feasting-song; and when | they are through singing, the Maām-
 tag'ila sing their | feasting-song; and when the songs are ended, they ||
 50 take the drum and put it down near the door of the house. | Immedi-
 ately they go and take the house-dishes from outside of the | house,
 and put them down with the head towards the rear of the | house.
 They take one of the crabapple-boxes and pour | the contents into
 55 the house-dish for the Mamalēleqāla and Qwēq^usōt!ēnox^u. || When
 the crabapple-box has been emptied, they put it | out of the house.
 Then the young men take another | box of crabapples and pour them
 into the house-dish for the Ninkish. | Then they put the empty box
 60 out of the | house. The young men come and take another || box of
 crabapples and pour them into the house-dish for the Ławēts!ēs, |
 and they go again and put the empty box out of the house. | Then
 they take another box of crabapples and pour them into the | house-
 dish for the Maāmtag'ila, and then they put the empty box | out of
 the house. Then they come in again, and take many small dishes, ||

42 g'igāma'yasa mekwētema'yēxa Mamalēleqālāxs Kwāg'ulaēda tselx^u-
 stag'ilāxa tselxwē. Wā, g'il'mēsē q!ūlbē den^xxēna'yasēxs laē
 denx'idēda Qwēq^usōt!ēnoxwasēs k!wēla'yālayo q!ēmdema. Wā,
 45 g'il'emxaāwisē q!ūlbē den^xxēna'yasēxs laē denx'idēda 'nemgēsasēs
 k!wēla'yāla q!ēmdema. Wā, g'il'emxaāwisē q!ūlbē den^xxēna'yasēxs
 laē denx'idēda Ławēts!ēsasēs k!wēla'yāla q!ēmdema. Wā, g'il'em-
 xaāwisē q!ūlbē den^xxēna'yasēxs laē denx'idēda Maāmtag'ilāsēs
 k!wēla'yāla q!ēmdema. Wā, g'il'mēsē q!ūlbē q!ēmdemasēxs laē
 50 āx'ētse'wēda menats!ē, qa's lā hāng'alilem lāxa ōstālilasa g'ōkwē.
 Wā, hēx'ida'mēsē la āx'ētse'wēda loelqūlilē lāxa L!āsanā'yasa
 g'ōkwē, qa's g'āxē mex'ālilem gwēgūgemāla lāx ōgwiwalilasa
 g'ōkwē. Wā, lā āx'ētse'wēda 'nemsgēmē tselx^ustaats!ē, qa's lā
 gūxts!ōyō lāx lōqūlalasa Mamalēleqāla Łē'wa Qwēq^usōt!ēnoxwē.
 55 Wā, g'il'mēsē 'wilg'iltslāwēda tselx^ustaats!āxs laē hānwildzēm
 lāx L!āsanā'yasa g'ōkwē. Wā, g'āxaēda hā'yāl'a āx'ēdxa 'nems-
 gemē tselx^ustaats!ā, qa's lā gūxts!ōts lāx lōqūlalasa 'nemgēsē.
 Wā, lāxaē hānwilsasa lōlapmōtē tselx^ustaats!ē lāx L!āsanā'yasa
 g'ōkwē. Wā, g'āxaēda hā'yāl'a, qa's āx'ēdēxa 'nemsgēmē
 60 tselx^ustaats!ā, qa's lā gūxts!ōts lāx lōqūlalasa Ławēts!ēsē.
 Wā, lāxaē hānwelsaxa lōlapmōtē lāx L!āsanā'yasa g'ōkwē. Wā,
 lāxaē āx'ēdxa 'nemsgēmē tselx^ustaats!ā, qa's lāxat! gūxts!ōts lāx
 lōqūlalasa Maāmtag'ila. Wā, lāxaē hānwelsaxa lōlapmōtē lāx L!a-
 sanā'yasa g'ōkwē. Wā, g'āxē ēdēlexs laē āx'ēdxa lōelgūmē

and put the crabapples into them so that they are all | half full. 65
 They do not empty all the boxes containing crabapples, | but they
 keep one of them, which | they do not touch. Then they take the
 four boxes of oil and | pour the oil over the crabapples until there is
 half as much oil as crabapples || in the carved dishes and small 70
 dishes. After this has been done, | they distribute the spoons; and
 when every one has his spoon, | the speaker of the host stands up and
 gives out | one of the house-dishes containing crabapples and water
 to the Mamalēlaqāla and Qwēq^usōt!ēnox^u. | Then the young men go
 to each side of the carved dish || and shout four times, "Wooyē!" as 75
 they lift it up. Then they go and put it down | immediately in
 front of the Mamalēlaqāla and Qwēq^usōt!ēnox^u; | and as soon as they
 put it down, one, the oldest of the young men, | says, "This house-
 dish is for you, Mamalēlaqāla, for two tribes, for you and the
 Qwēq^usōt!ēnox^u. | Now, eat!" Then the young men go and || stand 80
 on each side of another house-dish, and they shout again four times,
 "Wooyē!" | and lift it up. Then they go and put it down in front
 of the Nimkish; and the | one who gives out the dishes says, "This
 house-dish is for you, Nimkish. Now, eat!" | and they shout also in
 the same way for the house-dishes of the other chiefs of the Lawēts!ēs |
 and Maāmtag'ila. As soon as the four house-dishes have been put
 down || the host picks out the one who had given before a crabapple feast 85

q!ēxla qa^s tsēts!ālēsa tselx^usta lāq. Wä, la^{mē} 'nāxwaem naengo- 65
 yoxsdālaxa tselx^usta. Wä, lä k'!ēs 'nāxwa 'wīlg'elts!āwēda tsētselx^u-
 staats!āxa tselx^usta. Wä, lä āxēlaxa 'nemsgēmē tselx^ustaats!ā. Wä,
 laem k'!ēs lābalaq. Wä, lä āx'ēdxa mōsgēmē dēdengwats!ā, qa^s
 k'lūngeqēs lāq. Wä, laem nāxsaap!ēda L!ē'na Lē'wa tselx^usta
 laxa lōelqūlils!āla Lē'wa lēlōgūmts!āla. Wä, g'ilēmēsē gwālexs laē 70
 ts!ewanaēdzema k'āk'ets!ēnaqē. Wä, g'ilēmēsē 'wīlxtōxs laē laxū-
 līlē elkwasa tselx^ustag'ilāxa tselx^usta. Wä, la^{mē} k'āk!ēg'altsa 'ne-
 mēxla tselx^ustats!ā la lōqūlil lāxa Mamalēlaqāla Lē'wa Qwēq^usō-
 t!ēnoxwē. Wä, la^{mē}sa hā'yā!ēa lāx 'wāx'sanōdza'yasa lōqūlil.
 Wä, lä mōp!ēna wooyēxaxs laē wēg'ililaq, qa^s lä k'āx'dzamōlilas 75
 lāx nexdzamōlilasa Mamalēlaqāla Lē'wa Qwēq^usōt!ēnoxwē. Wä,
 g'ilēmēsē k'āg'alilemxs laē 'nēk'ēda 'nemōkwē q'lūlyak!ūgēsa hā'yā-
 !ēa: Lōqūlas Mamalēlaqāla, ma!lalts Lō^ē Qwēq^usōt!ēnoxwē. Wä,
 laems hāmx'!dLÖL." Wä, lä aēdaaqēda hā'yā!ēa, qa^s laxat!
 q!wāgāgendxa 'nemēxla lōqūlila. Wä, lāxē wooyēxa mōp!ēnaxs 80
 laē wīg'ililaq. Wä, lä k'ax'dzamōlilas lāxa 'nemgēsē. Wä, laē 'nēk'ēda
 k'āk!alēlg'isē: "Lōqūlalēs 'nemgēsē. Laems hāmx'!dLÖL." Wä,
 lāxāē hēem gwēk'lāx lōqūlāsa waōkwē g'ig'ēgāmēsa Lāwēts!ēsē
 Lē'wa Maāmtag'ila. Wä, g'ilēmēsē 'wīlg'alitēda mewēxla lōelqūlilexs
 laē k'ak'ōqewasa tsētselx^ustaats!ē lāxēs lēlēlwīgēmē lāx g'ig'ēgā- 85

86 to him, | which he is now paying back with his own crabapples
that he has in the boxes; | for thus it is made clear, who was
the one who had given a crabapple feast before. | Then the one who
gives out the dishes says, as he | puts down the box with crabapples
90 in front of the chief: "This dish is for you, Lēlegēmīlā. || It is
difficult for me to take this from you, chief." [I just use | this name,
Lēlegēmīlā, for his name, in order to show plainly what they say |
when they give out the house-dishes and the crabapple-boxes]. As
soon as all | have been put down, they take the small dishes and put
them | in front of the common people of the chiefs; and when they
95 all have them, || then they eat with their spoons. They eat the
crabapples. | The young men build up the fire with the dead cedar-
wood to make the guests feel uneasy; | and when the fire in the middle
of the feasting-house burns up well, | the speaker stands up and calls
100 his | numaym together to assemble close to the door of the || feast-
house. Then he tells them to go ahead and | sing the new feasting-
songs, for they have new songs made for a | crabapple feast the same
way as they do for an oil feast or a viburnum-berry feast. | They all
stand together in a circle. | Only the near relatives of the host and ||
5 the host's daughter do not go there, because she | will dance. Now
they sing the new feasting-song, | and immediately the daughter

86 ma'yasa ālōgūxsemakwē lēlqwālaLa'yaxa wāx'ēmō k'lēš q'lēq!ets!āxa
tselx'sta, yīxs hē'maē āwelx'isilase'wēda tsētselx'stag'ilaēnoxwē lā
lēlogwatsa tsētselx'staats!ē. Wā, g'a'mēs wāldemsa k'ak'!alelg'isaxs
lēa hāngemīlēma tselx'staats!ē lāxa g'igāma'yē: "LōqūlaLēs Lēlegem-
90 lila. Yū'men lāxūnx'itsewol lāl g'igāmē." (La'men āem lēk'āne-
max Lēlegemīlāsē qens lēqelase'wa, qa āwelg'itsilēx gwēk'!ālasasa
k'ak'!alelg'isē lēloqūlile, lē'wa tsētselx'staats!ē.) Wā, g'il'mēsē 'wil-
galilexs, laē āx'ētse'wēda tsētselx'stats!āla lōelgūma, qa's lā k'ax'dza-
mōlilēlayō lāxa begūlida'yasa g'ig'egāma'yē. Wā, g'il'mēsē 'wiltōxs
95 laē 'yōs'itsēs k'ak'ets!ēnaqē. Wā, la'mē tsettselx'staagūx'ida. Wā,
la'mē ālax'id lēqwēlax'idēda hā'yā'āsa L'ēdze kwē lēqwa, qa ōdzēlqē-
lēsa tsettselx'staagwāxa tselx'sta. Wā, g'il'mēsē ālax'id la x'ix'ē-
dēda k'wēlasdema legwilexs laē lāx'ūlilēda elkwē, qa's Lē'lālēxēs
'ne'mēmōtē, qa g'āxēs q!ap!ēg'ilil lāxa māx'stālas āwilelāsa tse-
100 tselx'stag'aats!ē g'ōkwa. Wā, la'mē wāxaq qa wēgis k'wāmīlāla
denx'ētsa āltsemē k'wēla'yāla q!ēmdema, qaxs q!ēmdadeg'ilaēda
tselx'stāxs k'wēladzemaē hē gwēx'sa L'ē'nag'ila lē'wa t!elstag'ilāxa
t!elsē. Wā, la'mēsē 'wiēla q!wāg'alila lāxēs k'ilx'alaēna'yē. Wā, la'mē
lēx'aem k'lēš lā max'meg'ilē lēlēlālasā tselx'stag'ilāxa tselx'sta.
5 Wā, hē'misē ts!edāqē xūnōx'sa tselx'stag'ilāxa tselx'sta, qaxs hē'maē
yīxwālē. Wā, la'mē denx'itsa k'wāmīlālayowē āltsem q!ēmdema.
Wā, hēx'ida'mēsē lā lōlt!ālēlēda ts!edāqē xūnōx's, qa's yīx'widē.

comes out and dances. | She is followed by four men who carry on 8
 their shoulders | each a long-handled ladle. They separate in twos
 as they dance, || two on each side of the woman. The four men do 10
 not | dance long. Then they leave the woman, who is still dancing. |
 Two men go to the box containing the crabapples, | dip the long-
 handled ladle into it, and the other two men dip theirs | into the oil.
 Then the two go and give it to drink to || the chiefs who have given a 15
 crabapple feast before; and the two others give | the oil to the chiefs
 who have given an oil feast before; and this is | what they say, stand-
 ing before the one | who is going to be given to drink, "Now, chief, |
 draw this in!" Then the chief stands up, | takes hold of each end of
 the ladle, and drinks; and when he has had enough, || he pours 20
 what is left over into the house-dish. As soon as the crabapples are
 nearly | gone, the two men dip up the whole of what is left, | and
 two other men do the same | with the oil. The woman is still
 dancing; and then | the four men who are giving to the chiefs to
 drink (for that is the name of the work that they are doing) || dance. 25
 They do not dance very long before they pour the contents of the
 two | long-handled ladles with crabapples and with oil into the |
 fire; and after they have done this, the guests | shout, "Woosqu!"
 That is as though | they would say, "The food that we are eating is

Wä, â^εmēsē elxlālaxa mōkwē bēbegwānem wīwēx^εseyap!alaxa 8
 ʼnāl^εnēmēxla tsēxlaxs laē ʼwax^εsēsta, qa^εs lä ōgwaqa yīx^εwīd lāx
 ʼwāx^εsalilasa ts!edāqē yīxwa. .. + .. Wä, k!ēst!ē gēg'ilil 10
men woman men

yīxwēda mōkwē bēbegwānemxs laē bāsa ts!edāqaxs yālax^εsā^εmaē
 yīxwa. Wä, la^εmēda ma^εlōkwē bēbegwānem lāxa tselx^εstaats!ē, qa^εs
 lä tsēx^εitsēs tsēxla lāq. Wä, laxaēda ma^εlōkwē bēbegwānem tsēx^εid
 lāxa L!ē^εna. Wä, la^εmē lāl nāqamaslēda ma^εlōkwasa tselx^εsta lāxa
 tsētselx^εstag!ilaēnoxwē g'īg'egāma^εya. Wä, lāda ma^εlōkwē nāqamasl- 15
 tsa L!ē^εna laxa L!ēL!ē^εnag!ilaēnoxwē g'īg'egāma^εya. Wä, g^εā^εmēs
 wāldemsēxs laē lāxūmālilxēs nāqamatsōlē: "Wä, g'īgāma^εyē,
 laems xūt!ēdlōl." Wä, hēx^εida^εmēsē lāx^εūlilēda g'īgāma^εyē, qa^εs
 dādebendēxa tsēxla qa^εs nāx^εidēlaq. Wä, g'il^εmēsē hēlak!esexs
 laē āem gūqeyintsēs ānēx^εsāyē lāxēs lōqūla. Wä, g'il^εmēsē elāq 20
 ʼwīlēda tselx^εstāxs laē ʼwīla tsēx^εidēda ma^εlōkwē bēbegwānem
 lāxa tselx^εsta. Wä, lāxaē hēem gwēx^εidēda ma^εlōkwē bēbegwā-
 nem lāxa L!ē^εna, yīxs hē^εmaē ālēs yīxwēda ts!edāq. Wä, lāx^εda-
 xwa mōkwē bēbegwanemxa t!ēqūlg'isē, qaxs hē^εmaē lēgēmsē ēaxē-
 na^εyas, yīx^εwīda. Wä, k!ēst!ē gēg'ililexs laē gūxlentsa mālexla 25
 tsētselx^εstats!āla tsēxla lē^εwa mālexla L!ēL!ē^εnats!āla tsēxla lāxa
 legwīlē. Wä, g'il^εmēsē gwāl hē gwēx^εidexs laē ʼnemādzaqwa ha-
 sela ʼnēk^εēda tsettselx^εstag^εāxa tselx^εsta woosqu. Wä, la^εmē ʼnemā-
 x'is lō^ε ʼnēk^εēda tsettselx^εstag^εāxs ēx^εp!ase^εwaē lāxēs hā^εmaēna^εyē.

- 30 sweet." || After the feasters have finished the feasting-song, they stop | eating. Then the speakers of each side | exchange compliments; and when they stop speaking, all go out. Then | the house-dishes are taken by the feasters of the numaym to those who have not eaten all the contents. That is all | about this. ||

FEAST OF SALAL-BERRIES AND CRABAPPLES MIXED

- 1 When a chief wishes to give a very great feast, when he gets angry (with another chief), | he buys many boxes of crabapples with water and | many bundles of dried salal-berry cakes and oil. When | he
5 has them all, he takes a small canoe, which is || washed out well. When it is clean, it is carried into his house. | His wife unties the covers of her salal-berry boxes, for | sometimes they use five or even eight salal-berry boxes, | if the chief has much property to buy them
10 with. | Then the woman takes them out and puts them || into the small canoe. Now, there is one salal-berry box | to each canoe. They are put into the canoes to soak. | Then she asks the young men of her husband's numaym | to go and draw much fresh water. | The young
15 men go, carrying a bucket in each hand, and draw water; and || when they come back, they pour it into the canoe for soaking the dried salal-berry cakes. | When the salal-berry cakes are just covered,

- 30 Wä, g'il'mēsē q!wē'īdēda k!wamēlala denxelāxs laē gwāl tset-selx'stag'ēda k!wēlē. Wä, la'mē yaēq!ent!alēda āyilkwasa 'wā-wax'sawā. Wä, g'il'mēsē q!wē'īdexs laē hōqūwelsa. Wä, la'mē k'aōdalayowē lēloqūlāsa k!wēldē yīs 'nē'mēmotas. Wä, laem gwāl lāxēq.

FEAST OF SALAL-BERRIES AND CRABAPPLES MIXED

- 1 Wä, hē'maxs lōmax'īdaē 'nēk'ēda g'īgāma'yē, qa's ts!endeg'imē 'wālas k!wēlasa, wä, lā k'ilx'wīdxa q!ēnemē tsēt-selx'staats!ā lē-wa q!ēx'sayōkwē t!eqa. Wä, hē'mis!ēda l!ē'na. Wä, g'il'mēsē 'wī'la lāleqēxs laē āx'ēdxa ām'āmāyē xwāxūxwagūma, qa's aēk'lē
5 ts!ōxūg'īndeq. Wä, g'il'mēsē ēg'īg'axs laē lēlēlelaq lāxēs g'ōkwē. Wä, lā genemas x'ōx'wīdxēs t!ēt!eqaats!ē xāxexatsema, yīxs 'nāl-'nemp!ēnaē sek!āsgema lōx lāl'maax ma'lgūnāltsema t!ēt!egats!ē xāxexatsema, yīxs q!ēnemaē dādek'asasa g'īgāma'ya qa's k'ilōmq. Wä, hē'mis lā āxwūts!ālasōsa ts!ēdāqē, qa's lā pelx'atexselas
10 lāxa xwāxwagūmē. Wä, la'mē 'nemsgema t!egats!ē xaxātsem laxa 'nemts!aqē xwāxwagūma. Wä, g'il'mēsē 'wī'la lā pāgexdzekwa xwāxūxwagūmasa t!eqāxs laē ha'yālaax hā'yāl'ās 'nē'mēmō-tasēs lā'wūnemē, qa lās tsāx q!ēnema 'wē'wap!ēma. Wä, lāx'da-xwē 'nāx'ūma hā'yāl'ā 'wī'wax'sgemxa naengats!āx laē tsā, qa's
15 g'āxē gūx'ālexselas lāxa pēpegwats!āxa t!eqa xwāxūxwagūma. Wä, g'il'mēsē t!ēpeya 'naxwēda t!eqāxs laē gwāla. Wä, la'mē hēx'sāl

they stop. They leave them there | a whole day and a whole night, 17
soaking the salal-berry cakes, for | the chief is going to give a feast
to many tribes. In the morning, when day comes, | they bring into
his house the house-dishes and || the small dishes and the spoons. 20
They also | bring dead cedar-wood. Now it is already piled up
crosswise in the middle | of the house. When everything is in
readiness, they take a rest; | and in the evening the chief calls his
numaym | to a meeting. When they are all in, the chief tells them
to take care || and to be ready to help him if | some of the guests 25
should try to put the fire out, and he tells his numaym what he is
planning to do. | He calls the names of those who are to speak |
when the house-dishes are being handled, and who are to speak for the
small canoe which is to be a feasting-dish. | Then he asks the song-
leader to sing || a feasting-song. Then the song-leader sings | the 30
song which he kept to himself. Now they learn the song; | and when
his assistants can sing the tune of the song, | then (the men) put the
words into it, whatever they wish to say, | and whatever they heard ||
the rival chief say against the chief who is going to give the great 35
feast. When | they can sing this song, the chief sends the young
men | the night (before the feast) to call the tribes, when it is secular
season. | Immediately the young men go and | call the names of all

gwaēlxa ēnāla lē^{wa} ēnemxsa gānola pēxstalilēda t!eqa, qaxs lē^{maē} 17
k!wēlasla g'igāma^{ya}s lāxa q!ēnemē lēlqwālalaēxa lāla ēnāx^ēidēlxa
gaāla. Wā, ā^{misē} ēnāxwaem g'ax gwāx^gūlilēda lēlōqūlilē lē^{wa}
lēlōgūmē lē^{wa} k'āk'rts!ēnaqē lāx g'ōkwās. Wā, hē^{mis}a lē- 20
dzekwē leqwa. Laemxaē gwālala gēg'ustālakwa lāx āwāgawālī-
lasa g'ōkwē. Wā, g'il^{mēsē} ēnāxwa gwāx^gūlilexs laē x'ōs'īd ēwī^{la}.
Wā, g'il^{mēsē} dzāqwa^s laē lēlts!ōdēda g'igāma^{ya}xēs ēnē^{mēm}otē,
qa g'āxēs ēwī^{laē}lēla. Wā, g'il^{mēsē} ēwī^{laē}lēxs laē ha^{ya}l!ōlēda
g'igāma^{ya}q, qa ēnāxwa^{mēs} gwālala, qa^s g'ōx^ēwīdēlaxeq, qō k'īl- 25
xasōlaxsēs lē^{lānē}mlē. Wā, laem nēx^ēalilelas gwālaasasēs nā-
qa^{yē} lāxēs ēnē^{mēm}otē. Wā, la^{mē} lēlēqelaxa yāq!ent!ālila
qaēda lēlōqūlilē. Wā, hē^{mis} yāq!ent!ālala qaēda lēlōqūlilē xwā-
xūxwagūma. Wā, hē^{mis} lā hēlatsēxa nāgādē, qa denx^ēdēsēs
men^ēla^{layā} k!wēla^{yā}la q!ēmdēma. Wā, hēx^{īda}mēsē denx^ē- 30
dēda nāgādāsēs q!ēmdēmg'iltslāla. Wā, la^{mē} q!ēmdēla. Wā,
g'il^{mēsē} q!ēda ēnāxwa k!wēk!wanōlēmēx āyasa q!ēmdē-
maxs laē ēnāxwa^{ma} bēbegwānēmē qāyasentsēs ēnēnk^{lēga}yē
qa^s lā wāldēmk'īndayōxa q!ēmdēmē, lē^{wis} wūlēlē wāldē-
dēms āpsēk^{lē}sasa ēwālaslē k!wēlasa g'igāma^{ya}yē. Wā, g'il^{mēsē} 35
q!āxa q!ēmdēmaxs laē ēyālaqēda g'igāma^{ya}sa hā^{yāl}ē, qa lās
lēlēlk!ūsaxa lā gānula lāxa ēnāxwa lēlqwālala^{ya} lāqēxs bāxūsaē.
Wā, hēx^{īda}mēsē lāda q!ēmāla hā^{yāl}ē, qa^s lā ēwā^{wil}xte^{wa}

- 40 the men in each of the || houses. When they have called all the names of those | who live in each of the houses, the young men shout, together "This is for | Making-Satiated!" They come out and go into the next house, | and one of the young men who call says, "We come | to call you," calling the name of the man; and he continues || saying this, calling them, until they reach the end of the houses. Then they all | scatter and go home to their houses. All the tribes | go to bed early; for they do not know what the chief is planning, | and they are afraid of the feast of salal-berry cakes and crabapples | and oil, if there is much of it, because it makes one feel
- 50 squeamish. Therefore || all the chiefs and common people are afraid of it; | but there is no way of not going to the feast, because they would be laughed at | by the numaym of the host. The host gets up early in the morning, and he | himself wakes up the members of his numaym to come and eat breakfast in his house. | As soon as
- 55 they have done so, they dress themselves, and || those who carry the long-handled ladles blacken their faces. There are four of these, | and they paint their faces as though they were angry. The chief who is host does the same | if he is going to break a copper for a crosspiece over his fire. Then he also blackens his face, | and he puts on an angry face, and his speakers dress the same as | he has

- Lēqelax lēlēgemasa ʼnāxwa bēbegwānem lāxa ʼnālʼnemsgemsē
 40 gʼigʼōkwa. Wā, gʼil ʼnāxwaʼmēsē ʼwīlxtōdex lēlēgemasa gʼōkwa-
 xʼila lāxa ʼnemsgemsē gʼōkūxs laē ʼnēkʼ ʼnemādzaqwēda hāʼyālʼa,
 qa Pōlelasā. Wā, lā hōqūwēlsa, qaʼs lā lāxa āpsālasē gʼōkwa.
 Wā, lāxaē ʼnēkʼēda ʼnemōkwē lāxa hāʼyālʼa lēʼlālēlʼgʼisa: "Laʼmenuʼxʼu
 lēʼlālōlaiʼ," lēxʼēdex lēgemasa begwānemē. Wā, hēxʼsāʼmēsē
 45 gʼwēkʼlālaxs lēʼlālāē. Wā, gʼilʼmēsē lāxtōlsaxa gʼōkūlāxs laē ʼnāxwa
 gwēʼīda qaʼs lā nāʼnakʼ lāxēs gʼigʼōkwē. Wā, laʼmē ʼnāxwaem
 gaxʼstaēla lēlqwālalaʼyē, yīxa kʼlēsē qʼlālelax nāqaʼyasa gʼigā-
 maʼyē, qaxs kʼilemaēda malaqela tʼleqa lēʼwa tselxʼsta. Wā,
 hēʼmēsēda lēʼnāxs qʼlēnemaē, yīxs tslenkʼlūlemaē. Wā, hēʼmis
 50 lālaēselayōsa ʼnāxwa gʼigʼegāmaʼyē lōʼmēs begūlidaʼyē. Wā, lāxaē
 kʼlēs gwēxʼfidaas kʼlēs la kʼwēla gwāqʼlelaē qʼlēmgʼilayōs ʼneʼmē-
 mōtasa kʼwēlaslē. Wā, laʼmē gagʼostāwēda kʼwēlaslē, qaʼs lā xamē-
 lʼesela gwāxēs ʼneʼmēmōtē qa gʼāxēs tāgwēkwa lāx gʼōkwas.
 Wā, gʼilʼmēsē gwālexs laē qʼwālexʼīd ʼwīʼla. Wā, laʼmē tsʼlōtsʼle-
 55 tsʼlelemakwa tsētsatsʼlēxsilalaxa tsēxlā, yīxs mōkwaē. Wā, lāʼmē
 lēlwēsemakwa. Wā, hēʼmisa gʼigāmaʼyē, yīxa kʼwēlaslē, yīxs
 gʼilʼmaē yāgūnōlislaxa lāqwa. Wā, lāxaē tsʼlōtsʼlelemda. Wā,
 laemxaē lēlwēsemakwa. Wā, hēʼmisla elkwās hēemxaē gwālē
 qʼwālexaʼyas. Wā, lālē ʼnāxwaem qʼwālenkwē ʼneʼmēmōtas.

done. Now all the members of the numaym are dressed; || and after 60 this, they send out four men to go and call again, | for the first calling of the tribes has been given the night before. | As soon as the messengers come back, they take a paddle and | stir with it the soaked salal-berries; and as soon as all the water | has been soaked into the salal-berries, they are mushy. Then the four men take || long-handled ladles and dip them | into the crabapples, and pour 65 these on the soaked salal-berries. | They do not stop until all the crabapples have been put on the salal-berries. Then | they take the house-dishes and put them down heading | towards the rear of the house, and they stir the || salal-berries mixed with crabapples. When 70 they are mixed, they | dip them out with their ladles from their small canoe into the house-dishes. Then they put them into the | house-dishes. When these are half full, there is enough in them; | and after they have done so, they take small dishes and put them down at | one side of the door. After doing so, they go again calling (the guests); || and when the people come who have been called, the 75 speaker of the host stands up | and calls out to those who are coming in, and assigns to them their seats. Then he | says, "Walk on, chief, to your seat that belongs to your position!" | Every man knows his seat, | and they go right to it and sit down. As soon as || all are in, they give the drum to the head tribe, | the 80

Wä, g'il'mēsē gwāl'alila laas 'yālagemeda mōkwē, qa's lä ētsē'sta, 60
qa laēnē'ma'las lēl'elk'lūsasē'wēda lēl'qwālala'yaxa gānūlē. Wä,
g'il'mēsē g'āx aēdaaqēda ētsē'stāxs laē āx'ēdxa sē'wayowē, qa
xwē'tega'yēs lāxa pēq'lūgelilē t!eqa, yāxs laē 'wī'wēlaqēda 'wāpē
lāxa t!eqa. Wä, hē'mis lāg'ilas la genk'ē. Wä, lä āx'ēdēda
tsētsatsēxsēl'g'isē mōk' bēbegwānemaxēs tsētsēxlā, qa's tsēx'ī- 65
dēs lāxa tselx'usta, qa's lä gūq!eqas lāxa pēgek'wē t!eqa. Wä,
āl'mēsē gwālexs laē 'wī'wēlaqēda tselx'usta lāxa t!eqa. Wä, lāxāē
āx'ēdxa lēl'qūlilē, qa's g'axē mex'ālilēlas. Wä, la'mē gwēgwē-
gemlil lāxa ōgwīwalilasa g'ōkwē. Wä, lāx'da'xwē xwē'tel'gendxa
mālaqela t!eqa lē'wa tselx'usta. Wä, g'il'mēsē lēl'goxs laē tsē- 70
x'itsēs tsētsēxlā xwāxūxwagūmē lōqūlila, qa's lä tseyāselas lāxa
lēl'qūlilē. Wä, g'il'mēsē naengoyoxsdālaxs laē hā'yālats'lā. Wä,
g'il'mēsē gwālexs laē āx'ēdxa lēl'ōgūmē, qa g'āxēs mex'el lāxa
āpsōstālilasa t!ex'ila. Wä, g'il'mēsē gwālexs laē ēt'lēd ētsē'sta.
Wä, g'il'mēsē g'āxē ētsē'stānemas laē lāx'ūlila elkwāsa k'wēlasē, 75
qa's q'lāx'sidza'yōx hōgwīlēlaēna'yasa bēbegwānemē. Wä, hēem
'nēg'atsē: "Qāsak'as g'igāma'yū lāxs g'igilasaōs k'wa'ya g'igā-
ma'ya." Wä, lä 'nāxwa'ma bēbegwānemē q'lāxēs k'wa'yē.
Wä, la'mē hē'nākūlaem lāq, qa's lä k'wāg'alil lāq. Wä, g'il'mēsē
'wī'laēlexs laē hēx'idaem xemsasōsa menats'lē lāxa mekūmā'ya 80

82 Mamalēleqāla, to sing their song. | You know how the drum is passed
to every one of the tribes, | (beginning at the head tribe), for each one
85 has | a song for the feast. When || they have all sung their feast-
songs, the drum is put away and placed | at one side of the door.
Then they go and distribute the | house-dishes; and when this has
been done, they carry the canoe which serves as a house-dish | and
put it down in front of the one who has given a feast of salal-berry
cakes | and crabapples before, for this is to show who has given such
90 a feast: the giving of the || small canoe. Then they call out the name
of the former host, | and then he speaks proudly. As soon as |
everything has been distributed, they pass about the small dishes
among the common people of the | chiefs. When everything has
been given out, they eat with the spoons, for these | have been dis-
95 tributed already. Now the speaker rises || and calls his numaym to
assemble and | sing their feasting-song. |

I have forgotten the oil, for they pour some on the | mixed salal-
berries and crabapples in the house-dishes. As soon as | the song-
leader has sung the first song, the daughter of the host comes out, ||
100 carrying in one hand the copper: and when the numaym | of the
young woman's father sings, she dances, holding | the copper the
lower end up in the right hand. Then | four men come out, carrying

81 Mamalēleqāla, qa denx^éēdēsēs k!wēlayalayewē q!ēmdema. Wā,
laemlas^é nāxwa q!ālax lāxtōdalaēna^éyasa menatslē lāx gwālilēla-
ēna^éyas^é wāxasgemagwasasa lēlqwālala^éyē, yixs^é nāxwa^émaē k!wēl-
g^éa! denx^éētsēs k!wēk!wēla^éyāla q!ēm q!ēmdema. Wā, g'il^émēsē
85^é wīlā k!wēlg^éa!lexs laē āx^éētse^éwēda menatslē, qa's lā xemstol^élem
lāx āpsōstālilasa t!ex'ila. Wā, la^émēsē hēx^éidaem k'āx^éidayowēda
lēlōqūlilē. Wā, g'il^émēsē^é wīlaxs laē lēlēm g'ililēma lēlōqūlilē xwā-
xūxwagūma, qa's lā k'ax'dzamōlilem laxa k!wēlēselāxa mālaqela
t!eqa lē^éwa tselx^ésta, qaxs hē^émaē āwelx^éisalayosēda lēlōqūlilē
90^é xwāxūxwagūma. Wā, hē^émē la lēqelase^éwē lēgemasa k!wēlē-
selā. Wā, hē^émis la lēm q!ālag'ililats yāq!ent'lālaē. Wā, g'il^émēsē^é
wīlg'alilexs laē k'āx^éidayowēda lēlōgūmē lāxa begūlida^éyasa g'ig'e-
gāma^éyē. Wā, g'il^émēsē^é wīlg'alilexs laē^é yōs'ida, qaxs la^émēx'dē
ts!ewanaēdzema k'ak'ets!enaqē. Wā, la^émē lāx^éūlilēda elkwē.
95^é Wā, la^émē lē'lālaxēs^é ne^émēmōtē qa q!ap!ēg'ililēs qa wāg'ēs k!wa-
mēlg^éa! denx^éēda.

Hēxōlen lēlēwēse^éwa lē^énāxs la^émēx'dē k'lūnx^éidayō lāxa mā-
laqelats'lālāxa t!eqa lē^éwa tselx^ésta lēlōqūlila. Wā, g'il^émēsē^é
doqālēda nāgadāxs g'āxaē lālt'lalilē ts!edāqē xūnōx^ésa k!wēlasē
100^é dāk'lōlts!ānaxa l'lāqwa. Wā, g'il^émēsē^é nāxwa denx^éēdē^é ue^émē-
motas ōmpasa ts!edāqaxs, laē yix^éwīda. Wā, la^émē ēk'laxsda-
lēda l'lāqwāxs dūlaasēs hēlk'lōts!āna^éyē lāq. Wā, hē^émis g'āx

on their shoulders the empty | ladles. They dance on each side of the woman while || she is dancing, two on each side of her. | The 5 four men do not dance long before | they go back to where the oil-boxes have been put down. All four of them | dip into the oil with their ladles until they overflow. Then | they go, so that the oil drips out, and they give it to the chiefs, || and the chiefs stand up. 10 They take hold of each end of the | overflowing ladle; and then the men who handled the ladles say to each of them, | "Now, chief, draw this in with your breath," mentioning his | name. Then they really drink all the oil; and | if some of the chiefs can not drink it, they just || put their lips to the ladle and pour it | into the feast-dish. 15 They continue doing this, although they have now | stopped singing their feasting-song. When the | oil-ladle reaches the rival of the host who gives the salal-berry and | crabapple feast, the ladle is filled entirely with oil; and || they treat it roughly when they go to the 20 place where (the rival) is sitting, so that the oil drips out, | and the young man who brings it pretends not to see him in his seat, and thus he lets | the oil drip on the chief who is sitting down. Then he stands up | and speaks, and sends out some men of his | numaym to bring a hundred blankets, or even two hundred. || Then some men of 25

hōx^εult!alilatsa mōkwē bēbēgwānem wīwīx^εseyap!lāxaxa lōpēmts!ā- 3
wē tsētsēxLā, qā^εs yīx^εwidē lāx ^εwāx^εsagawalīlasa ts!edāqaxs
yīxwaē. Wā, la^εmē maēma^εlōkwa bēbēgwānemē lāx ^εwāx^εsagawa- 5
līlas. Wā, k^ε!ēstlē gēgilil yīxwēda mōkwē bēbēgwānemxs laē
ālē^εsta lāx hāx^εhānīlasasa dēdēngwats!ē, qā^εs lā ^εnāxwaxs mōkwaē
tsē^εstasēs tsētsēxLā lāxaxa L!ē^εna. Wā, lā ālak^εlāla tsētse^εxūlaxs laē
qā^εs!idēda ts!ēts!aoqūlx!lāxaxa L!ē^εnāxs laē tsēqelilax g^εig^εegāma^εyē.
Wā, hēx^εida^εmēsē lāxūmg^εililēda g^εig^εegāma^εyē, qā^εs dādebēndēxa 10
tsētsawēk^εilāxaxa L!ē^εna tsēxLā. Wā, hē^εmis la ^εnēg^εatsa tsatsēxsilēl^εg^εisē
bēgwānema: "Wa, g^εigāma^εyā, laem xumt!ēdlōlai'," lēx^εēdex lē-
gēmas. Wā, la^εmē ālax^εid nāx^εidēda nēnaq!ēnoxwaxa L!ē^εna. Wā,
g^εil^εmēsē wāyats!lāla nāqēda waōkwē g^εig^εegāma^εya laē āem hām- 15
gāgēndxa tsētsawēk^εilāxaxa L!ē^εna tsēxLā, qā^εs lā gūqeyints
lāxēs lōqūla. Wā, la^εmē hēx^εsāem gwēg^εilaxs wāx^εmaē lālal
q!wēl^εidēda k!wame^εlāla dēnxela. Wā, g^εil^εmēsē lāg^εaa tseq!ēna-
^εyasēsa L!ē^εna lāxaxa hāyōtasa k!wēlasasa mālaqela t!ēqa lē^εwa
tselx^εstāxs laē ālax^εid la qōt!amasxa tsēx!āsa L!ē^εna. Wā, lā 20
ēālsilaxs laē gūyōlēla lāx k!waē^εlasas, qā tsawēk^εilēsa L!ē^εna. Wā, lā
ēsbōla dōqūlaqēxs k!waēlaē. Wā, hē^εmis lā tsawēx^εale-
latsa L!ē^εna lāxaxa g^εigāma^εyaxs k!waēlaē. Wā, hē^εmis la lāx^εūlī-
^εlatsē, qā^εs yāq!ēga^εlē. Wā, la^εmē ^εyālaqasa grayōlē lāx ^εne^εmē-
mōtas, qā lās gemxaxa lāk!ēndē p!ēlxelasgēma lōxs ma!p!ēnya-
gaē. Wā, lā hēx^εida^εmēsē la hōqūwelsē ^εne^εmēmotas. Wē, laem 25

26 his numaym at once go out, but | he never takes the ladle, and the one who handles the ladles | returns with it. Then he tells his numaym to take care not | to let their fire be put out by the fire of the rival chief; and while he says this, he pours into the fire | the oil (that was to have been drunk); and then he says to the fire, "Now, || 30 spirit of the fire, open your mouth, son, so that you get enough to eat!" |

Then those who went out to get the blankets come in, | and then the members of the numaym of the rival chief each takes hold of an end of the | blankets and spread them over the fire of the host. | 35 Now they put it out, and then the host goes and takes more || salal-berries and crabapples, and the copper which his daughter was carrying | when she was dancing, and he pushes it under the feast-fire. | At the same time the four young men who handle the ladles dip them into the oil; and when they are | full, they pour the oil into the fire; | and then those who try to put out the fire run away on account 40 of the heat, for || the oil and the blankets are burning together; and then | the host takes the oil and pours it among his rivals. |

Nolis, who died some time ago at Alert Bay, tried to put out the fire with seven canoes, | and he had the oil poured on his face by the great host of the Lawēts!ēs. Besides, | he put on four hundred 45 blankets. The house was nearly || burned. All the roof-boards were

26 hēwāxa dādalaxa L!ēnats!āla tsēx!a. Wā, āmēsēda tsatsēxsilelg!isē g!āx aēdaaqas. Wā, laēmō ha'yū!lōlaxēs 'ne'mēmōtē, qa k!ēsēs k!lilx!idē legwīlasēs g!īgāma'yē. Āmē 'nēk!ixs laē gūxlentsa L!ēna lāxa legwīlē. Wā, hē'mis la 'nēg!atsēxa legwīlē: "Wā, 30 k!wax!lālā, āqā!āla, wisā, qa's pōlelaōs."

Wā, g!āxēmō hōgwīlelēda lāx!dē gemxaxa p!elxelasgemē. Wā, hēx!ida'mēsē g!āg!alap!ē 'ne'mēmōtasa g!ēqemx!idē dādenxaxa p!elxelasgemē, qa's lā leplālas lāxa k!wēlasdema legwīla. Wā, laem k!lilxaq. Wā, hē'mis la āx!ēdaatsa k!wēlasasa mālaqelā 35 t!eqa lē'wa tselx!stāxa L!āqwa, y!x daax!dāsēs xūnōkwaxs g!āxēx!dē y!xwa, qa's lāyabōdēs lāxēs k!wēlasdema legwīla; wā, lāda mōkwē tsētsaxsilelg!is tsēx!id lāxa L!ēna. Wā, lā 'nāxwa qōqūt!axs laē 'nemāx!id gūxlents lāxa k!wēlasdema legwīla. Wā, hē'mis la yāwas!id bāwatsa k!lilxāxa L!ēsālāsa legwīlē, qaxs 40 laē x!ix!aqūwēda L!ēna lē'wa p!elxelasgemē. Wā, hē'mis la gūqelgendaatsa k!wēlasē g!īgāmēsa L!ēna lāxēs hāyōtē.

Y!x Nōlisdē lāx 'y!līsē laē k!lilxasa ālēbōts!aqē xwāxwāk!ūnaxs laē gūqemtsōsa L!ēnāsa 'wālasē k!wēlatsa Lāwēts!ēsē. Wā, hē'misa mōp!enyagē p!elxelasgema; wā hē'misa g!ōkwax hālsela- 45 'maē k!ēs 'nāxwaem xūmt!ēdēs sāla. Wā, hē'men dōgūt! āla k!lil-

burned. And this is the most real attempt at | putting out the fire 46
of a feast that I have seen. The feastgiver of the Ławēts!ēs had
two hundred | blankets and five canoes, | and also small coppers.
This is the | worst thing that chiefs do when they really get angry,
and || at such a time the house-dishes are scorched by the fire. | 50

When all this is done, they go out. Then | the floor of the house
is soaked with oil. | The numaym of the host go out and carry the
house-dishes and the small | canoe that served as a feast-dish to those
to whom they belong; and as soon as they have been carried out, it is
finished. || That is all about this. | 55

FEAST OF QŌT!XOLĒ

Now, when the winter comes, the owner of the qŏt!xolē | intends 1
to give a feast to his people of berries mixed with oil. | Then he sends
out the young men belonging to his numaym to | call his guests; and
as soon as they go, his wife takes the || dishes and puts them down 5
next to her place, and also her spoons, | and shredded cedar-bark to
wipe out the dishes | and spoons. Now she wipes them out while
her | husband is clearing out the house. He also spreads down |
mats for his guests to sit on; and he takes out the || box containing 10
the berries and oil, which is put down at the left-hand side of the |
door of the house. As soon as the young men have called four

x^ēdāmasxa k'wēlasde^ma legwīla. Wā, lā ma^ēlp!enyag^amē p!el- 46
xelasgemas^a k'wēlasē Ławēts!ēsa; wā, hē^misa sek!ats!aqē xwā-
xwāk!ūna; wā hē^mislēda L!āl!agūmē. Wā, hēem ālak!āla
ēyax^ssem gwēg'ilatsa g'ig'egūma^yē, yīxs ālak!ālaē laelwis^ēīda. Wā,
hē^mis la ēnāxwaem la k'wēk!ūmelx^ēīdaatsa lēōqūlīē. 50

Wā, g'il^mēsē gwālexs laē hōqūwelsa. Wā, la^mē ēnāxwaem
la leqē āwīnagwīlasa g'ōkwasa L!ēⁿa. Wā, ā^mise la ēwīla la
k'aōdalē ēnē^mmēmotasa k'wēlasaxa lēōqūlīē Lē^ēwa lēōqela xwā-
xūxwagūm lāx k'ik'āk'elaq. Wā, g'il^mēsē ēwīlawelsexs laē gwāla. 55
Wā, la^mē gwā lāxēq.

FEAST OF QŌT!XOLĒ

Wā, la^mēs ts!āwūnx^ēidexs laē ēnēnk!ēx^ēidēda qōdadāsa qŏt!- 1
xolē, qa^s wāg^ē qŏtqwatāmasxēs g'ōkūlōtē lāxa L!ākwē qŏt!xolā.
Wā, la^mēsē ēyālaqasa hā^yāl^a g'ayōl lāxēs ēnē^mmēmotē, qa lās
lēlāla. Wā, g'il^mēsē lāxs laē hēx^ēīda^mē g'enemas āx^ēdxēs lōel-
q!wē, qa^s g'āxē mēx^ēalilelaq lāxēs k'waēlasē Lē^ēwis k'āk'ets!ē- 5
naqē Lē^ēwa q!oyaakwē k'adzēkwa qa^s dēdeg'ig'anōxēs lōelq!wē
Lē^ēwa k'āk'ets!ēnaqē. Wā, la^mē dēdeg'ig^{as} lāq, yīxs lāalēs lā-
ēwūnemē ēkwaxa āwīstalīlasēs g'ōkwē. Wā, lāxaē lep!alīlaxa
lēl^ēwa^yē, qa k'wādzewēsōlts Lēlānemlas. Wā, hē^misa L!agwa-
ts!ē qŏt!xolē Ławatsāxs g'āxaē hānstōlīlas lāx gemxōtsālīlas t!ex- 10
lās g'ōkwās. Wā, g'il^mēsē mōp!enē^stēda hā^yāl^a la ētsē^sstaxs

- 12 times, | the guests come in; and when they are in, they sing | an ordinary song, not a feast-song. | After having sung four songs, the
 15 young men take the dishes and || put into them the oil and berries. They do not put much in, | because it is difficult to eat and to swallow. Therefore | they put a little into the dishes. After this has been done, they put them down, one dish in front of each | four men. At the same time when they put down the dishes, | the
 20 spoons are distributed; and when everything has been placed, || the guests begin to eat the oil and berries. They never | eat it all, because it is hard work to eat it. When they | have finished, they go out. That is all about this. |

SOCIAL POSITION AND MARRIAGE LAWS¹

- 1 **Chief's Daughter.**²—Generally the princess of | Chief *ʼmāx̄yʼalidzē* gets married at once when *Kʼ!ēdē!ēlakʷ* | comes out of the place where she has been sitting still. As soon as the princess is married, she | has the name *mōdzil* (Keeping-up-the-Blanket), if she becomes the *mōdzil* of a real chief. ||
- 5 However, she remains a princess of the chief if her husband is a common man. | Then she is never called *mōdzil* as wife (of the com-
-
- 12 *gʼāxaē ʼwī!aēlēs Lē!ānemē. Wā, gʼilʼmēsē ʼwilaēlexs laē denxʼi-dēda kʼwēlasa qʼ!emdemēxa kʼ!ēsē kʼwēlayalayo qʼ!emdemā. Wā, gʼilʼmēsē mōsgēmōdexs laē āxʼēdēda hāyālʼāxa lōelqʼwē, qaxs lā*
 15 *tsēts!ālasa L!ākwē qōt!xolē lāq. Wā, lā kʼ!ēs qʼ!ēq!ets!ā, qaxs ālaē lāxūml lāx qōtqwattseʼwa L!ākwē qōt!xolā. Wā, hē!mis lāgʼila hō-lā!ts!āwēda lōelqʼwē. Wā, gʼilʼmēsē gʼwālexs laē kʼāgēmlilēlas lāxa maēmōkwē bēbegwānemā. Wā, lā ʼnemālagʼilila kʼāsa lōelqʼwē*
 20 *!ēʼwa kʼākʼets!ēnaqaxs laē ts!ēwanaēdzema. Wā, gʼilʼmēsē ʼwīl-gʼalilexs laē qōtqwat!ēdexʼdaʼxʼxa L!ākwē qōt!xolā. Wā, lā kʼ!ēts!ēnoxʼ ʼwī!aseʼwa, qaxs ālaē lāxūml lāx hā!māyē. Wā, gʼilʼmēsē gʼwālexs laē hōqūwēlsa. Wā, la!mē gʼwāl lāxēq.*

SOCIAL POSITION AND MARRIAGE LAWS¹

- 1 **Chief's Daughter.**²—*Wā, lā qʼlūnāla hēxʼidaem qādzēlaseʼwē kʼ!ē-dēlasa gʼīgāmaʼyē ʼmāx̄yʼalidzē, yīxa lalōsela kʼ!ēdē!ēlakwē. Wā, gʼilʼmēsē qadzēlaseʼwēda kʼ!ēdē!ē laē hēxʼidaem*
lēgades mōdzēlē yixs ālakʼ!ālaē gʼīgāmaʼyēs mōdzēlidē.
 5 *Wā, wāxʼēmēsē kʼēdē!tsa gʼīgāmaʼya lāʼwadāsa begwānemqʼlā-lamē, wā, lā hēwāxaem lēqalayuwē mōdzēlē lāx gēnemas. Wā,*

¹ For additional matter see Addenda, p. 1333.

² Continued from p. 701, line 57.

mon man), | and she is still the princess of her father the chief. I 7
just wanted to talk | about the common men. |

Now when the princess is married to a chief, then she is || called a 10
mōdzil, when she first goes into the house of her husband. | Now I
am talking about the chief of the numaym Maāmtag'ila, | *ᵐāxū-*
yalidzē, whose princess is *K' lēdēlēlak*^u. Not | long after she has
been married to her husband, her father pays the marriage debt; and
she has for her canoe mast | an expensive copper. And he gives as a
marriage-gift a name to the husband || of his princess and much food 15
with it, and also canoes. | This is what is called "paying-the-marriage-
debt, sitting-in-the-canoe-of-the-princess;" for generally there are
twenty | who sit in the canoes of the princess of a real chief, | when
they put down the copper | bracelets and small coppers and many
dishes and the || anchor-line of many spoons; when all this has been 20
put | down Chief *ᵐāxūyalidzē* says, "Now I will go and | call my
princess that you may see her come." Thus he says, and goes into |
his house. And before long he comes back walking ahead of | his
princess, and the chief stands outside of his || house, and his princess 25
comes and stands by his side. She wears | a blanket covered with
abalone shells, and entirely covered with abalone shells | is her hat.
Her abalone-covered blanket | is called "the-heavy-abalone-covered

lālē k' lēdēltsāemsēs g'īgāma'yē ōmpa. Âᵐen ᵐnēx' qen g'wāgwēx'- 7
sex' idē lāxa begwānemq' lālamē.

Wā, laᵐē lāwadēda k' lēdēlasa g'īgāma'yē, wā, lā hēx' sīdaem
lēgades mōdzilē, yīxs g'ālaē laēl lāx' g'ōkwāsēs lāᵐwūnemē, laxen 10
hēēna'yē g'wāgwēx' s'ālasē g'īgāma'yasa ᵐnēᵐēmotasa Maāmtag'ila
lāx ᵐāxūyalidzē, yīxs k' lēdadaasēs K' lēdēlēlakwē. Wā, k' lēst' la
g'āla lāᵐwatsēs lāᵐwūnemē laē qōtēx'a ōmpas. Wā, lā lāk' eyalaxa
q' lēyōxwē l' lāqwa. Wā lēgemg' elxlala qa lēgēms lāᵐwūnemawā-
sēs k' lēdēlē lēᵐwa q' lēnemē haᵐmāyaaxses lōᵐa xwāxwāk' lūnaxa 15
gwe'yāsa qōtēx'a k' waxsālats' lēsa k' lēdēlē, yīxs q' lūnālaē māltsēm-
gustāwa k' waxsālats' lē xwāxwāk' lūnas k' lēdēl'sa ālak' lāla g'īgē-
ma'yā. Wā, g' il' mēse ᵐwīla g' āx āx' eldzemaxa l' lā lāqwak' līnē
k' lōk' ūla lēᵐwa l' lā l' axsemē; wā, hēᵐisa q' lēnemē lēlōq' lwa lēᵐwa
mōgwanā'yā q' lēnemē k' āk' ats' lēnaqa. Wā, g' il' mēse ᵐwīla āx- 20
ᵐēlsa laēda g'īgāma'yē ᵐāxūyalidzē ᵐnēk'a: "Laᵐen lāl lēᵐla-
lalxen k' lēdēla qa's g' āxlag'aōs dōx' wa lēlaqē," ᵐnēk' exs laē laēl
lāxēs g'ōkwē. Wā, k' lēst' la g' ālaxs g' āxaē aēdaaqa g' ālag'i-
wēsēs k' lēdēlē. Wā, laᵐē lāx' ūlsēda g'īgāma'yē lāx l' lāsanā'yasēs
g'ōkwē. Wā, g' āxē k' lēdēlas lāwūnōdzelsaq. Wā, laᵐe nēx' ū- 25
nālaxa mēgesgemālāxa ēx' ts' lēmē. Wā, lāxaē ᵐnāxwaem ēx' ts' lēmē
ōsgēma'yas lētemlas. Wā, hēem lēgadē ēx' ts' lēmsgēmē ᵐnēx' ū-
nēsēs ēx' ts' lēmāla ōmax' demk' lēn nēx' ūnē. Wā, lā lēgadē lētemlas

blanket," and her hat is called | "the-heavy-abalone-covered hat."
 30 Then the chief, || the father of K'!ēdēlēlak^a speaks, and says,
 "Come and look at this | weight which originates with our family
 history, when the chieftainess carried the copper. Now stand up, |
 son-in-law, I will dress you." Thus says the chief, and takes | the
 abalone-covered blanket of the chieftainess and her abalone-covered
 hat and | promises to give them to his son-in-law, and he takes his
 35 copper and gives || it also to his son-in-law. Then he calls his son-in-
 law to come and | take them. The son-in-law comes and stands in
 front of his | father-in-law and of his wife, the chieftainess. Then
 the | abalone-covered blanket is put on to him and the abalone-
 covered hat is put on to him, | and he is given the copper. Then the
 40 chief says to his || son-in-law, "O son-in-law! now I have changed
 your chief's dress, | son-in-law. Now go! It is finished. You have my
 chieftainess for your wife." Thus he says, | and takes off the large
 ear-ornaments of abalone shell on each ear of the chieftainess and
 the | nose-ornament of abalone shell and attaches the ear-ornaments
 to his son-in-law, and | he also puts the nose-ornament of abalone
 45 on to him. Then his son-in-law || goes back and stands where his
 numaym is standing, and he | speaks, and says, "Look at me,
 numaym! | Now my whole chief's dress has been changed by my
 father-in-law. | Now the chieftainess my wife, has no dress." Thus
 he says as he walks along | and goes into his house, and the property

yis ēx'ts!emāla ōmagēml LETēml. Wā, la^{mē} yāq!ēg'a!ēda g'īgāma^{yē}
 30 ōmps K'!ēdēlēlakwē. Wā, lā ^{nēka}: "Wēg'a, dōqwalaxg'ada nō-
 yāmbālisēk' ō^{ma} lax dālaēda ō^{mā}xā L!āqwa. Wā, lāx^{ūls} lāg'a
 negūmp, qen q!wā^{lax}ēdaōL," ^{nēk}ēda g'īgāma^{yaxs} laē āxōdex
 ēx'ts!emāla ^{nēx}ūnēsa ō^{ma} lē^{wēs} ēx'ts!emāla LETēml. Wā, la^{mē}
 lāk!ēg'a!ts lāxēs negūmpē. Wā, lā āxēdxā L!āqwa qā^s sāp!ēdēs
 35 lāxaaxēs negūmpē. Wā, lā lē^{lā}laxēs negūmpē qā hē^{mēs} g'āx
 āxēdeq. Wā, g'āxē negūmpas lāx^{ūls} lāx neqemālasasēs ne-
 gūmpē lē^{wis} genēmas ō^{ma}. Wā, la^{mē} ^{nēx}ūnyowa ēx'ts!e-
 māla ^{nēx}ūnē lāq. Wā, lāxāē LETēmdayuwa ēx'ts!emāla LETēml lāq.
 Wā, lā ts!āya L!āqwa lāq. Wā, lā ^{nēk}ēda g'īgāma^{yaxēs} ne-
 40 gūmpē: "Wā, negūmp, la^{men} L!āyewi^{lā}laxōs g'ēxdēmk'!inaqōs,
 negūmp. Wā, hāg'a, la^{ems} gwāl gēg'adesg'en ō^{mak}," ^{nēk}ēxs
 laē āxōdex āwāwē xōgum ēx'ts!em ^{wāx}sōdatewēsa ō^{ma} lē^{wa}
 k'ēdzēlba^{yas} ēx'ts!ema, qā^s t!ēg'atōdālēs lāxēs negūmpē. Wā,
 lāxāē k'ēdzēlbentsa ēx'ts!emē lāq. Wā, lawīsla negūmpas la
 45 qāsēda qā^s lā lāx^{ūls} lāx lāx^{wed}zāsas ^{nē}mēmōtas. Wē, la^{mē}
 yāq!ēg'a!la. Wā, la ^{nēka}; "Wāg'a, dōx^{wid} g'āxen, nōs ^{nē}mē-
 mot. La^{ing}a L!āyewi^{lā}lasō^{gūn} g'ēxdēmk'!eng'a yīsen negūmpē.
 La^{mē} āem la xānāla^{lsē}da ō^{maxen} genēmē," ^{nēk}ēxs laē qāsēda

with which the marriage debt has been paid is carried || into his 50 house. When everything has been carried in, it is given away to all | the tribes, when day comes. That is all about this. |

When the father (of a princess) dies, then her brother has her for his princess. Then he is no longer her brother, for | she is now the princess of her brother who is now her father. | Only the eldest one of the brothers has his youngest sister for his princess. || As soon as 55 she gets married, she is *mōdzīt* of her husband; | and her elder brother pays the marriage-debt to the husband of his princess, his sister, | because they never stop calling the daughter of a chief princess, | unless she becomes a chieftainess. When she is chieftainess, she is no more | princess, and she gives the name princess to her daughter; || but the name *mōdzīt* is different, for she has only the 60 name *mōdzīt* | when she has for her husband a chief. If she should separate from her husband, | then she is no longer called *mōdzīt* of her husband; but if | she takes another husband who is a real chief, then she is again | *mōdzīt* of her husband. That is all. ||

Chieftainess.¹—It hurt (εmāxūlayūgwa's) heart that she was never | 1 called the *mōdzīt* of (Wāg'idis); for thus they call the wife of a | real chief as soon as a chief marries a princess of | another chief (it is well for me to name the other || chief, so that you know how they call the 5

qa's lā laēl lāxēs g'ōkwē. Wā, la'mē mewēlēlayowa qōtēnayowē lāx g'ōkwas. Wā, g'il'mēsē εwī'laēla laē yāx'widayo lāxa εnāxwa 50 lēlqwālala'yaaxa la εnāx'ida. Wā, laem lāba lāxēq.

G'il'em lēlē ōm̄ps laē begwānem weq'was hēla k'lēdades. Wā, la'mē weq'wanux's qaxs la'mē k'lēdēltsēs weq'waxēs la ōmpa, yīxs lē-x'a'maēda εnōlast!ēgema'yaas εnē'mēma la k'lēdadesēs ts!ā'ya ts!ē-dāqa. Wā, g'il'mēsē lāwada yīsa g'igāma'ye laē mōdzīltsēs lā'wūnemē. 55 Wā, hē'misē nōlās la qōtēx'ax lā'wūnemāsēs k'lēdēlēs weq'lwa lāqēxs hēwāxāē gwāl lēgades k'lēdēla ts!ēdāqē xūnōx'sa g'igāma'ye lāg'aa laqēxs laē ō'ma. Wā, g'il'mēsē la ō'maxs laē gwāl k'lēdēla. Wā, la'mē lāsasēs k'lēdēlē lēgem lāxēs xūnōkwē ts!ē-dāqa. Wā, lā ōgwaqalēda mōdzēlē yīxs lēx'a'maē lēgadaatsēs mō- 60 dzīlē, yīx lā'wadaasa g'igāma'ye. Wāx'ē k'lāsā lē'wēs lā'wūnemē laē hēx'idaem gwāl lēgades mōdzīlasēs lā'wūnemē. Wāx'ē lā-εwadex'itsa ōgū'la ālak'lāla g'igāma'ya laē ēt!ēd la lēgades mōdzīlasēs lā'wūnemē. Wā, laem lāba.

Chieftainess.¹—Wā, hēem ts!ex'ila lax nāqa'yas (εmāxūlayūgwa) 1 yīxs hē wāxāē lēqalasōs mōdzīlas (Wāg'idis) lāx gwēk'lālasaxa gēne-masa ālak'lāla g'igāma'ya, yīxs g'il'maē qādzēlase'wa k'lēdēlasa g'igāma'ye, yīsa ōgū'la g'igāma'yaē—ēx'emlenlō lēx'ēdex lēgemas εnemōkwa g'igāma'ya qa's q'lālaōsax gwēk'lālasax ālē gēnems,—yīx 5

¹ Continued from p. 1117, line 284.

6 new wife) *ᵐmāxūyalidzē*. | And when *ᵐmāxūyalidzē* has been married four days | to his wife, then all the men say, "Go on, let us | see the chieftainness of our chief *ᵐmāxūyalidzē*," | and they all go into the
10 door of the house. Then the || leader says, "We come to see the back of the chieftainness of | *ᵐmāxūyalidzē*." If she is a good chieftainness, she arises and | takes her belt. She lifts her blanket so that it is | just below her knees. Then she puts on her belt; | and after
15 doing so, she quickly spreads mats on the floor || for those to sit on who come to see her back. Then she | gets food for those who come to see the back of the chieftainness of *ᵐmāxūyalidzē*. |

This is called by the Indians "a good chieftainness of the chief," who does | this, and they call her *mōdzil* (=lifting-blanket-in-the house), because she lifts her | blanket, and puts on her belt. She is
20 a bad || chieftainness of the chief if she just sits down when those come in who come to see her back. | She just asks her husband's young men to | take care of the food that she is going to give. After those have eaten who come to see her back, | they go out. Often the chief | tells his chieftainness to go away, and to go to her house,
25 because the chief is ashamed || if the chieftainness does not lead his tribe to their places when they | come into his house. That is all about this. |

6 *ᵐmāxūyalidzē*. Wā, g'ilᵐmēsē mōp!enxwās qādzēlayag'ulē *ᵐmāxūyalidzāxēs* genemē laē *ᵐnāxwāma* bēbegwānemē *ᵐnēk'a*: "Wēdzax'ins dōgwig'alilaxōx mōdzilaxsens g'igāma'yax laxōx *ᵐmāxūyalidzāx*." Wā, lāx'daxwē hōgwīla lāxa t!ex'ilāsa g'ōkwē. Wā, lā
10 *ᵐnēk'ē* g'alag'iwa'yas: "G'āxenu'x" dōgwigwalilax mōdzilēxs *ᵐmāxūyalidzē*," *nēk'ē*. Wā, g'ilᵐmēsē *ēk'a* mōdzilē laē hēx'idaem lāx'ūlila qas dāx'idēxēs wūsēg'anō. Wā, lā mōs'idxēs *ᵐnēx'ūna'yē* qā hālselaᵐmēs benāgawēs ōkwāx'ayas laē wūsēg'o'yotsēs wūsēg'anowē. Wā, g'ilᵐmēsē gwāla laē hānakwīla lep'alilēlasa
15 lēl'wa'yē qā k!wadzāliłtsōsa dōgwig'alilāq. Wā, laᵐmē la āx'ēdxā haᵐmālasa dōgwig'alilāx mōdzilas *ᵐmāxūyalidzē*.

Wā, hēem gwe'yōsa bāk!unē ēx' mōdziltsa g'igāma'ya hē gwēx'sē. Wā, hēem lāg'ilas lēgades mōdzil, yixs laē mōs'idxēs *ᵐnēx'ūna'yē* qas wūsēg'o'yodēsēs wūsēg'ano. Wāx'ēda 'yax'semē
20 mōdziltsa g'igāma'yē āᵐmēsē k!waēlexs g'āxaē hōgwilēda dōgwig'alilāq. Wā, āᵐmēs la āx'!ālē lāwūnemasēxa hā'yūla qā hēᵐmēs āaxsilax hāmg'ilayōlasēq. Wā, g'ilᵐmēsē gwāl hāᵐmāpēda dōgwig'alilāq, laē hōqūwēlsa. Wā, lā q!ūnāla āem hēx'idaᵐma g'igāma'yē-qāyawelsaxēs mōdzil qā lās nāᵐnak" lāxēs g'ōkwē, qaxs māx'tslaēda
25 g'igāma'yaxs k'!esaē q!āx'sidza'yēs mōdzilaxēs g'ōkūlōtaxs g'āxaē hōgwīl lāx g'ōkwās. Wā, lawēslā lāba.

Endogamy.—I'll talk about Lālelil!a, head chief | of the numaym 1 Dzēdzemēleqāla of the Nāk!wax'da^{exu}. | Now Lālelil!a had for his wife the daughter of his younger brother YāxLEN, | whose name was Hā^{emē}las. The first wife of Lālelil!a was his niece. || Then Lālelil!a 5 married again Xwēlagēlas, the | princess of Hayalk'EN, chief of the numaym SēsenL!ē of the | Gwa^{esē}la. Then Lālelil!a had two wives. His head wife was his niece | Hā^{emē}las, and his second wife was Xwēlagēlas. Then | Hā^{emē}las gave birth to a daughter, and she was named L!āqwag'ilayugwa. || Then his second wife gave birth to 10 a boy, and | he had the name Sēwid. As soon as Sēwid was grown up, | he married L!āqwag'ilayugwa, and Sēwid and | L!āqwag'ilayugwa were not married for a long time. L!āqwag'ilayugwa had a younger sister | L!ālaga. Then L!āqwag'ilayugwa married Hēlāmas, || the eagle of the numaym G'ēxsem of the Nāk!wax'da^{exu}. | Then 15 L!ālaga married Gwālēs G'ēxk'endzē, head chief of the numaym | SēsenL!ē of the Nāk!wax'da^{exu}. And | Hēlāmas and his wife L!āqwag'ilayugwa had not been married for a long time when she was with child, | and her younger sister L!ālaga was also with child. And L!āqwag'ilayugwa had been with child for six || months her husband Hē- 20 lāmas | became ill and after a short time he died. | He left his wife L!āqwag'ilayugwa with child. Then L!āqwag'ilayugwa gave birth | to a boy,

Endogamy.—Hēemlen gwāgwēx's'alasLē Lālelil!axa xāmage- 1 ma'yē grīgāmēsa 'ne^{emē}motasa Dzēdzemēleqālasa Nāk!wax'da^{exu}. Wā, lā'laē Lālelil!a gēg'ades ts!edāqē xūnōkwasēs ts!a'yē YāxLEN- xa lēgādās Hā^{emē}las. Wā, hēem gr!l'el gēnemS Lālelil!axēs lōlē- gas. Wā, lā'laē ēt!ēdē Lālelil!a gēg'adex'ides Xwēlagēlas yix 5 k'!ēdēlas Hayalk'EN, yixa grīgāma'yasa 'ne^{emē}motasa SēsenL!a'yasa Gwa^{esē}la. Wā, la^{emē} ma'!ēlē Lālelil!a. Wā, la^{emē} gēqemalilē lōlē- gasasē Hā^{emē}las. Wā, lā alēle Xwēlagēlas. Wā, la^{emē} māyōf'idē Hā^{emē}lasasa ts!āts!adagem. Wā, la^{emē} lēgades L!āqwag'ilayu- gwa. Wā, lā māyōf'idē ālēle gēnemSēsa bābagūmē. Wā, la^{emē} 10 lēgades Sēwidē. Wā, gr!l'mēsē q!lūsq!lū'yax'wida laē Sēwidē gēg'adex'ides L!āqwag'ilayugwa. Wā, k'ēst!a gāla gēg'adē Sēwi- dās L!āqwag'ilayugwa, wā, laem ts!ā'yānokwē L!āqwag'ilayugwās L!ālaga. Wā, lā lā'wadex'īd ēt!ēdē L!āqwag'ilayugwās Hēlāmasxa kwēkwasa 'ne^{emē}motasa G'ēxsemasa Nāk!wax'da^{exu}. Wā, lā 15 lā'wadex'īdē L!ālagaS Gwālēs G'ēxk'endzēxa grīgāma'yasa 'ne^{emē}motasa SēsenL!ē yīsa Nāk!wax'da^{exu}. Wā, k'ēst!a gāla ha'yasek'ālē Hēlāmas lē'wēs gēnemē L!āqwag'ilayugwa laē bewēx'wida. Wā, laxaē ōgwaqa bewēx'widē ts!ā'yāsē L!ālaga. Wā, hē'mēs ālēs q!e- L!esgēm'g'ilaxa 'mekūla bewēkwē L!āqwag'ilayugwa laē yāwas'īd 20 ts!ex'q!ex'īdē lā'wūnemāsē Hēlāmasē, laē wēk'!ex'īda. Wā, la^{emē} bewēgwil'ālxēs gēnemx'dē L!āqwag'ilayugwa. Wā, lā māyōf'idē L!āqwag'ilayugwāsa bābagūmē. Wā, la^{emē} la lēgādēda bābagūmas

and the boy had the name | Hēlāmas. And Lālagā also gave birth
25 to a girl, and || her name was Hā'yōsdēsēlas. And when Hā'yōs-
dēsēlas grew up, | she married Hēlāmas; and Hēlāmas had not been
married long | with his cousin Hā'yōsdēsēlas, when she was with
child, and | she gave birth to a | girl.

30 She did not live long before she died. Then || Hā'yōsdēsēlas gave
birth to a boy. He lived for twenty days. | Then he died. Then
she gave birth to another boy, | and he lived. His name was K'ēnē,
and he is now six | years old. |

35 I tried to learn why the relatives descended from || Lālelīl!a do this,
and also the various tribes, | for many chiefs of the tribes do the
same. | They marry the daughters of their younger brothers. Then
the one whom I asked said to me, | that they do this because they do
not want their privileges to go | out of their family. They keep their
40 privileges among themselves || by doing so.¹ |

1 **Marrying outside of one's own tribe.**—I will talk about a | prince of
a chief who takes for his wife the princess of a chief | of another tribe.
This is called "taking a wife outside." | Then the wife "takes a hus-
5 band outside," for thus it is called when || they do this, as was done

Hēlāmasē. Wā, lāxaē mayōl'idē Lālagasa ts!āts!adagemē. Wā,
25 la'mē lēgades Hā'yōsdēsēlas. Wā, g'il'mēsē ēxent!ēdē Hā'yōsdē-
selas laē qādzēlasōs Hēlāmas. Wā, k'!est!a gāla ha'yasek'ālē Hēla-
masē lē'wēs 'nemweyōtē Hā'yōsdēsēlasē laē bewēx'wida. Wā, lā
ma'yōl'itsa ts!āts!adagemē.

Wā, k'!est!a gaēl q'ūlaxs laē wēk'!ex'ida. Wā, lā ēt!ēd mayō-
30 l'idē Hā'yōsdēsēlasasa bābagūmē. Wā, g'ig'agālag'ilaxa 'nālā q'ū-
laxs laē wēk'!ex'ida. Wā, lā ēt!ēd mayōl'itsa babagūmē. Wā,
la'mē q'ūla. Wā, laem lēgades K'ēnē. Wā, lak' q'el!ex'ēnxē
ts!āwenxas K'ēnē.

Wā, len q'lāq!ē'staax lāg'ilas hē gwēg'ilaxa 'nemxlāla 'ne'mē-
35 maxa g'a'yā lāx Lālelīl!a lē'wa al'ōgūxsemakwē lēlqwālala'ya
qaxs q'!ēnemaē hē gwēg'ilasa g'ig'egāma'yasa lēlqwālala'yēxa
geg'adās xūnōkwasēs ts!ā'ya. Wā, la 'nēk'ēn wūlase'waqēxs
hāē lāg'ilas hē gwēg'ilaxs yax'stosaa lāts!āwēs k'!ēk'!es'ō lāxēs
'nemxlālaēna'yē. Wā, lā ālaem la āem welx'elqelaxēs k'!ēk'!es'ō
40 lāxēs gwēg'ilasē.¹

1 **Marrying outside of one's own tribe.**—Hēlen gwāgwēx's'alasla lē-
welgāma'yasa g'igāma'yaxs laē geg'adesa k'!ēdēlasa g'igāma'yasa
ōgūxsemakwē lēlqwālala'ya. Wā, hēem lēgades geg'adext!a.
Wā, lā genemas lā'wadext!a qaxs hē'maē lēgēmsa hē gwēx'ēidē lāx
5 gwēx'ēidaasasen xūnōkwē 'nemōgwis, laē geg'adext!a lāxēs genemē

¹ This form of marriage is called t!ent!ego. In Fort Rupert there are two chiefs who married the daughters of their half-sisters. One of these is Ēwanox'dzē of the Lāllax'ēsEndayu, who married the daughter of his father and of his stepmother. His wife's name is Lāllaqolī'lak'. See also Addenda, p. 1344.

by my son ^εnemōgwis when he took from outside his wife | L!āqwag'ilayugwa. Then L!āqwag'ilayugwa, the princess of | Chief Ḡwēx'-sē'selasemē, took as her husband from outside my son | ^εnemōgwis. Now we are all related by marriage to the father of | L!āqwag'ilayugwa and to all those to whom marriage presents were given by ^εnemōgwis. Now || L!āqwag'ilayugwa lived in marriage away from 10 her house in the house of her husband ^εnemōgwis here in | Fort Rupert. Now L!āqwag'ilayugwa is called "obtained from far off outside | by ^εnemōgwis." Only the woman is called "obtained from far off outside." | "Obtained from far off outside" is not said of ^εnemōgwis when he takes a wife from outside | from another tribe. When || L!āqwag'ilayugwa wishes her husband ^εnemōgwis to give 15 a feast, she says to her | husband, ^εnemōgwis, "Let us go to your father-in-law | Ḡwēx'-sē'selasemē to get something out of his house, so that you may give a feast, for you | have taken me from a long way off." Thus she says. And immediately they start | to get something out of the house, and they go to Qālogwis, for Ḡwēx'-sē'selasemē is the head chief of the || numaym Sēsenl!ē of the 20 Lāwēts!ēs, and Ḡwēx'-sē'selasemē | can not avoid giving a marriage gift of food to his | son-in-law, ^εnemōgwis, because the princess of the chief has been taken far away. | If Ḡwēx'-sē'selasemē should not take notice of his princess when she | comes to get something out of the house of her father, then Ḡwēx'-sē'selasemē || and his 25 princess would be ridiculed by their tribe the Lāwēts!ēs, and

L!āqwag'ilayugwa. Wā, g'āxē L!āqwag'ilayugwa, yix k'!ēdelasa 6 g'igāma'yē Ḡwēx'-sē'selasema'yē lā'wadext!asen xūnōkwē ^εnemōgwisē. Wā, lanu'x' w'ila la lāwalagāla lax ōmpas L!āqwag'ilayugwa lō' ^εnāxwē ts!ōts!akwas ^εnemōgwisē. Wā, g'āxēmē hēsekwa'lē L!āqwag'ilayugwa lax g'ōkwāsēs lā'wūnemē ^εnemōgwisē lāx'g'a Tsā- 10 xisek'. Wā, la'mē lēgades L!āqwag'ilayugwas qwēsext!ānems ^εnemōgwisē. Wā, la'mē lēx'a'ma ts!edāqē lēqelasō's qwēsext!a. Wā, lā k'!ēs qwēsext!axelase'wē ^εnemōgwisē qaēs laēna'yē geg'adext!a lāxa ōg'ūxsemakwē lēlqwālala'ya. Wā, g'īl'mēsē ^εnēk'ē L!āqwag'ilayugwa qa k'!wēlasēsēs lā'wūnemē ^εnemōgwisē laē ^εnēk'a lāxēs 15 lā'wūnemē ^εnemōgwisē: "Lā'wadext!ēg'en; wix'ens lāx negūmpāē Ḡwēx'-sē'selasema'ya qens lā g'ōkūnē, qa's k'!wēladzemōs lē'maaqōs qwēsext!ānema g'āxen," ^εnēk'ē. Wā, hēx'ida'mēsē la ālēx'widēda g'ōkūnē qa's lā lāx Qālogwis qaxs hē'maē xāmagēmē g'igāmēsa ^εne'mēmotasa Sisenla'yasa lāwēts!ēsē Ḡwēx'-sē'selasema'yē. Wā, 20 lā k'!ēas ḡwēx'idaasa Ḡwēx'-sē'selasema'yē k'!ēs wāwalqālaxēs negūmpē ^εnemōgwisē qaxs qwēsext!ānemaax k'!ēdelasa g'igāma'yē qō k'!ēslaxē Ḡwēx'-sē'selasema'yē q!āselaxēs k'!ēdelaxs lāē g'ōkūnē lāxēs ōmpē lālaxē aemlala'yōlaxē Ḡwēx'-sē'selasema'yē lē'wis k'!ēdelasēs gōkūlōtē lāwēts!ēsē. Wā, la'mē lēgadex'dō lla- 25

- 26 L!āqwag'ilayugwa | would be called a princess whom her father, the chief, does not love. That is | the end. |
- 1 **The Eagles.**—This was your question, how the eagles | were obtained by the ancestor of the numaym Maāmtag'ila; namely, L!āqwag'ila, the prince | of 'māxūyalidzē. He was the one who was the first chief of all the | tribes, although first among them was
- 5 Ō'maxt!ālaLē and all || the first ancestor of the different numayms. | Only 'māxūyalidzē was the first to make a potlatch; and therefore | he thought that he was the only one who was the first to make a potlatch. And | it occurred to him that the eagle was the only head chief and leader who was feared by all the | birds, and that therefore
- 10 he would be the eagle, because he was the first one || to give a potlatch; and therefore the head chief, the Eagle, began to be feared | by all the tribes. It is the same as the eagle who is the first | to eat of any carrion and of what he catches; and afterwards come | the different kinds of birds each of which eats on the beach what is left over by the eagle. | And 'māxūyalidzē tried to imitate this. There-
- 15 fore he is now the head || eagle of all the numayms of the Kwakiutl. | And the Dzendzenx'q!ayu, the numaym of the Walas Kwakiutl. say | that Dōqwāyis first got the eagle, and the | numaym Maāmtag'ila say that they had the first | eagle, and the name L!āqwag'ila is
- 20 still the first among all the eagles || of all the tribes. That is all. |

26 qwag'ilayugwās wēmē k'!ēdēltsēs g'igāma'yē ōmpa. Wā, laem lāba.

- 1 **The Eagles.**—Hē'maēs wūlāse'wa kwēkwē, yix lāg'ilas kwēkwē g'alaxāsa 'ne'mēmōtasa Maāmtag'ila yix L!āqwag'ilāxs lēwelge-ma'yaas 'māxūyalidzēxa 'nemōx'umē g'il g'ālēs g'igāmēsa 'nāxwa lēlqwālala'ya, yixs wāx'emaē g'ālagālx Ō'maxt!ālaLā'yē lō' 'nāxwē
- 5 g'ālemg'alisē g'ig'egāmēsa alōgwaq'lūsē 'nāl'ne'mēmasa. Wā, lēx'aem'fāwīsē g'il p!ēs'idē 'māxūyalidzē. Wā, hē'mis lāg'ilas g'ig'aēx'ēdēxs 'nemōx'umē g'ilg'ilēnōx'usa lāx plāsap'la. Wā, lā g'ig'aēx'ēdxa kwēkwaxs 'nemaē ōgūmē lō' g'ālabē k'ilemsa 'nāxwāx ts!ēlts!Ek!wa. Wā, hē'mis lāg'ilas 'nēk' qaēs kwēkwa qaēs g'ālabā-
- 10 'yaē p!esa. Wā, hē'mis lāg'ilas gwālelaem ōgūmē k'ilem g'igē-ma'ya kwēx'usa 'nāxwa lēlqwālala'ya hē gwēx'sa kwēkwaxs g'il q!ēlsāē lāxēs lēmēnsē lē'wēs xabānemē. Wā, āl'mēsē g'āxēda ālogū'la ts!ēlts!Ek!wa hām'g'elis lāx hēmaxlā'yasa kwēk'. Wā, hē'mis la nānaxts!ēwasōs 'māxūyalidzē; hē'mēs lāg'ilas la ōgūmēsa
- 15 kwēkwēkwasa 'nāxwa 'nāl'ne'mēmasasa Kwākūg'ulē.

Wā, la 'nēk'ēda Dzendzenx'q!ayoxa 'ne'mēmōtasa 'wālas Kwā-g'ulaxs hāē g'il āxnōgwatsa kwēk', yix Dōqwāyisē. Wā, la 'nēk'ē ne'mēmōtasa Maāmtag'ilāxs hē'maē g'il kwēkwē lāxēs laēna'yē kwēkwa. Wā, hēx'sā'mēsē L!āqwag'ila g'alaxasa 'nāxwa kwēkwē-

20 kwasa 'nāxwa lēlqwālala'ya. Wā, laem lāba.

Names and Crests of the Maāmtag'ila.—This is when | the son of 21
 'māxūyalidzē, who had the name Yāqōlas, began to be a prince; |
 that is, when he had a man's name, when the father of | Yāqōlas
 gave a potlatch on account of the greatness of the name of his prince
 Yāqōlas. || Then 'māxūyalidzē gave his eagle(-seat) to his prince 25
 Yāqōlas, | and also the eagle-name L'lāqwag'ila; for that | was the
 name of 'māxūyalidzē, L'lāqwag'ila, when he was an | eagle. When
 he made over his eagle(-seat) and the name | L'lāqwag'ila that goes
 with it to his prince L'lāqwag'ila, and when || L'lāqwag'ila took the 30
 name of his father 'māxūyalidzē, he | himself gave a potlatch for
 his greatness—for he was now an eagle—| and on account of his
 name L'lāqwag'ila. And all the | privileges were given to L'lāqwa-
 g'ila by his father 'māxūyalidzē, the house with the carved | posts,
 the two speaking-posts in the form of men || at each side of the door, 35
 standing on top of the heads of grizzly bears, | and eagles sitting on
 top of the heads of the grizzly bear of the | post on each side of the
 rear of the house of 'māxūyalidzē. And large | coppers lay flat on
 the chests of the eagles on the posts in the rear of the | house. And
 the front of the house was painted with a copper, as it was first ||
 found by the ancestor of Chief 'māxūyalidzē at K' lōdagala, for | that 40
 is where the ancestors of Chief 'māxūyalidzē lived, at K' lōdagala |
 inside of Gwadzē; for 'māxūyalidzē's numaym were the Maām-

Names and Crests of the Maāmtag'ila.—Hēem g'üg'ilelats la 21
 LEWELgāma'yē xūnōkwas 'māxūyalidzāxs laē Lēgades Yāqōlas,
 yīxs laē Lēgades Lēgemasa begwānemō, yīxs laē p!esa ōmpas
 Yāqōlas, qa ō'mayōs Lēgemasēs LEWELgāma'yē Yāqōlas. Wā,
 la'mē lāsē 'māxūyalidzāsēs kwēkwē lāxēs LEWELgāma'yē Yā- 25
 qōlas LE'wa Lēgemasa kwēkwē, yīx L'lāqwag'ila qaxs hē'maē
 Lēgēms 'māxūyalidzē yīx L'lāqwag'ila, yīxs hē'maē ālēs hē
 kwēkwē. Wā, g'il'mēsē lāsasa kwēkwē LE'wa Lēgemē 'nami'lālōtsē
 L'lāqwag'ila lāxēs LEWELgāma'yē L'lāqwag'ila; wā, g'il'mēsē lāsa
 laē Lēgades'īdē ōmpas L'lāqwag'ilās 'māxūyalidzē. Wā, la'mē 30
 xāmax'īd p!es'īdē L'lāqwag'ila qa ō'mayosēs laēna'yē kwēkwa
 LE'wis la Lēgemē L'lāqwag'ila. Wā, lāxaē 'wīla lāyowa 'nāxwa
 k'!ēk'!es'ō lāx L'lāqwag'ila yīsēs ōmpē 'māxūyalidzēxa k'!ēx'k'lādze-
 kwas Lēlāmē g'ōkwaxa ma'lōkwē bēbegwānem yēyāq!Ent!eq
 Lēlām lāx wāx'sōtstālilasa t!ex'ila Lēlaxūtewēx x'ix'ōmsasa nē- 35
 nānē. Wā, la kwēkwēkwa k!wēk!ūdzetāyax x'ix'ōmsasa nēnānēxa
 Lēlāmasa 'wāx'sōtiwalilasa g'ōkwas 'maxūyalidzē. Wā, lā'laē āwā
 L'lāLEqwē pāqāla lāx ōbā'yasa kwēkwēkwē Lēlāmasa ōgwiwalilasa
 g'ōkwē. Wā, lā'laē k'lātemālaxa g'ōkwaxa L'lāqwa, yīxs g'ālaē
 Lōgwēsa g'ālāsa g'īgāma'yē 'māxūyalidzē lāx K' lōdagala, qaxs 40
 hē'maē g'ōkūlats g'ilgalisasa g'īgāma'yē 'māxūyalidzē K' lōdagala
 lāx ōtslāwas Gwadzē yīxs 'nē'mēmōdadaē 'maxūyalidzāsa Maām-

tag'ila. | The dull-white Seagulls were the ancestors of | Chief
 'māxūyalidzē. It was he who was named Māmatēla; namely, ||
 45 the dull-white Seagull. He is now called Mātag'ila. | Now Mātag'ila
 had many men who are now named Maāmtag'ila; for that | is the
 numaym of his children, when there came to be many of them. | That
 is what is said about the first one, the head of the | numayms, the |
 50 Maāmtag'ila. Now you know what I say. || That is all. |

1 Names.—Now I will talk about what I have been asked by you in re-
 gard to | the family names of the chiefs. I will talk about the chief |
 of the numaym Kūkwāk'lum of the Kwēxa, Yāqoladzē. | He continu-
 ally changed wives, and with each one a name was given to him by
 5 his father-in-law, really || great names. He used these names given
 in marriage for a short time | when he gave a potlatch with the
 blankets which he obtained as a marriage-gift from (each of) his
 fathers-in-law; | and when he gave an oil feast with his marriage-
 gift, then he used the name given in marriage as a feast-name. |
 They desire to keep the feast-names obtained | from the father-in-law,
 10 for the feast-name is like the || winter-name. When the Kwakiutl
 first begin to perform the winter ceremonial, they all change their
 names | —men and women. Thus it is also with the | guests of a
 chief who gives a feast with oil, a great oil feast. | As soon as all the
 guests go into the house in which the oil feast is to be given, | the

43 tag'ilaxwa wēx'doxsemēx 'melsgem ts'lek!wa, yix g'ilg'alisasa
 g'igāma'yē 'māxūyalidzē; hēm lēgades Māmatēlaxa wēx'dōx-
 45 semē 'melsgem ts'lek!wa. Wā, hē'mis la lēgades Mātag'ila. Wā,
 la q'lēx'id begwānemē Mātag'ila, lā lēx'ēdes Maāmtag'ila lāxēs
 'ne'mēmōtē, yixs hē'maē la 'ne'mēmōtsēs sāsemē laē q'lēx'ida la
 begwānem. Wā, yūem gwālaats g'ilg'alisasa 'mekuma'yē 'ne'mē-
 motsa Maāmtag'ila. Wā, laemxaas q'lālxg'in lāx wāldema. Wā,
 50 laem lāba.

1 Names.—Wā, la'mēsen gwāgwēx's'ālāl lāxēs welāsewōsxa lēxlē-
 gemēlasa g'igāma'yē. Wā, hēlen gwāgwēx's'ālaslēda g'igāma-
 'yas 'ne'mēmōtasa Kūkwāk'lumasa Kwēxa, yix Yāqoladzē, yixs ge-
 g'ādelkwaē. Wā, lā q'walxōem lēgemg'elxlālē negūmpas, yisa ālā
 5 āwā lēlēgema. Wā, ā'mēsē yāwas'id lēgadesa lēgemg'elxlā'yaxs
 laē p'es'itsa p'elxelasgemē wāwalqālayōsēs negūmpaq; wāx'ē
 l'lē'na wāwalqālayo. Wā, lā lēgemg'elxlālaxa klwēladzēxlāyo
 lēgema. Wā, hēm lālxūlaasō' lēgema klwēladzēxlāyo lēge-
 masa negūmpa, yixs hāē gwēx'sa klwēladzēxlāyō lēgemasa ts'lē-
 10 ts'lēqa yixs g'il'maē ts'lēts'lex'idēda Kwāg'u'axs laē 'wī'la l'lāyu-
 xlāda bēbegwānemē lē'wis ts'lēdāqē. Wā, hē'misē gwēx'sa
 lēlanemasa g'igāma'yaxs klwēlasaasa l'lē'naxa 'wālasē l'lē'nag'ila.
 Wā, lā g'il'mēsē 'wī'laēlēda lēlanemē lāxa l'lē'nag'īlats'lē g'ōkwa
 laē l'ax'ūlilē elkwāsa g'igāma'yē qa's yāq'eg'a'fē. Wā, la'mē lēlēqe-

speaker of the chief rises, and speaks, and calls || the chiefs by their 15
 feast-names, those who have given an oil feast; | but he does not
 call the names of those, even if they are head chiefs, who have | not a
 feast-name. Then the chiefs are ashamed | because their names have
 not been called; and therefore coppers are generally broken | in oil
 feasts by the chiefs who are guests, in order to cover their shame, ||
 when their names are not called. This is called "extinguishing the 20
 fire of the | oil feast." When the feast is at an end, all the men go
 out; | and then they have no longer their feast-names, | but they
 are called by their potlatch-names after this, | which are the true
 family names; for the chiefs do not like to keep || the names obtained 25
 in marriage as their potlatch-names. Only when they first give
 away blankets do they | use the names which they obtained from the
 father-in-law. After they | have given away blankets, all the men
 go out. | Then the chief has no longer the name obtained from his
 father-in-law, for he | has again his name Yāqoḷadzē. He puts
 away the || name obtained in marriage. When his princess takes a 30
 husband, the name | given in marriage is given to the son-in-law;
 but no | family name can be given away in marriage to the | husband
 of a princess, because they keep their names and all the | privileges
 for the eldest son, because all the privileges belong to him. || That is 35
 the end. | ¹

lax k!wēk!wēladzEXLāyāsa g'īg'egāma'yēxa k!wēk!ūlats!ēnoxwasa 15
 L!ē'na. Wā, lā k!lēš lēqelase'wa wāx'ēm welgemē g'īgāmēxs
 k!lēsaē k!wēlatsdzEXLāyō lēgema. Wā, lā max't!ēda g'īgāma-
 'yaxs k!lēsaē lēx'ētse'wa. Wā, hēm lāg'ilas q!ūnāla k'oqwase'wēda
 L!āqwa lāxa L!ē'nag'ila yīsa g'īgāma'yē k!wēlē yīxs māmxt's!esilaē
 qaxs k!lēsaē lēx'ētse'wa. Wā, hēm lēgades k!līxax lēgwīlasi 20
 L!ē'nag'ila k!wēlasi. Wā, g'il'mēsē gwāla k!wēlasē, laē 'wīla hōqū-
 welsēda 'nāxwa bēbegwānem. Wā, la'mē gwāl lēgatsēs k!wēk!wēla-
 dzEXLāyō laxēq. Wā, la'mē lēqelasō'sēs plēp!edzEXLāyō lāxēqxa
 āla lēxlēgemēla qaxs k!lēsaē lāxūlanokwa g'īg'egāma'yasa lē-
 gemg'elxlē plētsaas lēgema, yīxs g'il'maē yāx'witsa plēlxelasgemē 25
 laē lēx'ēdes lēgemg'elxlā'yasēs negūmpē. Wā, g'il'mēsē gwāl
 yāqwasa plēlxelasgemaxs laē hōqūwelsēda 'nāxwa bēbegwānem.
 Wā, lā gwāl lēgadēda g'īgāma'yasa lēgemg'elxlā'yē ētlēda qa's lā
 xwēlaqa lēgatsēs lēgemē Yāqoḷadzē. Wā, ā'mēsē la g'ēxaxa
 lēgemē lēgemg'elxlē. Wā, g'il'mēsē lā'wadē k!lēdelas laē lēgem- 30
 g'elxlālaxa lēgemg'elxlēx'dē lāq, lāxēs negūmpē. Wā, lā k!lēās
 gwēx'idaats āx'ēd lāxēs lēxlēgemēlē qa's lā lēgemg'elxlālaq lāx
 lā'wūnemasēs k!lēdelē qaxs āxēlaaxa lēlēgemē lē'wēs 'nāxwa
 k!lēk!esō qaēs lēwelgema'yē, qaxs 'wīla'maē hās laxa k!lēk!esō.
 Wā, laem lāba.

35

¹ See Addenda, pp. 1345-1385.

SPEECHES DELIVERED IN FEASTS

- 1 When the chief of the numaym SēnLēm invites the | other numayms of the Kwāg'ul to a feast, then as soon as | all the guests come in the speaker of the chief arises and he | turns his face to the
5 place where his numaym SēnLēm are sitting next to the || door of the feast house. Then the speaker of the chief speaks, | for the speaker of the chiefs of the numayms always | first speak to the chiefs of the numayms and their names | are called. And this is what (the speaker) says to his numaym as he is | speaking: ||
- 10 "Indeed, Chief 'nemōgwis, indeed Hāmiselal, indeed | Mā'nakūl, am I not going to talk with gladness to the guests of my | chief, for they have all come into this house, into this good house | of my chief?" Thus he says, and turns his face to the guests. | Then he says: ||
- 15 "Welcome, Chief Âwaxelag'ilis; welcome, Chief K'imk'eqewēd; | welcome, Chief Ts!ex'ēd; welcome, Chief Hāwilkūlal; welcome, Chief | L!āqwalal; welcome, Chief G'ēxk'enis, come now to | your seats, to the seats of your late fathers, and just sit down | in your seats, chiefs, which are prepared for you. Now sit down well,
20 chiefs, || and your people. You do not come here, chiefs, to | feel badly in this house of my chief. Now, sing feasting-songs | to tell

SPEECHES DELIVERED IN FEASTS

- 1 G'il'em hē lēlalē g'igāma'yasa 'ne'mēmōtasa SēnLēmē lāxa ālō-
gñq!esē 'nāl'ne'mēmōmatsa Kwāg'ulē qa lās k!wēla. Wā, g'il'mēsē
'wīlaēlēda lēlānemē laē lāx'ūlilē elkwasā g'igāma'yē. Wā, lā
gwēgemāla lāx klūdzelasasēs 'ne'mēmōta SēnLēmē lāxa max'stā-
5 lilasa t!ex'ilāsa k!wēladzats!ē g'ōkwa. Wā, lā yāq!eg'a!ē elkwasā
g'igāma'yē qaxs hēmenala'maēda ā'yilkwasa g'ig'egāma'yē hē g'il
yāq!eg'a!tsewē g'ig'egāma'yasēs 'ne'mēmōtē, yixs lālxatēwāē
lēlēqelax lēlēqemas. Wā, g'a'mēs wāldemsēxēs 'ne'mēmōtaxs
laē yāq!ent!āla:—
- 10 "QāLalen g'igāmē 'nemōgwis; qāLalen Hāmiselal; qāLalen
Mā'nakūl. Ēs'maēlen wāg'il mōmelk'lālatsox lēlānemaxsen
g'igāma'yēx qaōxs g'āxaē 'wīlaēla lāxwa lāx aēk'laakwa g'ōkwax-
sen g'igāma'yēx," 'nēk'exs laē gwēgemx'īd lāxa lēlānemē. Wā,
la 'nēk'a:—
- 15 "Gēlag'a g'igāmē Âwaxelag'ilis; gēlag'a g'igāmē K'imk'eqewēd;
gēlag'a g'igāmē Ts!ex'ēd; gēlag'a g'igāmē Hāwilkūlal; gēlag'a
g'igāmē L!āqwalal; gēlag'a g'igāmē G'ēxk'enis. Wa, gēlag'a lāxwa
k!wayaqōs lāxōx k!wēk!wa'yaxs cāswūlaxōxs ā'maqōs la k!wastōlī-
lasē'wa g'ig'egāmē. La'mō aēk'laakwa. Wāg'a hēl'alil laqō g'ig'e-
20 gāmē lē'wōs g'igēdāqōs. Wā, hēwēts g'āxēlōs g'ig'egāmē, qas
'yax'q!esalaōs lāxōx g'ōkwaxsg'en g'igāmēk'. Wā, wāg'il lā k!wēlg'a!

our world, chiefs." Thus speaks the speaker, | and turns his face 23 to his numaym and says: |

"O numaym! Now the word of my chief has gone to the floor of the house; for || the way we speak in this house of my chief has been 25 marked out by our ancestors, for us to do as they say | in the way we do in this house of our chief. Now give a | drum to our chiefs that they may sing." Thus he says to the | young men of his numaym. At once they take the drum to the rear | of the feasting-house, and the three || numayms, the Maāmtag'ila, G'ēxsem, and Lō'yalaławē, | 30 sing one song. As soon as the feasting-song is at an end, | the Kūkwāk'lum sing. And when their feasting-song is ended, | the SēnL!em sing. And when their feasting-song is ended, the | Laālx'-s'endayo and the Elgūnwē sing one feasting- || song. And when 35 their song is ended, then there are | four feast songs by the seven | numayms of the Kwāg'ul when they are invited by another | tribe. After they have finished singing, a young man | takes the drum from the rear of the feasting-house—some || Indians say instead of *k'wēla-* 40 *dzats!ē*, | *k'wēlayats!ē*, and both words are right—and he | puts it down inside of the door. Then many | young men prepare the food for the guests. And after they have done so, they put the | dishes

denx'ēdel qa's nēlaōsaxens 'nālx g'īg'egāmē," 'nēk'ēda elkwāxs 22 laē gwēgemx'īd lāxēs 'nē'mēmōtē. Wā, lā 'nēk'a:

"Wā, 'nē'mēmōt la'mē lāg'alilē wāldemasens g'īgāma'yēx qaxs le'maōlēx xūlt!alidzemsens g'aleng'alisa qens gwēk'lālas lāxens 25 g'āxēx gwaēlas lāxwa g'ōkwaxsg'en g'īgāmēk'. Wā, wāg'ats me-'nats!ā lāxens g'īg'egāma'yē qa wāg'ēs k'wēlg'a! denx'ēda," 'nēk'ēx hā'yāl'āsēs 'nē'mēmōtē. Wā, g'il'mēsē layā me'nats!ē lāxa ōgwiwalilasa k'wēladzats!ē g'ōkwa, laē denx'ēdēda yūdux'semakwē 'nāl'nē'mēmasaxa Maāmtag'ila Lē'wa G'ēxsem Lē'wa Lō'yalaławāsa 30 'nēmšgemē q!ēmdema. Wā, g'il'mēsē q!ūlbē k'wēlā'layās laē denx'ēdēda Kūkwāk'lumē. Wā, g'il'mēsē q!ūlbē k'wēlā'layās laē denx'ēdēda SēnL!em. Wā, g'il'mēsē q!ūlbē k'wēlā'layās laē denx'ēdēda Laālx'-s'endayo Lē'wa Elgūnwē, yīsa 'nēmšgemē k'wēlā'layo q!ēmdema. Wā, g'il'mēsē q!ūlbē k'wēlā'layās, wā, la'mē 35 hāmōšgemigowē k'wēlā'layo q!ēm q!ēmdemē denx'ēdayāsa ālēbōšgemakwē 'nāl'nēmēmatsa Kwāg'ulaxs Lē'lānemaasa ōgūxs'emakwē lēlqwāla'ya. Wā, g'il'mēsē 'wī'la gwāl denxelaxs laēda hē'la āx'ēdxa me'nats!ē lāxa ōgwiwalilasa k'wēladzats!ē g'ōkwa,—yīxs 'nēk'aēda wāōkwē bāk'luma yīxs lēx'ēdaaxa k'wēladzats!ē g'ōkwa, 40 k'wēlayats!ē g'ōkwa, wā, lā 'nāxwaem neqa laxēs wāldemē,—qa's lā hāng'alilas lāxa āwīlēlāsa tlex'ila. Wā, lā aaxsilēda q!ēnemē hā'yāl'axa ha'mālasa k'wēlē. Wā, g'il'mēsē g'wālā laē k'āgemlile-

45 before the guests. As soon as all has been put down, || the guests begin to eat what has been put before them. And when they have half finished | eating, the speaker of the numaym Maämtag'ila | speaks. He also speaks first to his fellow-guests, and he | turns his face to his fellow-guests, and the speaker says: |

"Indeed, Chief Äwaxelag'ilis; indeed, Chief K'îmk'eqewäd; ||
50 indeed, Chief Ts!ex'äd; indeed, Chief Häwilkülal; indeed, | Chief L!äqwalal; indeed, Chief G'ëxk'enis; do we not | speak with gladness to them on account of the way we come into this great house of | Chief 'nemögwis?" Thus he says, and turns his face to the door. | Then he says: ||

55 "Sit still, great numaym, you SënL!em, and listen | to me. Welcome, Chief 'nemögwis; welcome, Chief | Hâmeselal. Indeed, I shall say this, Chief Mâ'nakül. Oh, welcome, | welcome! you have done this well. Keep on, | Chief 'nemögwis, look out and do not let
60 the fire of || your house go out, Chief, on account of your tribe, Chief, that we may come | and be happy in your house, Chief. Now we are treated with sweet food, | Chief. Walk along the trail of the chief-maker, Chief | 'nemögwis. Thank you, Chief, for your kindness to your | people, Chief." Thus he says, and turns his face to his
65 numaym. || And he says, "Let us say this, chiefs, Wa wa!" After |

lasa löelq!wë läxa Lë'länemë. Wä, g'il'mësë 'wilg'alila laasë 'wila
45 hämx'ädëda Lë'länemäxa la k'ägemalileq. Wä, g'il'mësë nexse-g'ilälila la hämāpaxs laë yāq!eg'a'la elkwäsa 'nefmēmōtasa Maämtag'ila. Wä, laemxaë hë g'il yāq!entlālasō'sēs k!wēlwütë. Wä, lä 'nëk'a 'wāwax'sgānī'lāla lāxēs k!wēlwütë. Wä, lä 'nëk'ëda elkwë:—

"Qälalēn, g'igāmē Äwaxelag'ilis; qälalēn g'igāmē K'îmk'eqe-
50 wäd; qälalēn g'igāmē Ts!ex'äd; qälalēn g'igāmē Häwilkülal; qälalēn g'igāmē L!äqwalal; qälalēn g'igāmē G'ëxk'enis; es'maēlens wāg'il mōmelk'lāaltsōx g'āxa qens gwaēlas lāxwa 'wālasēx g'ōx" sa g'igāma'ye 'nemögwisë," 'nëk'exs laë g'wēgemx'id lāxa t!ex'ila. Wä, la 'nëk'a:—

55 "Wëg'a, selt!ēdex 'wālas 'nefmēm, yül SënL!em qa's hōlēlaōs g'āxen. Wä, g'ēlag'a g'igāmē 'nemögwis. Wä, g'ēlag'a g'igāmē Hâmeselal, qälag'en wāldemlek' g'igāmē Mâ'nakül. Wa, g'ēlag'a. Wa, g'ēlak'as'ō lāx'a ēg'emaxs g'igāmē yixs hēmenāla'maaqōs g'igāmē 'nemögwis q!āq!a'lāla qa k'!ēsēsōx k'!ex'alilōx legwīlaxsōs
60 g'ōkwaqōs, g'igāmē qag'as g'ōkūlōtg'ōs, g'igāmē qenu'x" g'āxë ek'!ēqela lāxōs g'ōkwaqōs, g'igāmē. La'fmenu'x" ēxp!ase'wa, g'igāmē. Wëg'a äem qāsax lāx t!ex'ilāsa g'igāmēg'ilā, g'igāmē 'nemögwis. Wä, g'ēlak'as'la, g'igāmē qaōs ek'ëx 'nāqë qag'as g'ēgēdg'ōs, g'igāmē," 'nëk'exs laë g'wēgemx'id lāxēs 'nefmēmōt. Wä,
65 lä 'nëk'a: "Qens 'nëk'ë g'ig'egānë. Wa, wa." Wä, g'il'mësë

he has finished speaking, the speaker of the house arises, and speaks. | 66
He says: |

"Indeed, true is the speech of the one who is speaking. It is true what you said. I take | notice of the meaning of the words of the old man to which you refer: || 'Keep on walking the trail of the chief- 70 maker, Chief.' That | is what my chief, 'nemōgwis, is doing. He is walking along fast, | for indeed he walks on the road of his grandfather Hēnak' lalasō^ε, | who knew how to invite the great chiefs, who knew how to give oil-feasts, who knew | how to break coppers. This is the trail followed by my chief, || 'nemōgwis. This is a hand- 75 some chief. That is what I say, numaym | SēnL'em. Now, I will press down the food eaten by the chiefs invited | by our chief.'" Thus he says, and turns to the guests. | And he speaks again, and says as the | guests finish eating: ||

"Go on, go on, Chief Āwaxelag'ilis; go on, Chief | K'imk'eqewēd; 80 go on, Chief Ts!ex^εēd; go on, Chief Hāwilkūla; | go on, Chief L.lāqwalal; go on, Chief G'ēxk'enis; go on | with your people, chiefs. Now it is well prepared | for what you were invited by my chief." Thus he says, and turns to his || numaym, the SēnL'em, and 85 says, "Wa, numaym! Now | it has gone to the floor what was marked out by our ancestors, what we should say | when we are here." Thus he says. Then it is ended. |

gwā'alil yāq!Ent!āla laē lax'ūlilē Elkwāsa k!wē'lasē qa'εs yāq!Eg'a'lē. 66
Wā, lā 'nēk'a:—

"Qāla wāldemasa yāq!Ent!āla ālasēs wāldemōs yixen q!āsgemaliltsewē 'mek!ūgēlilasa wāldemasa q!ūlyakwē, yixs laaqōs 'nēk'a: 'wēg'a āem qāsax lāx t!ex'ilāsa g'īgāmēg'ilā, g'īgāmē.' Wā, hēm- 70 g'wālag'en g'īgāmēk', yixg'a 'nemōgwisek', yix'āk' lāxēs qā'nakūla-ēna'yē qālxas qastāyaax t!ex'ilāsēs gagempē Hēnak'!alase'wēxa lēlelaēnoxwē 'wālas g'īgāma'yaxa L!ē'nagilaēnoxwēxa q!elt!ēnoxwē. Wā, yō'mēs t!ex'ila qaqesēltsg'in g'īgāmēk' laxg'a 'nemōgwisek' laxg'ada ēx'stōk' g'īgāma'ya, qens 'nēk'ē, 'nēmēmōt 75 SēnL'em. Wā, la 'mōsen lāgūnsalxens g'īg'egāma'yēx lē'lānemasens g'īg'ema'yēx," 'nēk'ē. Wā, lā g'wēgemx'ēd lāxa k!wēlē, wā, lā ēd'zaqwa yāq!Eg'a'la. Wā, lā 'nēk'a yixs laē g'wāl'wī'la ha'ināpēda k!wēlē:—

"Wāk'as, wāk'as g'īgāmē Āwaxelag'ilis; wāk'as g'īgāmē K'im- 80 k'eqewēdē; wāk'as g'īgāmē Ts!ex^εēd; wāk'as g'īgāmē Hāwilkūla; wāk'as g'īgāmē L.lāqwalal; wāk'as g'īgāmē G'ēxk'enes. Wāk'as lag'aqō lē'wōs g'igēdāqōs, g'īg'egāmē. La'mō aēk'!aakwaxōs gā-xēlaqōs lē'lānemsgr'en g'īgāmēk'," 'nēk'exs laē g'wēgemx'ēd lāxēs 'nēmēmōta SēnL'emē. Wā, lā 'nēk'a: "Wa, 'nēmēmōt, la'mō 85 lāg'alila xūtl'alēdzemasens g'alemg'alisē qens g'wēk'!ālas lāxens gg'āxēxwāēlasa," 'nēk'ē. Wā, laem lāba.

- 1 Now you will see that the names | of the chiefs of the numaym Sēnl!ēm are called out first by the speaker. When he gives notice, | all of them listen to his speeches. First | the head chief of he chiefs,
 5 ʼnemōgwis, is called. Then he || names the one next to ʼnemōgwis, Hāmeselal. Then he names next to | Hāmeselal, Māʼnakūla, for that is the order of the three chiefs of the | numaym Sēnl!ēm; for they come down to the younger brothers beginning with the | eldest brother, calling the name of the next one until he calls the youngest one. That is | when the numaym Sēnl!ēm give a feast. And even
 10 when a || common man gives a feast, the three chiefs are always named. | The name of the host, who is a common man, is never called by the | speaker when he gives notice to his numaym that he will speak, | when the guests of the host first come in, and when he presses down the food of the | guests after they have finished eating. ||
 15 And when the speech to his numaym the Sēnl!ēm is at an end, then he | turns to the guests, and he calls the head chief of each numaym by name. | First he names the head chief of the | Maāmta-gʼila, Āwaxelagʼilis; and next, | Kʼimkʼeqewēd, who is the head chief
 20 of the numaym Gʼēxsem. Then he names || Ts!exʼēd, the head chief of the numaym Lōʼyalalawa. Then he names | Hāwilkūlal, the head chief of the numaym Kūkwāk!um. | Then he names

- 1 Wä, laems dōqūlaqēxs hēxʼsäʼmaē gʼil lēlēqalasōsa elkwē gʼigʼegāmaʼyasēs ʼneʼmēmota Sēnl!ēm yīxs laē q!āq!agēm!aq qa ʼnāxwaʼmēsē hōlēlax waldemiʼlālās. Wä, hēem gʼil lēxʼētsōsē lāxumaʼyas gʼigʼegāmaʼyas yīx ʼnemōgwis. Wä, lä lēxʼēdxa mā-
 5 kʼilāx ʼnemōgwisē Hāmeselal. Wä, lä lēxʼēdxa makʼilāx Hāmeselalē Māʼnakūla, qaxs hēʼmaē gwālaatsa yūdukwē gʼigʼegāmēsa ʼneʼmēmotasa Sēnl!ēmē, yīxs ts!āʼyaxaʼnakūlaē gʼägʼelēla lāxa ʼnōla lä lēxʼēdxa māʼila, wä, lä lēxʼēdxa āmāyēnxaʼyē, yīx hāē k!wēlasa ʼneʼmēmotasa Sēnl!ēmē. Wä, wāxʼmēsē hē k!wēlasa
 10 begwānemq!alamē, lä hēxʼsäem lēqelaseʼwēda yūdukwē gʼigʼegāmaʼya. Wä, lä hēwāxaem lēxʼētseʼwēda k!wēlasē begwānemq!alama yīsa elkwāxs laē q!āq!agēm!axēs ʼneʼmēmotaxs yāq!ent!ālēlē laqēxs gʼālāē ʼwīlaēlē lēlānemasā k!wēlasē lōxs laē lāgūnsaxa k!wēlaxs laē gwāl hāʼmāpa.
 15 Wä, lä q!ūlbē wāldemasēxēs ʼneʼmēmota Sēnl!ēm laē gwēgem-xʼēd lāxa lēlānemē qaʼs ʼnālʼnemōkʼolelē lēqelax lēlāxumaʼyasa ʼnālʼneʼmēmasē. Wä, hēʼmis gʼil lēxʼētsōsē lāxumaʼyasa ʼneʼmēmotasa Maāmta-gʼila, yīx Āwaxelagʼilisē. Wä, lä māʼilē Kʼimkʼeqewēdē, yīx lāxumaʼyasa ʼneʼmēmotasa Gʼēxsem. Wä, lä lēxʼēdex
 20 Ts!exʼēd, yīx lāxumaʼyasa ʼneʼmēmotasa Lōʼyalalawa. Wä, lä lēxʼēdex Hāwilkūlal, yīx lāxumaʼyasa ʼneʼmēmotasa Kūkwāk!um. Wä, lä lēxʼēdex l!āqwalal, yīx lāxumaʼyasa ʼneʼmēmotasa Laālaxʼsʼēn-

L!āqwalā, head chief of the numaym Laā!ax's^εEndayo. | And last he names G'ēxk'enis, head chief of the | numaym .Elgūnwē^ε. That is when the speaker of the chief of the || numaym SēnL!em is speaking. 25 He never names the common men, | even when they give a feast. |

And the speaker of the guests praises the common man | who gives the feast. And this is the way of the speaker of the | host, and of the speaker of the guests. That is the end. ||

dayo. Wā, lā elx!ala lēx^εēdex G'ēxk'enis, yix lāxuma^εyasa ^εne- 23
^εmēmotasa elgūnwā^εyē, yixs yāq!ent!ā!aē Elkwāsa g'igāma^εyasa ^εne-
^εmēmotasa SēnL!emc. Wā, la^εmē hēwāxa lēx^εēdxa begwānem- 25
q!ālaxs k!wē^εlasaē.

Wā, hēt!ēda Elkwāsa k!wē^εlekwē ts!elwaqaxa begwānemq!ālāxs k!wē^εlasaē. Wā, g'aem gwēk'!ā!atsa Elkwāsa k!wē^εlasē lō^ε Elkwāsa k!wē^εlēkwē. Wā, laem lāba.

SWEAR-WORDS (HĀNKWA)

1. Hāstēlōl, GO AND DIE. Generally used by women in friendly banter.
2. La^εelaa, YOU ARE DEAD THERE. Used in friendly discussion when a person feels that he can no longer carry on his argument.
- 2a. Hānlalelōl, DIE YOURSELF. Retort to the preceding. Used, however, not in friendly discussion, but after a serious quarrel.
3. Lē^εlwēst!a āxa, YOU ARE DEAD THERE. Used in a bantering way, or at the end of an argument.
4. Lē^εldzēwēst!a āxa, YOU GREAT ONE ARE DEAD THERE. Used often at the end of an argument between husband and wife, or by men after a quarrel.
5. Lē^εldzāmasa, INDEED, YOU ARE DEAD THERE. Used as a reproach, for instance, when a person, by his lack of skill, has broken an object or hurt another person.
6. X'istōlil lāq^u, SHOW YOUR TEETH AND YOUR ORBITS THERE (meaning that the skull is lying on the ground).
- 6a. Q!ūlēgemalaemhēs!as laxēs wāldemōs g'āxen. Wāwanemg'ilagas. I HOPE WHAT YOU WISH WILL HAPPEN TO ME WILL HAPPEN TO YOU, DEATH-BRINGING-WOMAN. Retort to 6.
- 6b. Wādzō, Wāwanemg'ilagas, GO AWAY, DEATH-BRINGING-WOMAN! Sometimes used like the preceding.
7. X'idzil lōx, SHOW YOUR TEETH ON THE FLOOR OF THE HOUSE.
- 7a. Q!ex'stolit lōx, YOU BITE THE FLOOR OF MY HOUSE AT THE DOOR. These (7 and 7a) are used in a quarrel.
8. Lē^εlx's^εōl lōx, DIE HERE ON THE GROUND.

- 8a. Hāxenlelōl, I WISH YOU WOULD DIE RIGHT HERE. Retort to 8.
Used by men only, particularly men of high rank, in quarrels over social matters.
9. Yāgwīl lōx, LIE DOWN DEAD ON THE FLOOR OF MY HOUSE.
- 9a. Yaq!ūs lōx, LIE DOWN DEAD ON THE GROUND. Retort to 9.
Used in a similar way as the preceding.
10. Yaxstōlil lāq^u, LIE DOWN DEAD ON THE FLOOR OF MY HOUSE.
- 10a. Yaxwelsnēsłas qa's le'laōs lāxs lādzasēx, OH, IF YOU WOULD DIE ON THE GROUND WHERE YOU ARE STANDING! Retort to 10. These (10 and 10a) are never used by women, but particularly by chiefs.
11. Wēxenłas yāxwels qa's le'laōs lāq^u, I WISH YOU WOULD LIE DOWN ON THE GROUND AND DIE HERE.
- 11a. Sōl le'li qa's q!ūlēgemālamaōs lāxēs wāldemōs grāxen, YOU SHALL DIE, AND YOUR OWN WORD SHALL KILL YOU FOR WHAT YOU SAID. Retort to 11. Used by men.
12. Wēxenłas le'lg'aelsa laxōs lādzasaqōs qa's hālaw'idaōs k'leā-gwaelsa, I WISH YOU WOULD DIE AT THE PLACE WHERE YOU ARE STANDING, AND DISAPPEAR. Used in quarrels during potlatch.
13. Hāsk'la, DIE WITH YOUR TEETH IN YOUR HEAD.
- 13a. Ladzā'mas le'li q!aq!axstālanemamīlg'enlōl qa's hālabala-mēlōs le'li, DIE NOW, FOR THE DEATH-DEALING POINT OF MY TONGUE WILL KILL YOU QUICKLY. Retort to 13. This is considered the worst insult.

Following are swear-words of the Denax'da^{xu}.

14. Qātsemakōl, YOUR HEAD HAS BEEN CUT OFF.
- 14a. P!ōqomakōl, YOU ARE A BODY WITHOUT HEAD. Retort to 14.
There is one particular swear-word of the Denax'da^{xu} against the A'wailela numaym K'lek'laēnox^u.
15. K'limlemakōl, YOUR FACE HAS BEEN ADZED. This refers to the fact that a member of that numaym was killed by the Denax'da^{xu} by cutting his face with an adz.

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